# Vol. 44

# Jan. 3 - Dec. 26, 1907

# HERALDOFTRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospei of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JANUARY 3, 1907.

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NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All usulenss matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO, ELKHART, IND.

#### EDITORIAL NOTES.

From an exchange we learn that Mennonite people in southern Germany are considering the publishing of a new hymn book.

The Herald of Truth will be particularly helpful during the year 1907 for the home, for the church, for the young people's meetings and for the Sunday school.

The Christmas season brought many brethren and sisters from a distance who stopped between trains and gave us the pleasure of a call as they passed through Elkhart. Thank you all. We welcome our brotherhood, and shall be glad to see many more.

The thirteenth quarterly meeting of the Mennonite Sunday school at Slate Hill, Pa., will be held Jan. 10, 1907. An interesting program has been prepared. All Sunday school workers are invited to attend and take part in the open discussion of the subjects presented.

We are glad for the favorable comment on the addition of the Young People's Bible Meeting Page. Those who wish to obtain the course for the entire year should write to Bro. A. B. Rut. 145 W. 18th St., Chicago, Ill., the course being printed on a neat folder, suitable to carry in the Bible or pocket.

Our brother editor, M. B. Fast, of the Mennonitische Rundschau und Herold der Wahrheit, greets his readers with a well-written poem in the New Year's number of his paper. The Rundschau is deserving the large and rapidly increasing patronage it enjoys. New subscriptions are coming in by dozens and scores.

Our Family Almanac.—We have sent out a large number of our almanacs during the past months and still the orders are coming in. A brother in the West writes us with his order: "We have used your almanac for over ten years and consider it the best one published." Those who have not yet secured a copy for 1907 should send in soon and give this excellent almanac a place in the home.

Large Funeral.—From an Eastern exchange we learn that the recent funeral of Pre. Abm. M. Witmer of Masonville was one of the largest ever held in Lancaster Co., Pa. There were counted about 500 teams and it is estimated that 2.000 people had gathered at the place. The meetinghouse was crowded and an overflow meeting was held in another building near by. In the services six ministers participated.

The news from India this week is more encouraging, and yet when we read Bro. Ressler's letter in another column of this issue we are filled with grave apprehension for the future. The needs of the mission apparently demand prompt action on

the part of the Mission Board. They have means on hand, and volunteers for the work are ready to go, and as the matter now appears to us it remains for the Mission Board to take prompt action and send forward the men and women who can take up the work and relieve the overburdened brethren and sisters there before more of them will be disabled and we have to let the work suffer for want of laborers. Read Bro. Reasler's article in this issue.

Once more the rush of trade incidental to the Christmas season is over. Although the local as weil as the mail order business was unexpectedly heavy, the wants of the customers near and far were promptly attended to. In the mail order department Bro. A. C. Kolb booked the orders as they came in, while Bro. D. S. Weldy and Sister Celesta Hartzler and several assistants by hard work and long hours, were able to move the goods as fast as the orders were received. Many who were last to order last year were among the first to order this year. We hope all received their goods in time, aithough orders received here as late as Dec. 22 that had to travel over 600 miles may have been too late for Christmas delivery even though they were sent out on the first mail after receipt of order. Orders for wall mottoes especially were far in excess of anything we had ever experienced before. We appreciate the very inheral patronage accorded us and shall try to please all our customers with prompt service.

We are requested to announce that the Bible conference at Berlin, Ont., begins on the 7th of January, not on the 1st as previously announced. The course of Bible study following the conference will hegin Jan. 14 and continue for four weeks. There will be a daily study in the Gospei of Luke and in the Acts of the Apostles. One hour each day will be given to the study of work, lesson study, teaching, etc. Also one hour each day will be devoted to Old Testament studies—the tabernacie, priesthood, feasts, sacrifices and their interpretations. in order to meet the expenses of this four weeks' study a fee of fifty cents per week is asked of each person taking up the course of study. For those coming from a distance to attend the four weeks' study, rooms and board will be provided by the brotherhood at Berlin at very reasonable rates. An invitation is extended to all to attend this Bible conference and the course of Bible study immediately following. Those interested in the matter should correspond with Bro. Jacob Woolner, Jr., Berlin, Ont.

Old Books.-As will be noticed in an article in another column of this issue of our paper, on Mennonite Libraries," by C. Henry Smith. Bro. John F. Funk has during his lifetime of labor for the church and her interests collected a valuable and interesting library of books, all or nearly ail of them bearing directly upon the teachings. character, suffering and development of the Mennonite people from the earlier periods of Chrlstlanity until now. in order to perfect this coliection he still needs copies of some of the editions of the Martyrs' Mirror, Menno Simons' works, Dietrich Philip, Ausbund, hymn books and others, and if there are some of our brethren throughout the country who have copies of these hooks that they no longer use, he would be glad to obtain them. He has spent much time and means to secure these books, and as all our brethren are or should he interested in preserving the history of our people and no doubt would be glad to give them as a donation to this library in order that they may be preserved for the use of coming generations, we say here that we shall gladly accept any books of these different kinds that our friends may feel willing to donate to our library. He will be glad to hear from any who have books of this kind and are willing to part with them. Address, John F, Funk, Elkhart, Ind.

The following item in the Chronicle-Telegraph of Berlin, Ont., is of Interest in that it shows that business matters, even in church work, should be done in a business way. The Mayor, Aaron Bricker, is a son of Bro. David Bricker, deceased, of Breslau, Ont.

"Several months ago the congregation of the self bad Mennonite church asked that Berlin self the acro of land lying between their cemetery and the Lutheran cemetery. After considerable investigation the finance committee declided to divide the property and self half to each denomination for \$365\$. Mr. Sam Schneider has been interested in this transaction and this week he requested Mayor Bricker to look up the minutes of the town council in 1871, when he was in the council, and he would find that the council gave the acre to the Mennonite church, but was never deceded over. Mayor Bricker found the following resolution passed on July 10, 1871, which will be of interest at this junction of the proceedings:

"Mored by W. H. Bowman, seconded by John Aldous, that as a small compensation to the Menionite church for their liberality in allowing all denominations to bury in the graveyard attached to their church for years past, and in view of the fact that their ground is now nearly filled up, the mayor be authorized to convey to said church for their sole use and benefit as a burial ground the arre known as the East End Cemetery, in the rear of their present ground, owned by this corporation and bought for a cemetery in the year 1868, the consideration for such conveyance to be a nominal

"The mayor is of the opinion that the conveyance should be made in compliance with the resolution passed over thirty-five years ago."

important Notice.—In our mail order department are a number of orders for supplies of various kinds, but to which either name or address or both have not been added. We herewith give the list in the hope that the necessary information will be promptly supplied:

- From Eureka, Iii. Sunday school supplies amounting to \$5.70.
- From Lind, Wash. Subscription, Bible and other books. \$5.00.
- 3. From Hatfield, Pa. Wall mottoes, etc. Amount, \$1.47.
  4. Without name or address Lesson Helps
- and picture cards for mission Amount, \$4.94.

  5. No name or address Twelve almanacs.
- No name or address. Lesson Helps, picture cards and 15 subscriptions for Words of Cheer. Amount (less Words of Cheer), \$1.35.
- 7. No name or address. Fourteen English al manacs. Amount, 50c.
- 8. Rosehill, N. Dak Two "Songs of Faith and Hone" Amount, 40c.

Pray," by Torrey. Amount, 15c.
11. Hagerstown, Md.; no name. One Manual of Sunday School Methods, one "Model SuperIntendent," and picture cards. Amount, \$1.00.

12. An order for forty German, thirty English and twenty Primary Lesson Helps, enclosing \$2.30 in payment, without name or address.

There are others of carlier date, which we have tried in vain to locate. We will consider it a great favor if our friends will help us to find the persons and places to which these orders should be sent, especially those for Sunday school supplies, as they are urgently needed. And we would again ask that those who send orders make sure that NAME AND ADDRESS are written plainly on order sheet. Once in a while we recognize the sender by his handwriting or some other mark or recognition and are able to fill and deliver the order, but it will be far hetter to follow the above suggestion, thereby saving time, worry and dissentification.

Kept the Faith.-We notice here that Paul says, "I have kept the faith." Some might Interpret this as boasting, thinking too much of himself, or as being vain and proud. Let us look at his experience. After the Lord had appeared to him as to one born out of due season; after he had heard the Lord Jesus himself speak to him while on his way to Damascus, being stricken blind, and after going through all the experiences of his wonderful conversion, having the scales drop from his eyes, his sight restored, and realizing the power of the religion of the Lord Jesus Christ, and that this was the only true faith by which could be saved; after coming to that life in which he could say, "This is a faithful say ing and worthy of all acceptation that Jesus Christ came into the world to save sinners, of whom i am chief"; after he had learned to say "There is now, therefore, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit"; after he could say with a sincere heart: "I am not ashamed of the gosnel of Jesus Christ, for it is the power of God unto salvation to all them that believe, to the Jew first and also to the Gentlle"; after he had suf fered opposition, persecution, stripes, imprisonment, shipwreck and the unrighteous deceptions of false brethren, enduring all these things without faltering or being led away from his pro fession, and could rejoice and glory in them, we believe he had a full right and could be fully justified in the declaration that he had kept the faith, without being charged of boasting.

Fellow-believer, if you can show the evidences of a pure and consecrated life as Paul could, and if you are sure that among so many trials you have been as faithful as he was, then you may be permitted to say even as Paul said: "I have kept the faith." Again, if in addition to all this you can say it in true himility without any selfish prile and without any feeling that you are just a little better than your hrother or sister in the faith. If you can say it with a pure heart, then we have no objections to hearing you do so; but be sure that as you have to answer before God in the day of judgment, you say it altogether with a "row site to the legy of God."—E.

Preaching and Having Christ.—We have for some time been deeply impressed with the thought that in our writings and in our preaching we have, at least to a certain extent, forgotten or overlooked one of the vital points in all religious teaching; "Christ and him crucified." The aposite lead says (1 Cor. 1:23), "We preach Christ crucified, unto the Jowas a stimuling block and to the Greeks foolishness; hut unto them which are called, both Jowas and Greeks, the power of God and the wisdom of God." While meditating on

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Christ, we received a letter from a friend, in which we find the following: "May the blessing of God rest upon you and give you the knowledge of our Lord Jesus Christ. I received a few of your papers and in them I could find very little about Jesus." This reproof was timely, and we thank our friend for it. We sometimes get away from the real purposes of life, like as a train on a defective railroad runs off the track, and destruction follows in list wake.

The apostle tells us (1 Cor. 3:11), "Other foundation can no man lay than that is laid, which is Jesus Christ." And further we are told that there is none other name given under heaven among men, whereby we can be saved, but the name of

Jesus Is the grand central figure, around which cluster all our hopes of salvation; even from Adam to Moses and from Moses to David and from David unto Christ, men believed in the promises of God that in the fulness of time he would send his Son into the world to suffer and die, that whoseover would believe in him should not perish, but have everlasting life, and this faith they put in the promises of God was accounted to them for righteousness, and thus they were saved by faith in Christ or faith in the promises of God that he would send the Lord Jesus to save them from their sins.

Now that Jesus has come and given himself as the offering for our sins, and opened the new and living way into heaven and eternal giory, we look unto him as the author and finisher of our faith and are likewise saved by faith in the crucified but now risen Saylor. Now we can sing.

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high;
Hide me, O my Savior hide,
Until the storm of life is past,
Safe into the haven guide,
Oh, receive my soul at last!"

Let us meditate upon the foregoing thoughts. Jesus, our strength, our wisdom, our rightousness, our sanctification and redemption; Jesus, our salvation, our all in all. Let us ever be ready to testify for Jesus, let us ever he ready to teil the story of his death and resurrection; ever be ready to teil how he died, the blossed Savior, to redeem our souls from eternal death, and when we write and when we preach or whatever we do, let us preach Christ and him crucified, as a Savior who is able and willing to save to the uttermost all who call upon his name.—F.

#### PERSONAL MENTION.

Pre. A. D. Wenger is holding a series of meet ings in the congregation near Elmdale, Kent Co.

Pre. John H. Moseman, of Lancaster, Pa., preached in the mission chapel on the Welsh Mountain on the evening of Dec. 19.

Bro. Noah H. Mack. superintendent of the Welsh Mountain Mission, conducted a series of meetings near Johnstown, Pa., during the past two weeks.

Bro. N. O. Blosser of Hancock Co., Ohio, is booked for a Bible Normal in the Catlin meetinghouse near Peabody, Kan., during the early part of February.

The brethren Ell Frey of Wauseon, Fulton Co., and J. S. Gerig of Smithville, Ohio, preached at the Old People's Home near Rittman, Ohio, on Sunday. Dec. 23.

Bro. John Blosser of Hancock Co., Ohlo, closed a helpful series of meetings at Emma, Ind., on Dec. 16, with one confession. Bro. Blosser left for Chicago on the 17th to yight his daughter Katie.

Bro. Lewis Yoder, an honored and respected member of the Mennonite congregation in Mshoning Co., Ohio, died on the 10th of December, at his home, at the advanced age of ninety-two years. See obituary notices in this issue.

#### January 3.

Sister Jennie (Steiner) Betzner, wife of Bro. Eliab Betzner of the Bluffton (Ohlo) News, pleasantly supprised the office force on the morning of the 28th with a call. Sister Jennie was some years ago employed in the Publishing House. We were girld to see her face again.

The last news that came to us from La Junta, Colorado, stated that Bro. J. S. Hartzler's condition had remained practically unchanged for a week. We take this as a hopeful sign, that may betokan a slight improvement. We hope to hear of decided improvement by another week.

Latest advices from La Junta, Colorado, bring the unwelcome message that Bro. J. S. Hartzler is not making the hoped-for improvement. He had several hemorrhages last week, which left him in a greatly weakened condition. May the Lord sustain him and his family in their affliction.

Sister Sarah Kurtz, widow of the late Pre. Samuel A. Kurtz, and her mother, of Tuscarawas Co., Ohlo, attended the funeral of little Naoma Hochstetler, who died on the 26th of December at the home of her parents, John J. and Lydia Hochsteller, in Mishawaka, Ind., and was buried on the 27th at Eikhart.

Bro. Henry J. Brunk of Allen Co., Ohlo, who spent some time at La Junta, Colo, returned to his home on the 29th of December. On the way he stopped at Elkhart and purchased some books, among them a set of the popular Matthew Henry's Commentaries. He is well pleased with the country and condition of things in Colorado.

Bro. Benjamin Baier of Medina Co., Ohio, in company with his sister Emma and her husband, Mr. Arnold of North Liberty, Ind., spent some time visiting relatives and friends in Eikhart activative; they were the guests of the editors on the 24th of December and also visited the Publishing Honse the same day. They much enjoyed the activity in the several branches of work in the different departments of the institution.

Bro. Reuben Ebersole of the Dekalb county congregation, and his brother Frank, late of Chleago, spent Christmas with their parents, Bro. and Sister Elias Ebersole, of the Olive congregation in Elikhart Co., Ind. Bro. Reuben spoke at the regular appointment on the 23d. Bro. Frank has just completed a course in a commercial college at Chleago and enters upon the duties of his position as teacher in the commercial department of the Goshen College.

For the Herald of Truth.

#### THE SONNET PSALMS. (Copyrighted, 1905.)

By Oliver Olden.

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PSALM LXXXIII.

Hold not thy peace and do not slience keep

For lo, thine enemies do make a stir, In crafty counsel 'gainst thee they confer, And on thy name their blasphemies they heap.

Oh, cast them down into the flery deep; Their plottings and conspiracles deter, Pursue them, God, until they shall prefer To see thy name, thy gracious gifts to reap.

Let them be put to shame and sore dismayed, And let them be confounded evermore, And terrified in fear of godly wrath:

That they may know that thy great power is iald O'er all the earth, and he that doth adore Thy name thy everlasting blessing hath.

For the Herald of Truth.
MENNONITE LIBRARIES.

By C. Henry Smith.

The first question that the student of history has to deal with is the question of libraries. Here the investigator in Mennonite history is seriously handleapped, because the libraries for his work are very scarce and material very meager. The Mennonites kept little record of themselves. In Burrope, an humble, napreentious, persecuted people.

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ple; they were only too giad to remain unknown to their enemies. They were not at all anxious to herald forth their deeds. This training left its impress upon their characters after they came to America.

At first they even thought it wrong to have tombstones on their graves. In the Franconia district the back and oldest sections of the gravevards are all without tombstones to mark the final resting place of the earliest ploneers." The same is to a certain extent true in Lancaster county. The oldest marked grave bears the date 1741. Many had certainly died long before that time in Lancaster. Of church records there are absolutely none. Our knowledge of these early days must be gleaned from family traditions, a few records in old family Bibles, deeds, warrants, petitions for civil or religious privileges, preserved in colonial archives, hymnology and tombstones. Patient and careful digging in various local archives would make possible a fairly accurate account of at least the early settlements.

Considerable material, however, of a different nature, can be found in our Mennonite libraries in this country. Of these there are four that are especially helpful—the Cassel collection in Philadelphía, the Pennyapacker library, the Roller collection at Harrisonburg, Va., and the Funk library at Elkhart, ind.

The Cassel collection is the oldest and perhaps the largest collection of literature on the Pennsylvania Germans in existence. It consists largely of various editions of the early hymn books printed for the various religious denominations in southeastern Pennsylvania, catechisms, prayer books, confessions of faith, almanacs, Bibles, etc. It is by no means exclusively a Mennonite coilection, but contains specimens of the early literature of Mennonites, Dunkards, the Seventh Day Dunkards or Ephrata Brethren, Lutherans and Re formed. Most of these early books and pamphlets were printed by Christopher Sauer at Germantown or by the Ephrata Brethren. The collection was made during the long life of Abraham Cassel, a Dunkard, who is still living near Philadelphia. He is a descendant of old Johannes Cassel, one of the early pioneers of Germantown. Of special Interest to Mennonites in this collection are the old Martyrs' Mirror, printed at Ephrata in 1748; various editions of the Ausbund, including the first ed tion, printed in 1742, and a long list of hymn books, prayer books, controversial pamphlets, etc. Several years ago Cassel sold his library. The collection was divided. The largest part went to the Pennsylvania State Historical Society, the remainder to Juniata College and Mt. Morris Col lege. Most of the Mennonite books are found in the State Historical Library. The Dunkard books were given to the colleges

The Pennypacker library belongs to the governor of the state. The governor is himself a Pennsylvania Dutchman, being a descendant of old Hendrick Pennebecker, Hendrick Selcen, Paul Kuster, William Rittenhouse (first Mennonite bishop in America), and several other early Mennonite emigrants. This explains his interest in early Mennonite eliterature. His collection contains books, letters and manuscripts relating especially to the emigrants to Germantown. Many of these were bought or accidently discovered in various parts of Pennsylvania and Europe. Pennypacker is without doubt the best authority in the country on Germantown history.

The Roller library belongs to General John E. Roller, once a general in the Confederate army, now a wealthy lawyer living at Harrisonburg, Va. Roller, like Pennypacker, owes his interest in Mennonites to his ancestry, being a descendant of Christian Allebaugh, a Mennonite, one of the first of Pennsylvania Dutchmen to enter the Valley. The general is a typical Southern gentieman, tall well built, courteous, but exceedingly proud of his Southern blood. Evidently he has been imposed upon by some of the Pennsylvania local historians, a sia for which all later visitors must help pay the penalty. He is giad to show you, from a distance,

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what he has, but as for making use of his collection, that is entirely out of the question. He is after all, however, more of an antiquarian than a historian. He has a fine and large collection of lartyrs' Mirrors, hymn books and various early ennsylvania German books of every description. There is nothing, however, of special interest in this library to the Mennonite historian if he has access to either the Cassel or Funk collections. Roller is ambitions to become the historian of the Germans in Virginia. If he ever takes the time to gather together and arrange his material he no doubt could clear up several disputed points in the history of the Mennonites in the Shenandoah Valley. He is on good terms with the Mennonites near Harrisonburg, and it is to them that he is indebted for much of his Mennonite literature. Last, but by no means least, there is the Funk

llbrary, in my estimation by all means the best and most serviceable exclusively Mennonite library in the country. All the others are general, but this is distinctively Mennonite. It contains many very rare and valuable books on the early Mennonltes in Europe as well as much valuable matter on the American church. Among the old books are those of Bullinger, Fuesslin, Sebastian Frank, Arnold, Hermann Schyn and others, most of which cannot be duplicated in this country. In addition to these are many monographs by recent authorities on Anabaptists and Mennonites in various localities in Europe. These include the works of Egll, Ernest Miller, Nitsche, Keller, De Hoop Scheffer, Weingarten, Brous and many others. On the American field there is a complete set of American editions of the Martyrs' Mirror, a complete set of American Ausbunds and hymn books, many old prayer books and confes sions of falth, a very fine collection of old Bibles (European and American), including the famous Froschauer edition, various editions of the works of Menno Simons and Dietrich Phillips, including also some printed ln Europe, the works of Christian Funk, John Herr, I H Oberholtzer, Stauffer, Holdeman and almost every other American Mennonite who has written on church matters. All these books, together with a complete file of the Herald of Truth for over forty years, the Family Almanac and conference reports, make the Funk library a veritable storehouse of Information for the student of Mennonite history No writer on the subject can speak authoritatively until he has carefully examined this collection

It has taken years of time and not a little money to gather these books. Bro. Funk deserves great credit from the church and the sincerest gratitude from Mennonite writers for what he has done in this direction. Unlike Pennypacker and Roller he has not devoted himself to the work because of mere antiquarian instincts or ancestral interests, but for the sake of the subject itself and the church in which he has labored for so many years. He is always glad to share the results of his labors with those who may be interested in this field of research. His library is open to any one who he thinks can make use of it for the good of the church. Personally I am under great obligations to him not only for the use of his library, to which he gladly gave me access, but also for many helpful suggestions as well as many courtesies and personal favors.

Chicago, Ill.

For the Herald of Truth.
THE TRIAL OF OUR FAITH.

"Examine me, O Lord, and prove me; try my reins and my heart" (Psa. 26:2).

David was very anxious to know whether he was right with God and was not satisfied until he had gained this assurance. He was willing to be proved and tried, and if he could hold out then his heart would be established and nothing could move him from doing the will of God. He had done many things that he felt and know werright in the sight of God; among them he says,

"I have not sat with vain persons, neither will I go in with dissemblers; I have hated the congregation of evideors, and will not sit with the wicket; I will wash mine hands, so will I compass thine alter O Lord."

We see how through these searching trials be was refined and purified, so that he could say in Pas. 27:1. The Lord is my light and my sairation; whom shall if fear? The Lord is he streagth of my life; of whom shall it be afraid? Yes, David could well say that the Lord was his strength and his life, for he had given himself to the Lord, and he had no reason to fear, for he was the Lord's whether in death or in life.

In our day we must realize as well as in those former times, even in David's time, as the apostle tells us (Heb. 12:6-8) that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as sons, for what son is he whom the father chasteneth not? But if ye be without sement, whereof all are partakers, then are ye bastards and not sons." Again we are told by the apostic Paul, in his second letter to Timothy, that "all who will live godly in Christ Jesus shall suffer persecution." But again we are told that the trial of our faith is much more precious than gold tried in the fire, because this (the trial of our faith) shall redound "unto praise and honor and glory at the appearing of Jesus Christ."

But the professors of to-day, to a very large degree, do not want this baptism of fire; they do not want to go through the refining process; they do not pray like Davld for the refining Searcher to try them. They desire to go on in ease and pleasure with the world in the downward course and will finally end in eternal ruln rather than to give their hearts to the refining furnace of trial and tribulation, and when it is finally too late they will realize their calamity, and fear and horror will come upon them. Oh, my Christian friends! ponder these things in your hearts and see well to it that you may be willing to have the great Refiner take your heart and purify it from the dross and sin until you will be able with perfect submission to say with David, "Whom shall I fear when the Lord is my strength and my life?" Oh, blessed condition to be in when we have no fear! The refining pot is for silver and the furnace for gold, but the Lord trieth the heart (Prov. 17:3).

We find a great contrast between a heart purified and a heart in which is still the gall and bitterness of sin. We are told by the wise man that "a wicked doer giveth heed to false lips, and a

liar giveth ear to a naughty tongue" (Prov. 17:4). We sometimes meet with church members who have not their tongues bridled; they are in all kinds of neighborhood goosin, meddling in the affairs of others, and, as the apostie puts it, are busybodies in other men's matters. We sometimes hear them in all kinds of vulgar talk and siang that is until for modest, pure hearts and ears to hear and in which no pure-minded Christian would engage, and of which every refined Christian would be ashamed, and this is sometimes done by persons who have named the name of Jesus. Oh, that men might give their hearts over to the refining fire and have this dross of sin and impurity burned out!

Let us pray that the refining fire may sweep through all our churches and burn out the dross that still exists in them and that the church may be pure and clean. Oh, what an influence the church might exert on the world in bringing sinners to Christi

Brethren and sisters, ought we not to teach these things more directly and more pointedly, and then take heed to ourselves that we may practice what we preach? If we do not practice ourselves what we preach and teach, we throw a shadow on the light of the gospel. Let us try and get the experience that David had through the refining process, so that with him we may be able to say, "Whom shall I fear when the Lord is my strength and my life?"

Augus Oregor

# TIDINGS FROMATHE CHURCH AT HOME AND ABR

FOREIGN MISSION.

India. - American Mennonite Mission, Dhamtari,

#### HOME MISSIONS:

Chicago.-Home Mission, 145 W. 18th Street, Chi-

Chicago. — Mennonite Gospei Misslon, Emerald Ave. and 26th Street, Chicago, Ill. Weish Mountain.-Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.

Philadelphia.-Mennonite Home Mission, Cor. Amper and Dauphin Streets, Philadelphia, Pa. Ft. Wayne .- 1209 St. Mary's Ave., Ft. Wayne, Ind. Lancaster.-462 Rockland Street, Lancaster, Pa.

Canton.-Mission Home, 1984 East Eighth Street, Kansas City.-701 Pacific St., Kansas City, Kan.

Rittman, Ohlo, Dec. 24, 1906,-To the Readers of the Herald:-Greeting, On Sunday, Dec. 23, the brethren Eli Frey of Wauseon, Fulton Co., Ohio, and J. S. Gerig of Smithville preached from Pea 92:12:15 There are now twenty-three inmates in the Home, and I may go to Indiana to bring another aged sister this week. With best J. D. MININGER, Supt.

Osborne, Kan., Dec. 19, 1906. - Dear Herald Readers:-Greeting. As we are always giad to hear from other places I will also write a few lines from here. On the 11th of December Bro. David Garber of La Junta, Colo., came into our midst and labored earnestly for the salvation of souls and preached the way of life with power. One soul became willing to accept Christ as his Savior, and on the 19th of December baptismal and communion services were held. All the memhers present partook of the sacred emblems of the broken body and the shed blood of our Savior. May God abundantly bless the brother in his work. We are still in need of a minister. Pray that God may send some one into this part of his moral vinevard COR

Bonks, Lancaster Co., Pa., Dec. 26, 1906,-To the Readers of the Herald of Truth:-Greeting. On the 22d of December we had instruction meeting at Hershev's meeting-house for the converts who desired to unite with the church and who had confessed Christ during our recent meetings at White Horse, Mt. Pleasant and Paradise. There were ninety-eight converts present. Bish, Isaac Eby conducted the services, assisted by Bro. John Senger and Bro. Amos Hoover. On Sunday morning, Dec. 23, baptismal services were held at the White Horse M. 11. and in the evening at Kinzer's On the 6th of January baptismal services will be hold at Hershev's M H and on Jan 13 the remainder will be received at the Paradise M. H. In the New Era of Lancaster i see a series of meetings has been announced at Mountville, to be conducted by Bro. John Senger. Your brother in S. M. F. the Master's service.

Newton, Kan., Dec. 20, 1906,-Dear Herald Readers: -Greeting in Jesus' name. We praise God for the blessings he has been bestowing upon this church and community during the nest year Last Sunday we reorganized our Sunday school for the year 1907 as follows: Superintendent, R. M Weaver; assistant superintendent, Harry Buckwaiter: secretary and treasurer. Mabei Erb: chorister, Anna M. Erb; assistant chorister, Emma King. We are having an Interesting Sunday school with an average attendance of about 160 We have presching every Sunday morning and Bible reading Sunday evening. Since we enjoy so many blessings and privileges, may we give God more glory and do more for the advancement of his kingdom. COR

Fairview, Mich., Dec. 26, 1906 .- Dear Editor and all Herald Readers:-Greeting. I thought a few lines from this place would not come amiss. We are still of good courage in the work of the Lord, seeing that our labor is not in valn. Lately two more souls decided to live for Christ and pubilcly confess him as their Savior. They wish to be received into church membership. Others have been moved to think seriously of their lost condition.

On Christmas day we had services and exercise at our meeting-house in which the children took part in songs and recitations sultable to the day On the 23d of December we elected officers for the Sunday school as follows: Superintendent, Bro. Chauncey Zook: assistant, Bro. Elisworth A. Troyer; secretary-treasurer, Sister Luella Schrock; assistant, Bro. Artie Yoder: chorister, Bro. Ray Bontrager: assistant, Sister Mabel Bontrager, We realize the responsibility that rests upon these newly elected officers. May the brotherhood remember them in prayer. We feel to rejoice in the Lord because we have help here now in the ministry. May God bless our dear young brother. Pray for us and the work.

E. A. BONTRAGER.

La Junta, Colo., Dec. 28, 1906.-Dear brethren and sisters:-Greeting in Jesus' dear name. This morning I will write a few lines from these parts. First. I want to say that we are glad to report that Bro J. S. Hartzler is much better and the doctor says he can sit up in a few days. We trust that he may be restored to health speedliy, for we surely need him in the field as well as many more. His son, Vernon, is still improving slowly. He was very poorly; says he believes if they had waited fourteen days longer for the next excursion it might have been too late.

Sister Sadie Snick is going to her home in Cass Co Mo for a few weeks' visit: she starts to-day. the Lord willing. We are a little fearful she is going too soon. The Lord's will be done, not

I B Brunk expects to start for Peahody Kan. in a few days and meet his family there with a view to locate.

Reuben Ebersole, Lavina Rich and Lavina Nunamaker started for Nebraska on the 23d to visit friends there and farther east. Our wish and prayer is that they may find the best Friend of Jesus, while on their way. David Garber's brother has moved into their new house across the street. Bro. Rhodes has his new house under J. F. BRUNK. roof.

Eikhart, Ind., Dec. 28, 1906 .- Dear Readers:-Greeting. The blessed Christmas season is over and many hearts have been gladdened with gifts. mas the gladness led the hearts heavenward to the source whence all blessings come? Our Sunday school will have closing exercises on the 30th of December, at which time gifts will be distributed to those who attended regularly. Thursday evening, the 20th of December, officers were elected for the ensuing year as follows: Superintendent, Bro. A. B. Kolb; assistant, Bro. G. L. Bender: Supt. Primary Dept., Sister Anna Kulp; secretary, Sister Ella Wenger; treasurer, Bro. A. R. Miller; Ilbrarian, Sister Sarah Shantz. Choristers will be appointed by the superintendent, each one to serve one month at a time. The same evening a committee, including our ministers, was also appointed to arrange topics and provide leaders for our young people's meeting. They de cided to use the topics outlined in the Herald for the coming year. On Christmas evening services were held and were conducted by our ministers the brethren Samuel Yoder and J. F. Funk. The members' annual business meeting is to be held on the 2d of January and the following evening a workers' meeting will be held to consider plans for work during the coming year. May God endue us all with strength to do his holy will and to shine as lights in the world around us. COR. . . .

Ottowa Ohio, Dec. 26, 1906,-Tuesday evening, Dec. 11, closed the ten-day Bible meeting held at the Bianchard M. H. It was the first meeting of the kind ever held at this place, but it proved profitable to the upbuilding of the church and we have reasons to believe the community at large has been benefited as well. Some who were in clined to regard some of our doctrines as nonessential have changed their views and look at the matter from a different point of view.

The instructors, Bro. l. J. Buchwalter and Bro. N. O. Blosser, were earnest and clear in their work, bearing conviction to the hearts of the unsaved and arousing a greater desire in the brotherhood for truer and better service for the Master. The weather was unfavorable most of the time, but the interest was good throughout. One preclous soul became willing to make the confession and a number of others were not far from the kingdom. We were sorry to see the meetings close just then, but the brethren were forced to leave in order to fill other appointments.

Bro. Perry Brunk and Moses Shenk of Ellda and Sisters Alvina and Katle Basinger of Columbus Grove were also in attendance during the meetings. Bro. Brunk filled the puipit Sunday morning, Dec. 9.

Sunday, Dec. 23, Bro. Paul E. Whitmer of Oberlin preached to a goodly number. It was a very impressive Christmas message.

On Dec. 18 Bro. 1. W. Strite, accompanied by his daughter Lottle, his son Ira and uncie Saul Myers, left for Normanna, Texas, for the benefit of Bro. Strite's health. If the change of climate proves beneficial the remaining members of the family will follow in course of time and make that their future home. We are sorry to see them leave, as it greatly lessens the working force in the church, reducing ten on an average in both Sunday school and church. We will, however, be giad and rejoice with the family if Bro. Strite wili regain health. May God's will be done in all things.

Peabody, Kan., Dec. 25, 1906 .- Dear Readers of the Herald of Truth:-Greeting in a loving Savlor's name. It has been quite a while since a letter was published from this piace concerning our work, and it may be of interest to some of the brethren and sisters to know how we as a little band of workers in the Master's service are getting along. We can truly praise his name for his protecting care and, above ail, for the guidance of his Holy Spirit. On Sunday, Dec. 23, we reorganized our Sunday school for the year 1907, and re-elected Bro. Samuel Cockley, superintendent; David Kornhaus, assistant superintendent, and Bessie Brenneman, secretary. May the Lord bless them and give them grace and wisdom, so that they may be able to conduct the school in a way that is pleasing to a kind heavenly Father. On next Saturday evening, Dec. 29, we expect, the Lord willing, to commence a series of meetings, which will be conducted by Bro. Jacob Brunk of La Junta, Colo. We also expect, the Lord willing, to hold a Bible Normal, Feb. 4-9, at the Catlin meeting-house, five miles northwest of Peabody, followed by a series of meetings. The instructor are N. O. Biosser, Rawson, Ohio, and J. B. Brunk, La Jnnta, Colo. We extend an invitation to neighboring congregations to come and help us. May the Lord bless these efforts to promote the cause of Christ. . . .

Farmersville, Lancaster Co., Pa., Dec. 23, 1906.-Beloved in the Lord:-Greeting. Wish you all a merry Christmas, a happy New Year and a prosperous journey to the beantiful city of God.
"Praise ye the Lord." "Let us be glad and retoice, and give honor to him: for the marriage of the Lamb is come, and his wife has made herself

ready" (Rev. 19:7). "Glory to God in the highest, and on earth peace, good will toward men."

While the year 1906 is drawing to a close, may we who are spared to see the year 1907 set out afresh for heaven. Let us all sing and pray with a spiritual understanding the hymn No. 246, "And now, my soul," etc., in Church and Sunday School "For he has sealed us, and given the Hymnal. earnest of the Spirit in our hearts" (2 Cor. 1:22).

One by one our beloved are passing over the Jordan of death, where we all some time shall stand. Shall we fear to pass over the dark rolling flood, jest our portion be not at the Savior's right hand? May the correspondence to the Heraid of Truth grow in the coming year as in the past. It does my soul good to hear from the congregations of our faith, to see how the good work prospers. Brethren and sisters, I wish above all things that you may prosper and be in health, even as your souls prosper (3 John 2). "A merry heart doeth good like a medicine" (Prov. 17:22). Try it. It works wonders for meianchoiy. A merry heart also works wonders in the building up of our spiritual bodies when used to the honor and giory of God. "Godliness with contentment is great gain" (1 Tim 6:6).

We were again earnestly admonished and warned to live for the right by Bro. Joseph Boli of Manheim, Pa., at Groffsdale M. H., Dec. 16 (text, Matt. 25:1-13), and again to-day at Metzler's M. H. by our bishop, Benj. Weaver (text, 1 Cor. 3:11, "Other foundation can no man lay than that is iaid, which is Jesus Christ."

We re-organized our Sunday school at Metzler's M. H. Officers were elected as follows: Superintendent, Bro. Benj. Wenger; assistant, Bro. John Sauder; treasurer, Bro. Henry Metzler; secretary and chorister, Bro. Gideon Eberly. May they prove a blessing, that souls may be saved and gathered into His foid. Mark what our Savior says, "Behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" etc. (John 4:35-38). God bless us all.

LIZZIE M. WENGER.

Home Mission, Philadelphia, Pa., Dec. 28, 1906 .-Dear Herald Readers:-May God's richest biessings be with all, this glad Christmas time. Through the kindness of the Groffsdale and Paradise Sunday schools the sisters here were able to give out many well-filled baskets to families that were in need of that which helps to make life so much better and more comfortable; and while they thus tried to satisfy the natural cravings of the human body, the food for the soul was not neglected, and many were the words of exhortation and comfort that were sown as the baskets were taken to the places called homes. It was the writer's privilege to be in a number of the homes, and everywhere we stopped long enough to sing a few hymns and read a portion of God's word We can only pray that the seed sown may sink down and spring up and bring forth fruit in His own good time. Everywhere we see the fearful results of sin. Truly we see proved beyond a doubt that the way of the transgressor is hard, and while we feel thoroughly disgusted with many things we see and hear, yet there are encouraging features in the work. The interest in the Sunday school is good; also children's meetings and preaching services are well attended.

After Jan. 1, 1907, they expect to have preaching every Sunday. We earnestly hope that God may bless these efforts, and we have every reason to trust that he will. If these children who come here are taught by precept and example, surely God will bless the effort. With warmest thanks from the sisters Mary and Amanda, I remain yours with many good wishes for the New Year, ANNA HERSHEY.

Dale Enterprise, Va., Dec. 27, 1906.-Pre. Jacob A. Heatwole, in company with Bro. Henry Keener, returned on the evening of Dec. 24 from a visit to the congregations on South Fork Mountain, in Pendleton Co., W. Va., where a number of meet-

HERALD OF TRUTH.

ings were held at the New Erection S. H. As a resuit there are now several applications for membership to the church at that place.

Meetings were also held at the Dickeson S. H. on Saturday and Sunday, the 22d and 23d, but owing to unfavorable weather and other causes the meetings were closed on Sunday night.

Pre. Samuel Rhodes also closed a series of meetings held at White Hali S. H., in Hopkin's Gap, Rockingham Co., Va., which were begun on Dec. 8 and continued till the 16th following. Eight persons made the good confession in these meetings, and arrangements are now pending for giving them the necessary instruction before admitting them to church membership. The brethren Jos. H. Good and J. D. Hartman each gave assistance in the work here by leading in the sing-

A membership meeting has been cailed in the Middle District, to be held at Weaver's M. H. on Saturday, the 29th of December, which has been recommended by the conference to be held an nually in each district of the Virginia Conference as a general instruction meeting for members. It is intended to have an all-day meeting on this occasion. The forenoon session is expected to consist of ten to fifteen-minute talks by the eight ministers of the district, each of them having a separate topic assigned as follows: "On Resisting Satan at all Times," L. J. Heatwole; "Duties and Obligations of Members in the Home Circle," A. B. Burkholder; "The Need of all Members being Subject to Church Rules," C. Good; "Attendance, Punctuality and General Behavior at Public Worship," Jos. F. Heatwole; "Why Members Should Not Patronize Distilleries and Saloons," Sem S. Weaver: "How to Preserve our Identity as a Plain Church." J. S. Martin; "Why we Protest against Poultry, Horse, Circus and other Shows," S. A Rhodes; "The Essential Points in a Chaste and Virtuous Life" I A. Heatwole,

The afternoon session will be conducted for the benefit of the "Home Mission Work." A sermon is to be preached on the subject by Jos. F. Heatwoie, after which the usual business of the annual meeting of this body will be conducted.

L. J. HEATWOLE.

American Mennonite Mission, Dhamtari, C. P., India, Dec. 6, 1906.—The Lord careth for his own. We all believed that and were thankful for it and are yet, but since funds-from America have come and our sick ones are convalescing so nicely we feel doubly grateful and realize new incentives to harder work. Was all this necessary to bring the desired result? If it was or not, we are certain God has something for the good of his cause in mind, in letting us go through such experiences.

Bro. Kaufman writes from Bilaspur that he is much better and can take a walk each day. His sickness has been of such a nature that his system will require considerable time for building up. Sister Lehman at this writing can sit up in bed. She is improving rapidly and if all goes well she will soon attain her former strength. Sisters Schertz and Burkhard with little Anna Burkhard are in Calcutta on a business trip. The remaining missionaries who are not caring for the sick ones are working hard with their additional burdens.

We feel inspired with courage because of our late experiences. If we are a part of the Almighty's plan, and are just where he wants us in that plan, meeting his conditions as a servant, we suffer no experience but what is for the enhancing of our efficiency as a worker for God and the upbuilding of his kingdom.

M. C. LEHMAN.

#### LETTER FROM INDIA.

In a recent letter from Bro. J. A. Ressler to Bro J. F. Funk are several Items that it would be well for our readers to know. In acknowledging a remittance to the general orphan fund, Bro.

"The remittance has been placed into the gen

eral mission fund, except the one dollar which was given by the Lancaster county girl. That, we thought, should go, as you suggest, to some special use. And we thought that it would meet the approval of the donor as well as anywhere if placed into the hospital fund for providing beds for the sick children. Our rooms for the living quarters of the children are far too small to give room for beds of any kind except biankets spread on the floor. But when the children are sick this is not very encouraging comfort. We have two or three beds in the 'hospital' for the sick girls and four for the sick boys. Our health record among the children is pretty good, but in a family of 400 there are often more than that number sick and some have to lie on the floor even in their sickness. So we thought that dollar might go for providing more beds for the sick.

"You ask about the rate of exchange. It is a pretty hard question to answer. Money is a measure of value. It is not like a measure of space or quantity, that one can tell just how many feet and inches of one measure make a unit of the other measure-meter, for instance. The rate of exchange varies. Sometimes we get for \$100 as much as 306 rupees and sometimes only 302 rupees. That is the only measure we used to know for the value of dollars in India. I am not sure that I know any other yet and It is pretty hard to find out just what is charged by the banks for commission. We find, however, that a part of the year Bombay gives us better rates and part of the year Calcutta. We have accounts in both cities and get the best rates possible. Again, we have been in business here long enough to prevail on the banks to give us the best possible rates on all sizes of checks. Comparing our returns with those received by other missionaries goes to show that we are getting good rates. When I was at home I was asked pretty often how much it costs to send money out here. As we only know what we can get for a dollar it is pretty hard to answer the question. But I dld make an attempt at answering, I think, for publication in the Heraid.

"The pound Sterling is standard gold coln ln Indla and is worth fifteen rupees. Now take \$1,000 In draft on New York. At the average rate it would make Rs. 3,035 (at 3031/2) or £202-6-2. Our school books told us that the English pound is worth in United States money \$4.8665, and our £202.6-8 would be worth in United States dollars about \$984.65, if my arithmetic is correct, and the \$13.35 may be reckoned as charged by the banks for exchange. When the rate is 306 the expense would be iess, not more than about \$5.02, and when the rate is 302 the expense would be correspondingly more.

"That's the theory of it. Practically it won't quite hold out. if you were to get \$1,000 in American gold and cart it over to Bombay you would get no more for it than for a New York draft, and in all probability you would get less, for the draft is nseful in paying debts ln New York, while the gold would be expensive to ship and would certainly not pass current here. English gold bought in America, if available at all, would be little, if any, better, as its cost in America seems to be high.

"One thing about it all is practical and seems to us easy to remember and yet so many bankers seem to think otherwise, and that is that a draft drawn up in dollars on New York is better for us than a draft on an English bank drawn up in Sterling. We have told this a number of times in the Herald, and yet we get drafts on England or even on Indian banks, we suppose on the advice of the American bankers who want the benefit of all differences in exchange. Take your last re mittance of \$20.00 for an example. They drew up the draft for £4, thus charging you five dollars to the pound. It will net about 591/2 rupees. The same amount in dollars (\$20.00) would produce about a rupee more. I think the difference goes to the American banker. I do not know why, only I know it's so.

"On the whole, I must say, however, that the

YOUNG PEOPLE'S BIBLE-MEETING PAGE

For the Herald of Truth THE BIBLE ILLUSTRATED FROM INDIAN LIFE.

tainly not true, as you can readily see,"

By Geo. J. Lapp.

"He answered and said unto them. When it is evening ye say, it will be fair weather, for the sky is red. And in the morning, It will be foul weather to-day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; hut ye cannot discern the signs of the times" (Matt. 16:2, 3).

The viliagers of India live without timepieces. Their daily work is regulated by daylight and dark. The time of day is noted by the relative positions of the sun to the earth. They watch the sky. They know the signs as from instinct. Each season has its work and they as regularly as clockwork follow the customs of their fathers in sowing and reaping. The different changes of the moon govern certain customs. The sun which sheds forth such brilliant light and gives such tremendous heat is an object of worship for thousands of people. Instead of declaring the glory of the true God in them, the heavens are their gods. Thus beholding the signs of the sky and being governed by them naturally develops in them a tendency to look for signs in any great work or in any new religion which is being taught, For that very reason even to-day many look for signs such as the performing of miracles and the doing of other wonders. There are fakirs who are able hy deception to cause trees to grow in a few minutes and to build grand edifices in but a moment of time, and they ascribe it to the power of the gods and thereby gain many followers. These poor followers are blinded and only too late open their eyes to their awful fate and deception,

Christianity is taught here. Those who hear the gospel look for signs and wonders. Christ performed miracles; why cannot his followers? His disciples did miracles; why cannot those who are commissioned by him to-day? These are questions which revolve in their minds. As the Pharisees were, so are they. We are thankful to God that a great sign, yea, the greatest sign, is the living Christ in the hearts of the people who accept hlm. Even in the homeland we hear it sometimes said that miracles should be performed to convince the gainsayers. But there, as here, if 'they will not hear Moses and the prophets, neither will they hear though one rose from the dead." We have reason to believe that in heathen countries God does give more evidences of his power and does manifest himself in more ways than in the enlightened countries. If so it he that they might believe. But remember that the signseekers are not the earnest ones. They are the hypocrites. The carnest ones see sufficient signs in the lives of those in whom the love of God is. Dhamtari, C. P., India.

> For the Herald of Truth. NOTE THIS.

A statement of the evangelical forces now working in the heathen world was made at a meeting of workers in Boston on the 24th of December, showing a total of 6,750 men and 6,039 women and 735 native laborers, 1,349,908 communicants, 1,120,-802 under instruction and a total income of \$18.-605.748. Of these missionaries there are 3,031

#### HERALD OF TRUTH.

American women and 2,043 men, white Great Britain sends out 3,150 men and 1,990 women. The total contributions from America were \$8,260,321, from Great Britain \$7.28.097, showing that the latter country contributes far more per capita than does America. The natives contributed a total of \$1,282,299, which is a very creditable comparison to the other two countries named. Germany contributed barely more than the natives

There are 3.270 missionaries in China. Of the eighty-nine missionary societies in India, thirtytwo are American

> For the Herald of Truth SOULS OR SWINE?

By J. A. Ressler.

When the Gadarenes had to make the decision they hegged Jesus to depart out of their coasts. To heal demoniacs was all right, but whether they could stand the ruin of their pork industry in order to save the souls of a few wretched men was another matter. They decided in favor of the pork industry.

The question which confronts our people is not quite the same. We have decided long ago that souls are of more value than any earthly thing. But it sometimes takes a rude awakening to make us realize that the need of lost souls is constantly before us.

In famine time our people responded nobly, They can understand physical need and the cry of the starving appeals to their hearts. We want to thank our people for the noble way they are responding to the appeals for help now in this time of stress. The relief is very welcome. May God bless the givers. Much more is needed to fully relieve the situation brought on by months and months of short contributions. But we are truly grateful for the measure of relief already

But here we are, each one of us tied down either hy present duty or by physical inability, unable to go out to tell the millions all about us of the Savior who died. And those souls are of far more value than the hodies of even the missionaries with whom you are urged to sympathize.

It saddens us now to remember that Bro. Burkhard had twice planned to go away with his fam ily for a rest and twice was prevented from going by the lack of money. But that is not nearly so sad to think of as the fact that right round about us are hundreds and hundreds of villages in which the gospel of Jesus has never been told and thousands of souls are going down Christless, without God and without hope in the world that now is. or in that which is to come.

The stress of circumstances is heavy upon us. One of our number called away, two more sick in hed, one other working in almost constant painthat leaves the working force short. But the work is here. There is no respite in orphanage work, for the children must eat and he clothed and unless some one attends to these matters they will very evidently not he attended to. This orphanage work is not of such a nature that a new missionary can do it. It is difficult for any one. Our daily prayer is that we may hold out until some one can be prepared to take up the work. But the difficulty and danger to us is nothing compared with the fear that the delay in the coming of efficient workers will be so great that the next break will come hefore these young people can he trained as witnesses to their own people of the saving grace of Jesus Christ.

We are glad for sympathy. We are glad that, when there is no other way to arouse sympathy, it may be aroused by our suffering. But in the name of Him who loved the unlovely we plead with you to look beyond us and our need and our suffering and our danger and our sorrows, and pity the dving souls round about us. Their need is not by fits and starts. It is constant, hourly,

daily. And as you now remember poor India through our sorrow, do not forget her a year hence, for her need will not be over then. Keep on praying.

Dhamtari, C. P., India, Dec. 6, 1906

For the Herald of Truth. AN APPEAL

Tanuary 3.

By Levi Blauch.

Dear Readers of the Herald of Truth:-Greeting in Jesus' name. This is Sunday evening, Dec. 9, 1906, and as we had no services this evening, we are at home reading the Bible and the Herald. I have just finished reading Bro. M. C. Lapp's article on page 464 in a recent issue of the paper

While reading this article my heart was touched to such an extent that tears flowed. I wondered how many of us here in America would be willing teach school in a cow stable, like they do at Bro. Lapp's home in far-off India. He also makes mention of Bro. Kaufman as being still in Champa. down with dysentery. I wondered how I would feel if I were in Bro. Kaufman's place, so many thousand miles away from home.

Then I asked myself this question. How should I feel were he my son, my brother or my sister? He also speaks of Sister Lehman lying in her room down with typhoid fever, almost fifty miles away from the nearest physician. He writes about the funds coming in slowly and that the mission is going through the darkest period of its history. But thanks be to God for what he further says, that they can rejoice with exceeding joy for the presence of the Lord.

Now, dear brethren and sisters, what are we going to do for our mission in India? They need encouragement-yes, they need our prayers, they need encouraging letters from us; they also need more help. Who will go? Will you, brother? Wili you, sister? Fathers and mothers, are you willing to give your sons and daughters when the Lord calls for them? They need more of our means, to meet the expenses connected with the work and help the suffering ones. Are there not 2 000 brethren and sisters in the United States and Canada, who will piedge themselves to pay \$1.00 per month during the year 1907? If this will be done our mission need not suffer for want of means, souls will be brought to Christ and God will be glorified. Paving interest on mission property would then cease. All the interest the church pays is lost money. Brethren, these things ought not so to be, and they need not be if we have onen hearts: for an open heart will cause us to open also our purses.

Are there not 1.000 brethren and sisters who will on this coming New Year's day open their hearts and give ten dollars each for the mission cause? Surely there are more than that number who are able, if only they are willing. God loves a cheerful giver Will we give cheerfully will ingly, uprightly, prayerfully, earnestly? If we do this the Lord will surely bless us. But if we do not give in this way the Lord has no blessing in store for us.

Brethren and sisters, let us make the subject of giving more of a study. Let us look up all the Bible references referring to it and find out what God says about it. Giving to the Lord is as much e command as baptism, communion, etc.

Now, brethren and sisters, I hope you will give these thoughts due consideration in the light of God's word. If you feel that you should give ten dollars on New Year's day, do so. If you feel to give one dollar per month, do so. If you feel that you can give only ten cents per month for the cause of Christ, do not hold it back; for one cent given cheerfully in the fear of the Lord will do more good in his service than a much larger sum given grudgingly. Therefore let us give cheer fully and in a way that we may feel it.

Subscribe for the Herald of Truth for 1907. Price, \$1.00 a year.

# TOPIC: A Character Study .-- I. Moses. Heb. 11:1, 23--29. JAN. 13,

Be sure to make a careful study of the daily addings. Without them your study of the topic will be incomplete.

Jan., 1907

THE LESSON MOTTO

"The only faith that wears well and

holds its color in all weathers is that

which is woven of conviction and set with the sharp mordant of experience."

THE MEDITATION.

The meditation is written for the purpose of

helping to direct the mind in private devotion to the central truth of our topic.

Read 1 Pet. 3:15.

Is it always right, my Father, that I should be

able to render a reason for the faith that is within

me? If so, then help me to search with patience

and diligence my own heart, the work of thy hand,

and the holy Scriptures. May I not be able by thy

power to prepare some fertile soil in which to

plant the seed of faith! May that faith grow into

such propoprtions that it shall first of all be a

protection to my own life, and it will he a shelter

to all those who may chance to pass my way. And

may I not be satisfied until my life shall be sup-

plied with a reason sufficient for a thrifty faith

that will be rooted and grounded in conviction.

me in the character study of this man of God.

With this desire uppermost in my heart, help

APT QUOTATIONS.

arouse comment. They may be used in the public meeting, but should always be given from memory.

The object of giving these quotations is to

Without faith it is impossible to please Him .-

Faith and unfaith can ne'er he equal powers;

Infaith in aught is want of faith in all.

—Tennyson.

One eve on death, and one full fix'd on heaven.

One to wake the sleening soul

And every common bush afire with God: But he who sees, takes off his shoes;

Many men build as cathedrals were built, the

part nearest the ground finished; but that part

which soars toward heaven, the turrets and the

The rest sit round it and pluck blackberries.

—Mrs. Browning.

One to cleanse the tainted blood Whose pulses in our bosoms ro

Give us a God-a living God

Earth's crammed with heaven,

-Young.

T. —Early training. Acts 7:20-23.
 W.—Preparation in the wilderness.

T.—Called to be a leader. Ex. 3:1-10.
 F.—Leaving Egypt. Ex. 10:24-29.

13. S.—Topic, A Character Study: I. Moses. Heb. 11:1. 23-29

#### RIBLE HINTS.

11:23).

strong (Heb. 11:23). There is no gain without an apparent loss

neither is there a great faith without a cost (Heb.

11:25) Both the faithful and the faithless are anxious

for a reward. The one patiently waits, the other must have it now (Heb. 11:26).

is formed into a shield (Heb. 11:28, 29).

#### ILLUSTRATIONS

#### Unpromising Material.

ugly pebble to produce a precious stone. The potter takes the common clay to make the costly vase. The greatest leaders work with the most unpromising material, and what they have wrought is nothing short of wonderful.

Many men think that to be successful leaders they must be drivers. They fail as leaders because men are not like dumb driven cattle.

#### A Dying Negro Mother.

sought after God.

spires, forever incomplete.—Beecher. There is a great deal of numapped country within us, which would have to be taken into account in an explanation of our gusts and storms. -George Eliot A soul of power, a well of lofty thought,
A chastened hope that ever points to heaven.
—Hunter.

It is of utmost importance that a nation should have a correct standard by which to weigh the character of its rulers.-Russell. One word spoken in the pulpit when faith is strong and the heart is at peace with God, is worth

a thousand words spoken in unbelief and sin,-Spurgeon God liveth yet; and often he hath traced the path of history through many a deep and dark

Red Sea!-Dwight Williams.

Behind the cloud the starlight lurks Through showers the sunbeams fall; For God, who loveth all his works, Has left his hope with all. DAILY READINGS.

-"A goodly child." Ex. 2:1-11.

Ex. 2:15-25.

12. S. —Keeping the Passover. Ex. 12:21-28.
With Jesus. Matt. 17:1-4.

## Faith, because it is faith, leads to action (Heb.

Where faith reigns, there courage is equally

The first indications of a heroic life are seen when it breaks away from worldiness (Heb.

Faith brings protection; for when tempered it

The diamond cutter takes what seems to be an

A certain great preacher made the following statement about Mr. Moody:

"It might have been well if Mr. Moody had had more of the learning of the schools. It would be well indeed, if all the schools could do their work and indict their volumes within the sacred and reverent atmospheres that enveloped Dwight L. Moody when he dealt with the human soul that

"It is said that a negro woman lay dying at night in a Chicago garret. Her solicitude concerning the future of her child was mingled with her sensa tions of pain and with her solemn thoughts as she stood upon the verge of the great change which comes once to every human being. An earnest, humble follower of Christ sat in a chair by the hedside. One of his arms encircled the dving woman's child which sat on the white man's knee the hand of that arm grasping a candle whose feeble rays illumined the pages of a well-worn Bible. The other hand held the sacred volume, from whose pages the reader pronounced aloud to the negro mother the words of everlasting life. The woman's face kindled with hope, while the innocent child gazed wonderingly into the face of him whose voice in coming years was to speak to great multitudes of people, who, like the dying negro mother, and like the wise men of the East and the shepherds on the plains of Bethlehem. inquired concerning Him of whom Moses and the prophets did write.

"Moody, whether reading at that altarlike hed-

side or standing on vividly-lighted platforms in the presence of thrice five thousand people, was the same man and evangelist."

His life could be characterized by nothing short of a mighty faith in God, and an undying helief in the possibilities of his brother-man. His faith in man is verified by the undisputed fact that he lived for his fellows.

#### PERSONAL THOUGHTS.

Am I considering intelligence destructive to or constructive of a positive faith?

In analyzing my faith, do I find it void of conviction?

What may I expect to be the final outcome of my endeavors, if I consider my present life unimportant, simply because it is not eventful?

What are the influences that have contributed to my faith?

What is the Pharaoh that I should be facing? What attitude wili I take toward men, if I have a large faith in God?

#### THINGS WORTH REMEMBERING.

Moses spent the first forty years of his life at the court of Pharaoh. The second forty years were spent in Midian, and the last forty years were spent with the children of Israel in the wilderness. The second period was the least eventful, yet the most important.

Heroes of history owe much to their mothers. Moses is indebted to both a mother and a sister. It is at times beneficial to have a questioning mind, but it is always a hindrance to have a doubt-

The burning bush of Moses' day and the hurning bush of to-day-the Bible-are aike in one respect. God speaks out of hoth.

Moses' faith in God was tested by his obedience to the voice that spoke out of the burning hush. His faith in man was strengthened when he hegan to plead with God in Israel's behalf.

#### SUGGESTIONS FOR LEADER.

1. In the lives of all great men there is one dominant characteristic; and it is this trait which they make the fundamental principle of all their endeavors. Following generations can only explain their lives by finding the vital force that lay back of their actions.

2. If you should ask what is the most important part of Moses' character, your answer will doubtless be, the religious part, his attitude toward God.

3. How will you attempt an explanation of his religious life? Some one has said: "You must get to the bottom of men's lives before you will he able to understand their actions." You will doubtless get to the secret depths of Moses' life if you endorse the statement Paul makes concerning him: "By faith Moses \* \* \*."

4. Moses was learned in all the wisdom of the Egyptians, but he was also acquainted with the people of God. He was not a stranger at the court of Pharaoh, neither was he unacquainted with the hardships of a wilderness life. His experiences are as various as his environments. Since this is true, we may have a profitable discussion if we make it the purpose of our study to see the various ways in which Moses manifested his falth

in God in this variety of environments. 5 The following outline is suggested:

(a) Some essentials to be considered in the formation of a large falth.-Essay.

(b) Moses' faith in God .- Talk

(c) Moses' faith in man -Talk

In both of these talks you will find an abundance of good illustrations in the book of Exodus and in

# Young People's Department

What is your plan for the new year?

Plan nothing without the Master. His plans are

A pupii in the Olive Sunday school in Elkhart Co., Ind., has not heen absent one Sunday for five years. That is a good record.

If God calis you, go. There are many who hear the call of the Lord to come unto him, but do not come. Are there not many who hear the call of the Lord to go for him, but do not go? Disobedience in both cases is sin and loss.

The Sunday school lessons for the present quarter are from the Old Testament. To many the lessons are not as desirable as those from the New Testament, but Bro. S. F. Coffman has treated the topic of each lesson in so broad a way and has drawn such practical spiritual lessons from all that few will deny that the lessons are wonderful when the intent of the Old Testament Scriptures is rightly understood. Study the lessons carefully and prayerfully, attend regularly, take part in the work cheerfully and you will be rewarded bountfully.

Youth has many dreams, and the drift of nearly ail is in the line of success in some line or other. God wants men to succeed, and has planned that we shail succeed. "No good thing will he withhold from them that walk uprightly." But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. The divine idea of success is not according to carnai ideas or ideals, and carnal successes are spiritual faliures. Temporal achievements are often eternai iosses. So, if we would succeed in that which endureth forever we must study God's idea of success, and, having found that, we are safe in dlrecting ail our energies in the accomplishment of the idea and the achievement of the ideal. Summary: "Without me (Jesus) ye can do nothing." "i can do aii things through Christ which strengtheneth me."

#### THOUGHTS FOR THE NEW YEAR.

For the Herald of Truth.

Ask God to direct you.

Begin the year with a high purpose.

Consecrate your life to God's service.

Dare to do right if all others do wrong. Enter no piace or business in which you would

not wish death to find you.

Fight the good fight of faith. Flee youthful lusts,
which war against the soul.

Grieve not the Holy Spirit by indifference to his pleadings and leadings.

Hold daily communion with God. Heed his commands.

Introduce Jesus to the world by your saintly walk and conversation.

Jump at no conclusions regarding your fellow-men without due investigation.

Kings' sons should ever bear in mind the interests of their father's resim. We are children of the King.

Let your speech be seasoned with wisdom and grace. There is foolishness enough left in the world without our contribution to the stock on hand, and the final accounting is so expensive.

Mind not high things, hut condescend to men of low estate. A King's son can, without loss of dignity or rank, speak with the lowliest of his Father's subjects.

Neglect not to meet with God's people in the house of worship. Neglect no opportunity to witness for the Master.

Open your heart to ail good impulses. Offer your help to all good effort.

Point your companions to Christ. Press onward and upward toward the mark of the high calling of God in Christ Jesus.

Quit yourself like a soldier of King Emanuel.
Qualify yourself by industry, study and prayer
for any service in his cause.
Hecompense no man evil for evil. Provide things

honestly in the sight of all men.
Stand fast in the liberty wherewith Christ hath

' made you free. Stand up for Jesus.

Take Jesus into all your plans. Trust him for guldance. Teli him all your difficulties.

Unite prayer with endeavor. Uplift the failen hy pointing them to Jesus.

Visit the sick, the poor, the lonely, the aged.

Waste no time in idleness of any kind. The night
will come too soon for ail.

xii a letter not often used, but it is necessary in examination, and examination is necessary in the case of every Christian. Without examination there will be no passing in the great school of life.

Yield not to temptation, whether the tempter appear in angelic or demoniac guise.

Zealously strive for the mastery.

For the Herald of Truth.

JOYS AND SORROWS OF AN EMIGRANT.

#### By David A. Klaassen.

#### (Conclusion)

Slowly the train rolled out of the immense immigrant hullding, and after several maneuvers back and forth it stood still upon a side track. A view of our surroundings was completely shut off by other cars and we could see only the reflection in the clear sky above us, of a million electric lights. After waiting thus for about an hour the train finally began to move, and soon we were madly speeding across the country at a pace such as we in Russia could not even have dreamed of. Clinging to our seats in fear we had difficulty in keeping our places. Through the windows of the car door, which like those in Russia are at the end and not at the side like those in Germany, we could observe from our seats how the cars sway from side to side. While the car forward would swing to one side ours would swing in the opposite direction, so that they were often many inches out of alignment at the top. At first the sensation was that any moment the whole concern might fly into a thousand pieces. And perhaps our fears were not aitogether groundless, at least they were not modified by the sight of several wrecked cars and trains alongside the road on our journey. However, one hecomes accustomed to the shaking, jarring and swaying and it even seems strange after a while if the train aithough going along at a high rate of speed, reaches a smooth piece of

track and glides along without jerk or jar. In Chicsgo we separated from our German feilow-travelers, they going northwest to Dakota, while we soon afterward started westward for Kansas. Thinner and thinner grew the ranks of our transatlantic companions, one turning to the north, the other to the south, and upon reaching the Mississippi river near Quincy, Iil., the once large company had dwindled down to our own circle. They had separated to the four winds, ail full of the hope to make their fortune in this land of ilberty. Will they find it? Only one poor German woman and her three little children from the region of the Voiga river in Russia remained with us as far as Kansas City. The cash contents of her purse had dwindled down to sixty cents. She was on her way to Topeka to meet her hushand who had come to America last spring. I must here relate a little incident by means of which this woman's finances were very considerably and unexpectedly replenished. Through an oversight of the depot attendants the woman, instead of leaving for Topeka on the 5 p. m. train, had to wait until the 10 a. m. train next day. Giving me 40 cents of her ilttie all she begged

me to wire a message to ber bushand to meet her at the depot at Topeka next day. With his address in my hand I approached the telegraph operator and with as English that must have seemed "murderous to him, accompanied with many and varied gestures, I expressed my wish. But he comprehended all in a twinking, and

clap, clap, the message was speeding on its way. I had harely returned to my seat when I ob served two fellows who were talking German suddeniv close in on us and scrutinize us closely. Presently they disappeared, and a finely ciad man of gentlemanly appearance and bearing appeared upon the scene, with an expensive overcoat throws over his left arm and an amhrella in his right hand. After passing us several times he suddeniv stopped in front of us. "Aha!" said he, "Germans, I am sure." "Not exactly," I replied; "we are German Russians." "So, so! And this woman and her little children also?" "Also," replied, and explained to him the woman's situation, and that through the carelessness of the depot attendants she might get into straitened circumstances. Greatly disturbed he hastened away, and I saw how, soon after, he was sur rounded by a number of uniformed menials to whom he was making energetic representations. From various directions they hastened together, and, being convinced of their neglect, one tried to put the blame on another. Our philanthropist also gravitated into our direction and declared that it was the duty of these fellows to see that immigrants are forwarded without delay. Then turning to the woman he advised her that as soon as she reached Topeka she should have her husband file complaint against the railway company, and that he himself was coming to Topeka in six months and would take charge of the case in court, "and, little woman, we will make several hundred dollars out of the whole thing." Then leading the woman and her little ones to the lunch counter, he ordered for them the best the house afforded, and it was a real pleasure to see how ail hands fairly swooped down on the tempting viands.

In the meantime an artilleryman in the simple uniform of an American soldier had taken a seat beside me. Talking in rather broken Swabian dialect, he asked me if I were a German. Upon my affirmative reply he edged closer to me and said: "Look out for that gentleman; he has no concern for the woman; he is after you. I have watched him for some time. There are several other feliows here who without doubt are his confederates. You are in a land where a knave is not known by his nose. They might entice you to some dark corner, knock you down and take your last penny. Take care!" I thanked him for his advice and watched the "gentleman" in the lunch room. I saw that he had taken off his hat and passed it around to the other occupants of the chairs at the counter, making up a small collection for the woman and her little ones. Many coins fell into the hat and finally the woman, now beaming with happy surprise, received five doliars or more. Then returning to us he inquired on what line of steamers we had procured passage, and stated that Capt. Petermann and he were hosom friends, that he and the captain had one and the same religion, that he did not believe in God or anything of the kind, but that his religion consisted in relieving human misery wher ever he found it. (A part of his religion appar ently also was to relieve human beings of their money wherever he could. Moreover, the fruit of such religion is evident in the disreputable conduct of Cant Petermann's crew.-Ed.) Thereupon he tried by all manner of means to become in formed as to the money I had on hand, but on which he, unfortunately for him, received no light. He now turned the conversation to the Indian outbreak in Wyoming and expressed regret that he was unable to accompany the military expedition sent to quell them, as his interest in the furtrade required his presence elsewhere. To the question whether he expected to carry on the fur trade with these Indians, he replied: "By no

means; but, you know, you simply tumble these redskins over with your rifie and take all that's coming to you." Fixing my eyes on him I said with an ironic smile: "Yours is, I declare, a most wonderful religion," tumed on my heel and left him, and all his efforts to further interest us in his hehalf were unsuccessful. But the poor woman and her little ones certainty looked very heapon.

At 10 p. m. we took the train for Florence, Kan., which place was reached after changing cars twice, and then proceeded to Hillsboro, our des-

A four weeks' journey is hehind us with all its joys and sorrows, and we thank God that the long journey is over. It was no pleasure trip, and let no prospective emigrant imagine that he is entering upon a holiday trip when he starts for America. But the journey is hehind us, while hefore and all about us lies a great free country and a free people. God be praised for his protecting care.

And my oid fatheriand? Deep down in the heart a voice says:

"There where once my crib did stand, There, there is my fatherland!" And thus it will probably always he. Hillsboro, Kansas.

#### HOPE, FAITH, LOVE,

There are three lessons I would write— Three words as with a hurning pen, In tracings of eternai light Upon the hearts of men.

Have hope. Though clouds environ now, And gladness hides her face in scorn, Put thou the shadow from thy hrow— No night hut hath its morn.

Have faith. Where'er thy bark is driven, The caim's disport, the tempest's mirth, Know this—God rules the host of heaven, The inhabitants of earth.

Have love. Not love alone for one, But man, as man, thy brothers aii; And scatter, like the circling sun, Thy charities to aii.

Thus grave these lessons on thy soul— Hope, Faith, and Love—and thou shait find Strength when life's surges rudest roll, Light when thou else wert blind.

#### TEMS

President Roosevelt was awarded the Nobel Peace Prize by the Norwegian government for his successful effort to end the war hetween Russia and Japan. The prize is \$40,000, and this amount was put into the hands of the Norwegian government by the magnanimous donor to be given to any person, irrespective of nationality, religion, or color, who, in the opinion of the government, made the greatest step in the interest of humanity during the year.

Russia has 30,000 men and women on her secret police force. Besides this there are detectives in the employ of the Russian government in every civilized country on the giohe. These men keep their government informed regarding the move ment of escaped criminais, of piots, secret organizations, conspiracies, and of all political, religious and revolutionary movements in the country and in other countries. More than that, they are even the authors and instigators of incipient plots, to ascertain the disposition of the people in a certain locality and when a man or a body of men of revolutionary tendencies is found the plot is worked up to a certain stage when the instigators inform the authorities, the men who have heen drawn into the conspiracy are arrested, while the real instigators "escape."

Away in a manger, no crih for a bed, The little Lord Jesus laid down his sweet head. The stars in the heaven looked down where he lay, The stars in the heaven looked down where he lay, The cattle of the lay of the lay of the lay of the lay of the lay. The cattle Lord Jesus, no cryling he makes. I love thee, Lord Jesus, look down from on high, And stay by my cradle till morning is sligh.

# HERALD OF TRUTH.

Bible Normal.—A Bible Normal will be held at Science Ridge M. H. near Sterling, Ill., from Jan. 3-the Property of the Sterling of the Sterling

A Bible Conference will be held in the Yellow Creek M. H. near South West, Eikhart Co., Ind., on Feb. 4-10. The instructors are Daniel Kaufman of Missouri and M. S. Steiner of Ohlo. A good program is given and we hope the conference may prove a real benefit to all searchers after the truth.

A Bible Conference will be held at the Amish Menonite M. H. near Archbold, Fulton Co., Ohio, Jan. 3-10, 1907. A cordial invitation is extended to attend. Instructors, D. J. Johns and S. G. Shetler.

#### MARRIAGES.

Mast-Hooley,—On Dec. 25, 1906, at the residence of the officiating minister, Y. C. Miller, Bro. Ammon J. Mast and Sister Katie Hooley. May their married life be a faithful service to God and may they gain a blessed reward in the life to come.

Sparks—Patterson.—On Sunday afternoon, Dec. 23, 1966, at the home of the hride's sister (Bro. and Sister Moses M. Miller), Bro. Geo. Lewis Sparks and Sister Fanny S. Patterson were united in the bonds of holy matrimony hy Amos S. Cripe. May the Lord richly bless them in their new relation

milier—Mast.—Suturnan—Miller,—On the evening of Dec. 23, 1965, at the Wainut Creek A. M. meeting-loos and a concourse of people ocmands of the concourse of people occourse of the concourse of people ocsing. The contracting parties were Bro. John S. Milier and Sister Iva Mast, Bro. Sanford Stutzman and Sister Laura Miller. Rohrer.—At the hride's home near

Rohrer—Rohrer. — At the hride's home near Wadsworth, Ohlo, on Dec. 18, 1966, by Pre. E. F. Grubb, Jacob L. Rohrer of Palmyra, Mo., and Martha Rohrer of Wadsworth, Ohlo. Bowman—Weber. — On Dec. 12, 1906, at the residence of the officialing minister, Ell S. Hall-

Bowman—Weber. — On Dec. 12, 1906, at the residence of the officiating minister, Ell S. Halimann of Cressman, Saskstchewan, Canada, Henry Bowman, second son of Pre. Moses C. Bowman of Berlin, Ont., to Lydla Ann Weber. Learn—Rowe.—On the 18th of Dec., 1906, near

Leaman-Rowe.—On the 18th of Dec., 1906, near Fertility Heights, Lancaster Co., Pa., by Blab. Isaac Eby, Aaron B. Leaman of Leacock township and Maud D. Rowe of the first-named place. The newly married couple took a trip to Philadelphia, Baltimore, Washington, Niagara Falis and other

places.

Beck—Nafziger.—On the 25th of Dec., 1996, at the home of Bish. Christian Stuckey, Bro. Peter Beck and Sister Sarah Nafziger were united in

Beck and Sister Sarah Nazuger were united in the holy bonds of matrimony. Umbis—Landis—On the 25th of Dec., 1906, at the residence of the bride's parents east of Goshen, Ind., by Pre. R. R. Ebersoic of Hudson, Ind., Bro. John S. Umble of Mt. Vernon, Ind., to Sister Alice, daughter of Bro. and Sister Amos

#### DEATHS.

Rosenberger.—On Nov. 21, 1906, near Cressman, Sask., Can., Lucy Blugemsn, heloved wife of Samuel Rosenberger; aged 40 V., 8 M., 24 D. Funeral services were held at the Waterloo schoolhouse, interment in the Sharon Meanonite cemetery. The services were conducted by —— Travers and E.

S. Haliman.

Spart.—On Dec. 27, 1906, near Elkhart, Ind., of consumption, Jennie Mabel, wife of Arthur M. Spart; aged 23, 7, 8 M., etc., and the for Arthur M. Spart; aged 23, 7, 8 M., alep-mother, two brothers, two grandmothers and many friends. Her mother died many years ago. During her sickness she hecame concerned for her salvation and after ear nest pleadings with God obtained the salvation that her prayers with God obtained the salvation that her prayers with God obtained the salvation of the control of th

Hostetler. — Naoma, daughter of John J. and Lydia Hostetler, was horn near Barr's Mills, Tus-

carawas Co., Ohio, Dec. 31, 1992; died at Mishawaka, Ind., Dec. 26, 1996; aged 3 Y., 11 M., 26 D. Naoma leaves to mourn her early departure, father, mother, the slaters, two grandmothers, a number of uncies, aunts, cousins and many playmates. She was a prectous little jewel in the household, a beckoning star leading us heaven-ward. We mourn for thee, yet not as those who have no hope. In her last days she seemed to be conscious that she was to leave the sheeke who have no hope. In her last days ahe seemed to be conscious that she was to leave the sheeke who have no hope. In her last days ahe seemed to be conscious that she was to leave the came to her mother while she was husy at her work, saying, "I want to kiss you, mamma," and after a fond embrace she would return to her play. When her playmaters and her would wave her little hands with a good-by kiss as far as she could see him. She was a sweet, cheerful, happy, child, beloved by the family and also by her playmaters. A hiref threat service, cheerful, happy child, beloved by the family and also by Funk, after which the body was taken to Elkhart, where the services proper were conducted in the Mennonite meeting house by John F. Funk, and Samuel Yoder from the words (2 Kings 4:26), "Is it well with the child? and she said, It is well." The Lord bless and comfort the bereaved hearts.

Kilmer.—On the 21st of Dec., 1906, in Elkhart, Ind., of a complication of diseases, Ernst Theodore, only child of Rufus and Pannie Kilmer; aged 2Y, 4 M, 20 D. He suffered severely for about one week. Funeral was held at the Olive meeting-disease of the Dekab county congregation. He leaves a sorrowing Tather and mother and grandparents to moure his early death, but they may well control to the control of the Dekab county congregation. He leaves to moure his early death, but they may well control the control of the Dekab county congregation. He seven to the control of the Dekab county congregation. He leaves to moure his early death, but they may well control the death of th

SOUTHWART STATES AND A STATES A

Shellenberger.—Near Oakland Mills, Juniaia Co., Pa., Sitzer Elizabeth Shelienberger, on Dec. 16, 1906, after a short lifness of ten days, departed to Isaac Shelienberger, Feb. 12, 1867. To this lift, aged 63 Y., 10 M., 20 D. She was married to Isaac Shelienberger, Feb. 12, 1867. To the to the spirit world. She leaves to mourn her death, her hunband invidence, two proceeding her to the spirit world. She leaves to mourn her death, her hunband invidence, two proceedings her to the spirit world. She leaves to mourn her better the spirit world. She leaves to mourn her better was a devoted sister in the Mennonite church, a kind mother in the home, and many were her prayers for her children, and, thank God, he permitted her to live to see them gathered into the fold. Then when the hour of death drew near, her prayers were for her family and for the church of her choice, that the Lord would septified and her they might all meet around the throne in glory when life's work should cease on earth. Her seat was selfour wearn it a church services. Interment in the Lost Creek graveyard. Funeral services by Samuel Cayman, Samuel Leiter and the writer. Text, Rev. 4:1. May God comfort the sortwing ones. Practe to her ashes.

Voder.—Lewis Voder was born Nov. 9, 1814, in Oversaucon Twp, Lehigh Co., Pa.; died Dec. 10, 1906, in Beaver Twp, Mahoning Co., Ohic; aged 27 V, 1 M., 1 D. When twelve years of age he moved with his parents to Beaver township, which he was to Sarah Detwiler by Pre. Songard Co., and the state of the state

### HERALD OF TRUTH.

Thursday, January 3, 1907.

John F. Funk and Abram B. Koib, Editors.

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- Lancaster, Pa. Eastern District (Franconia). Franklin Co., Pa., and Washington Co., h. 3 Virginia.
- Canada.

peace and home?

- Ohio and Pennsylvania, Amish. Ohio, Mennonite.
- Southwestern Pennsylvania.
- Indiana, Amish (Spring).
  Indiana and Michigan District (Fail).
- 10. Illinois

- 13.
- 15.
- 16
- Illinois.
  Western District, Amish.
  Missouri, Iowa and E. Knnsas.
  Kansas and Nebraska.
  Nebraska nnd Minnesota.
  Alberta, N. W. T., Canada.
  Pacific Coast District.

What a vast proportion of our lives is spent in anxious and uscless forbodings concerning the future-either our own or those of our dear ones. Present joys, present blessings slip by and we miss half their flavor, and all for want of faith in Him who provides for the tinlest insect in tho sunbeam. Oh, when shall we lenrn the sweet trust in God that our little children tell us every day by their confiding faith in us? We, who are so mutable, so faulty, so irritable, so unjust, and He, who is so watchful, so pitiful, so loving, so forgiving? Why cannot we, slipping our hand into His each day, waik trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep,

#### HERALD OF TRUTH COMBINATION OFFERS.

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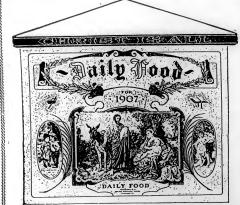
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# HERALDOFTRUTH

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"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JANUARY 10. 1907.

Vol. XLIV. No. 2.

NOTICE—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

#### EDITORIAL NOTES.

Renew your subscription for the Herald of Truth. Price, \$1.00 per year.

The reports of the very good Bible Conference and Sunday School Union held in Logan Co., Ohio, a short time ago will appear in another issue.

Any of our ministers who desire blanks from the Central or Western Passenger Association, to secure certificates for ministerial rates of fare on rallroads, can be supplied from the office of the Herald of Trutb. We shall be glad to have you call or write for them.

We have received a very interesting article, giving a record of the number of conversions in the different congregations throughout the United States and Canada, which for want of space we had to leave over for our next issue. We also have received other articles which for the same reason will appear in the next number.

Sister Weaver, wife of Pre. John Weaver of Harrison Twp., Elkhart Co., Ind., died on the second day of the new year, at the advanced age of about seventy years. Bro. Weaver is now some eighty-five years old and feels deeply his bereavement, it being the second time that he has experienced the loss of a companion. May the Lord comfort him in his advanced years.

We are glad to hear that the Mission Board has finally arranged for Bro. and Släter P. A. Friesen twho have been waiting for several months) to sall on hoard the steamer Necker on the 2d of February. The working force in India will eer tainly he glad to hear that help is on the way. God give them a safe and prosperous journey and a speedy arrival in their appointed field of labor.

On the corner of Madbson avenue and Twoutyfourth street. New York, where formerly stood the old church building in which the well-known scholar and preacher, Dr. Parkhurst, labored, the Metropolltan Life Insurance Company is preparing to build the tallest office building in the world. The structure with tower is to rise 658 feet above the street level, or a total height from basement of 680 feet. The preacher who insured life to all who truly believed moves out, and the sleek official who "insures" all who pay their policies proces by

A brother in Lancaster Co., Pa., writes under date of Jan. I, 1907: "I greet you in the new year of 1907. Enclosed I send two dollars for the Herald of Truth for two years. I have been a reader of the Herald for over forty years." We are glad to receive letters like this from the old friends who have stood by the Herald through all the trials and conflicts of the years of its publication. We wish our brother many bappy years of life, in which to glorify God and lahor for the welfare of those around him. We must work while it is day. for the night cometh when no man can work.

The latest news from Turkey is not consoling to the family and the many friends of Sister Adeline Brunk, of whose Illness the Herald was informed two weeks ago. Nevertheless the fact that no cablegram was received, which it was understood would be sent in case of a fatal termination, is encouraging. Sister Brunk was fully resigned and happy in the consciousness that come what might, she was the Lord's.

Later.—As the form goes to press the sad news reaches us that Sister Brunk passed away on the 11th of Dee. Far away from home and friends, yet with her Savlor very near and preclous, she has sone from earth. God comfort the bereaved ones in this hour of trial.

After Many Days.—On the 5th of March, 1882, nearly twenty-five years ago, a sister took from the Mennonite Book Store in Elkhart, Ind., a copy of the first part of Menno Simon's Complete Works. She read the book, gave it to others to read, and to-day (Jan. 3, 1907), the book was returned in good condition. How many people have read it, how much of comfort, of edification, of warning and teaching those who read it have gathered from the book, no one of course can tell, but we feel sure if it was read with care, with meditation and prayer, it was not read in vain. Many others should have the book and read it it is a book of pure teaching.

Important Notice.—In our mail order department are a number of orders for supplies of various kinds, but to which either name or address or both have not heen added. We berewith give the list in the hope that the necessary information will be promptly supplied:

6. No name or address. Lesson Helps, picture cards and 15 subscriptions for Words of Cheer. Amount (less Words of Cheer), \$1.35.

7. No name or address. Fourteen English al manacs. Amount, 50e.

8 Roselill, N. Dak. Two "Songs of Faith and Hope." Amount, 40c.

 No name, Neck, Mo. One hundred tracts on Swearing, one hundred tracts on Temperance, fifty on Evils of Secret Grders, etc. Postage enclosed 10. Ito, David D. Nyee; no address. "How to

Pray," by Torrey. Amount, 15c.

11. Hagerstown, Md.; no name. One Manual of Sunday School Methods, one "Model Superin tendent," and picture cards. Amount, \$100. 12. An order for forty German, thirty English

and twenty Primary Lesson Helps, enclosing \$2.30 in payment, without name or address.

12. No name or address. Herald, Words of Cheer and almanacs. Amount, \$2.90.

There are others of earlier date, which we have tried in vain to locate. We will consider it a great favor if our friends will help us to find the persons and places to which these orders should be sent, especially those for Sunday school supplies, as they are urgently needed. And we would again ask that those who send orders make sure that NAME AND ADPRESS are written plainly on order sheet. Once in a while we recognize the sender by bis handwriting or some other mark of recognition and are able to fill and deliver the order, but it will be far better to follow the above suggestion, thereby saving time, worry and dissattifaction.

The Herald of Truth should be a regular visitor in every Mennonite home during the year 1907. We are glad to see the deep interest our readers are taking in the paper and also to receive the many kind expressions of their appreciation of its contents, and we shall spare no effort in the future to make our paper what the people and the church need, in order that they may be encouraged in true Christian plety and confirmed In the faith once delivered to the saints. It will be our constant purpose and prayer to make the paper worthy of the faith and doctrines it advocates, and also to make the paper a distinc twely Mennonite paper. This was the line and purpose on which it started out when first established; this is the line and purpose on which the paper has been maintained and conducted from its first appearance to this day, and by the grace of God we hope and pray that it may continue to be conducted through all coming time. Sound In doctrine, ever ready to encourage true plety and practical Christianity both with the laity and the ministry, and not backward in condemning and warning against evil and wrongdoing wherever it may be found, and at the same time pleading earnestly with the erring and pointing them to Jesus as the author and finisher of our faith, and holding him up as the only hope and means of salvation.

We are glad, as said above, that many of our tormer patrons have already renewed for the present year, and we hope that those who have not yet renewed, will do so at an early date.

We are also very thankful to all our friends and correspondents for their generous ald in supplying us with articles and correspondences for our columns, and we hope they will continue to help, as they have done in the past, to make our paper what it ought to be for the spreading of the gospel and the saving of souls.

A great deal of missionary work can be done through the Herald if we all use our ability to that end.

God hiess all our readers and give them bless ing upon blessing throughout the year, and strength to labor earnestly for the upbuilding of the cause of Christ. Let us work while it is today, knowing that the night cometh when no man

### PERSONAL MENTION.

Bro. S. J. Swartzentruber of Ibiron Co., Much. left his home on Dec. 20, 1966, for a visit in Mullin Co., Pa.

Pre. H. F. Anglemoyer of Silverdale conducted a meeting at the Souderton meeting-house, in the Preside Innergage on New Years' evening

Bro. Rudy Senger reports that the winter and Special Bible Term of the Goshen College opened just week and that on the 1th the total registration was 212.

Pre. Joseph Zook of Virguna is on a trip with the different congregations of his denomination in the Western States. Among other places he visited Somerset Co. Pa. on Dec. 22

Bro. Perry Brunk and wife of Allen Co. Ohio are at present visiting in Virginia. Bro Brunk's mother is in very feeble health and it was or this account that the present trip was made

Sister Catharine Loucks of near Wakarusa, Indhas been much affileted in the recent past with

them to love the world and the lusts thereof!

Why do we take our children to church and Sun-

day school? Because we would like them to be-

come Christians. And yet right here the child,

sometimes by its own parents, is taught to love

vanitles and display, because it must appear as

other ehlldren, and grown-up children are taught

to do as others do by supplying them with up-to-

date outfits at the parents' expense, which money

ought to go to the mission cause, but which, thus

squandered, hinders them from enjoying the

blessings which accompany giving to the mis-

sions. But not only themselves, but the coming

generation are not taught that there is a bless-

ing in denying self and in giving. "But It will

not do to go against the children's wishes and

the custom of our people, which custom has been

in vogue at least twenty-five years, so that It has

almost become law. It must be so; or we will be

looked upon as not dealing right with our chil-

dren." Such and other specious and weak-kneed

Children are also taught to love the world by

watching our dealings with our fellow-men. When

they see that we are aiming more for the dollar

than to please God and our neighbor, we throw

a mighty hindrance in their way, and the seed

which is sown in church and Sunday school falls

among thorns, and eares, riches and the lust of

Parents can do more to bring their children

into the church (by true conversion) than any

minister or other teacher can do. If parents are

not converted, children will not be converted

through their influence, and if converted by the

influence of some one else they often will not

worship in the same church with their parents.

Christ said, "Strait is the gate, and few find lt."

The hindrances are outside of the strait gate, and

if all the parents, preachers and teachers would

have entered in at the strait gate It would not be

so hard for our young people to find it. But how

can we show them the way if we ourselves have

not entered in or are not willing to enter in

We read in the Psalms that when God's people

would not hearken unto him he let them have

their own way (Psa. 81:11, 12). He gave them

unto their own hearts' just; and they walked in

their own counsel. Here we see again that it is

selfishness and unhelief that hinders us from

walking on the narrow way. Disobedience brings

hindrances. Read Jcr. 6:19. False teachers prom

to hindrances (2 Pet. 2:19).

ise liberty and are a means to help people to cling

One of the greatest hindrances in all the

churches is alming for the great number, and not

for the salvation of souis. To get a person into

the church when the devil has possession of the

soul, is inviting the enemy into the camp. Hin

drances are in this world, and as long as we are

in this world we have to do with them, and If

we do not turn them into helps we will miss

heaven. Now, in order to accomplish this, we must

get into the right position ourselves, and that is

to love God above all things and hate our own

life. When we hate something we flee from it

and seek refuge at the place we love. Now we

are ready to enter in at the strait gate, on the

narrow way, and those are the only ones who are

allowed to enter in. They are the only ones who

will accept Christ in their hearts. Christ on the

tongue will not take us in at the strait gate. It

may take us into the church, and that is the rea

son we have so many things in the church that

seem to hinder the cause of Christ, but it will

Now we are ready to enter upon the next par

of our subject: "Hindrances, where they are not.

They are not on the narrow way. As mentioned

before. Christ walked It and entered heaven, and

said. "Follow me." Christ denied himself and

only make the true believers more sincere.

other things choke the word (Mark 4:19).

arguments are repeatedly heard.

in the Pre-Stilloud Voder of Elihart, who is her

Sisters Anna Suderman and Catharine Shelleubers of the Mennonto Livethren (Shellenberg) brain h of the Mennonice people, left this country on Dec. 14, 1906, for Idea as mission workers.

Sister Annie C. Funk, a missionary from Clayton Bertis Cu, Pia, who a few months ago left our home for Champa, India, arrived safely at her descination where she will devote her time and district to the work to which she has consecrated because

The brethren Pre Lacio Stutzman of White bodd Wikh, abof Pre Los Jantzl of Wilmot, Wilmot, wesompanied by Jos. J. L. Miller of White Claud Mich and John Miller of Elkhart Co., Ind., as per year at the Publishing House on Jan. 2. They land in a supply of good books.

Pro. S. C. Shetter of Johnstown, Pa., is engaged in a Trible conference during the present week by Perion Co., Ohio. We trust the conference in the place may be productive of much good to all axing attend Pro. D. J. Johns of Eikhart county is uncased with Bro. Shetter in conducting the conference of the productive of the production of the pro-

Bro. Abram Weldy and wife of Wakarms, Ind., Childed with Bro and St ier Samuel Yoder in Elk-Bart on Thursday, Jan 3. This was Bro. Weldy's consider the bridge He is still active and enjoys presentable beath for one of his age. He also distinct to some business and made us a pleasant

Pre. Henry Weldy, of the Holdeman congregation near Wakarasa, and , spent Suuday, Dec. 30, with the concreation at Teogradien, Ind., and reports a pleasant and encouraging visit from the The Holdeman couragation has decided (no unstead of every four weeks as heretofore, this ministers should from this time visit that years on both meeting every two weeks. Bro. Weld, and wife arcompanied Albram Weldy, his cutter, is elibration than 2, where Bro. Henry precioled humself with some good books that are

For the Herald of Tr

By Wm. C. Hershberger.

Also of on speak wiser than they know. During Plant that Pilace had made for himself a record Oberface did infanty. We too, are making up

Another car is some and what we have written class on record will be for all time coming however it is a record of ours

A year and a proper the ladded of our own and the commence of the commence of

We are actions, too, mon the tablets of other forms and in writing upon the tablet of 100 2000 and were unful factor reproach was a sound other will leave an ugly sear that all is carried in the grave. The like is true of 100 course turners of love. Then how careful we make in that or storing these young souls, acts it had an analysis of coolness will be be-

HERALD OF TRUTH.

stowed upon these human souls. Let the oblect to clevate, cheer and make the soul happy rather than wound and cause sorrow. Sometimes we feel as though our work of love and charity is all of no avail, but we can take consolation in the very thought that impressions made, whether for good or evil, cannot be forgotten and sooner or later in life will come to memory again. A preacher who was interested in the soul of one young boy in his congregation, however unsue-cessful in his endeavors, had long passed into eternity when this boy, now a man of sixty, stopped in the middle of a furrow while plowing and memorles of what that preacher said came lack again after a lapse of many years.

And so let the patient mother, whose love seems lost upon her wayward son, take heart and

3. And so are we writing on the tablets of eternity as well.

Every man is an author and the book he is writing is his autobiography. Authors commonly have a chance to revise what they have written; but of this life record there shall be no revision. And this is the book that shall be opened, and out of it shall the dead be judged. We come to-day (nast day of the year) to the close of another chapter of this book. We cannot revise it but we may review it. In the review it would possibly appear that it reeembles many a copy book whose opening lines give evidence of painstaking, but whose later writing is saddy blurred.

Let us hope that some deeds of love have been recorded and some words of cheer for some struggling souls set opposite our name. Yet how little the record shows, we fear, of holy endeavor and heroic sacrifice. But not a sentence can we offace for what we have written we have written. And yet there is a ray of hope and a voice of com fort for those who mourn over their miserable record. A poor wretch, burdened with a sense of sin, dreamed that the demon of darkness held up before him all the long, black catalogue of his crime. The devil thought to drive him to despair, but while he looked on and trembled. lo! One an peared who was like unto the Son of Man, and he looked and saw that His hands were pierced, and from those precious hands came drops of blood. The hands were laid upon the dreadful page and with His blood He wined it out. This is our consolation and hope. And, again, there is another hope. It is the Book of Life, and in it are recorded all the names of God's saints. Let us humbly rejoice that our names are written there.

For the Herald of Truth.

By Silas Baumann.

I have come to the conclusion that there are no hindrances to the true believer. They are only looked upon as such from the side of man, who is full of unbelief and selfishness, and all hindrances (if there are any) come under the heading of unbelief and selfishness.

Faith in Christ and true self-denial turn all the hindrances into helps. All hindrances are from the flesh and the devil. There is a text in the Bible which turns all hindrances into helps. In Side which turns all hindrances into helps. In Side work together for good to them that love the Lord." So then things which seem to hinder are for our good. In order to make this clear, I have to divide the subject into three parts: 1. Hindrances, where they are: 2. where they are not: 3, how to overcome. I may mention some as I go along with these three parts.

First I will, by the help of God, try to show where they are. They are on the broad road and hinder people from entering in at the strait gate to the narrow way. The child in its innecence is free under the blood of Christ, and after it grows in knowledge it is drawn away from God by the lihings it sees in this world, because of the enticings of the sinful flesh, which it inherited

from Adam, the father of all mankind. Most of the children are taught to love the world from their youth, and the love of the world is a sign of no love to God (1 John 2:15). How many things are children taught merely because it is custom to do so, and has a tendency to teach

Hindrances are not on the narrow way, but temptations are, and they drive us to God, and therefore, in God's providence, they become helps. "Each victory will help us some other to win." We have a way described in Isa. 35:8-10 by which we can understand that hindrances are not there. Please read this passage. How may we get on this way? "Enter in at the strait gate" (Matt. 7:14). Let us not go on if we are not sure we entered in the right way; for "there is a way that seemeth right unto man, but the end thereof are the ways of death" (Prov. 14:12). If we are willing to be taught by the Lord he will lead us into a plain path (Psa. 27:11). When people get off the old path then the hindrances will come In Jer. 6:16 we read that we are to seek the old path to get rest from hindrances. But Israel said, We will not do it. So people do to-day. They say, We will not do it; it is not becoming in our enlightened age; we know better than to walk this plain old path. We have a new way.

The Lord sometimes hinders people in order to turn them to the narrow way again. If we keep one object in view we are not hindered, but we may be tempted, and after we yield we get another object in view, and as soon as we want to do two things at one time, we are hindered. We must either forsake the one or the other. We cannot serve God and mammon. Let us pray with the Psatinist, "Turn mine eyes away from beholding vanity, and quicken thou me in thy way" (Psa. 119:37).

The narrow way leads right through the midst of this world of vanities, and they are for sale every day, but let us "buy the truth, and sell it not" (Prov. 23:23). Hindrances are not allowed on the narrow way. Rather cut off things that are very dear to us and seem to be very useful (Matt. 5:29, 30). It is better not to have all the comforts in this world, than be hindered and go to hell. If we hinder our brothers or sisters we have not the love of God in our hearts and are not on the narrow way (1 John 2:10). God does not allow hindrances to come on the narrow way. Christ says it would be better that a millstone be hung to one's neck and he be drowned in the sea, than to offend one of these little ones that walk on the narrow way. And if It were better, God will do it, for he always does what is best. God will not let us be hindered. If we are, it is through our own lusts which have drawn us aside. He who is entered in by the door-Christ-will have other things to feed on than the vanitles of this life. Christ said, "I am the door; by me, if any man enter in, he will go in and out and find

If we are on the narrow way we are under God's protection. Read Psa. 91. Surely he shall deliver you from the snare of the fowler, and from the noisome pestilence. The evil one is continually after us to catch us, but if we keep under the shadow of the Almighty we are safe. The pestilence that goes about does not touch us. Some one might say: We have no pestilence. A pestilence is anything that is not healthy, but has a tendency to kill or destroy. Poison, after lt ls once taken, affects the whole body and brings deadly diseases. Let a thing come up which pleases the flesh or the eye. Those who are not under the shadow of the Almighty will soon catch the disease, and, oh, how it will spread! We sometimes think, how few are those who truly put their trust in Hlm, and say: "His truth Is my shield and buckler."

Now I believe that I have proved by the word of God that the hindrances are not on the narrow way, but in our flesh and on the broad road. But some one might say: is not our flesh on the narrow way when we are? Certainly, but that is just what keeps us humble and drives us to Christoff grace to overcome it. Another might say:

Oh, how I would like to walk the narrow way it only my comrades would do so, too! This proves that your highest affections are set on your comrades and not on God. If they were set on God oily you would forsake your comrades and cling to God. "He that putteth the hand to the plow and looketh back is not fit for the kingdom of God!"

HERALD OF TRUTH.

Now I hope you do not think I have mentioned all the hindrances, because I have mentioned only a few. I believe there are aimost as many as there are men on earth, and all come under this heading: Self and Unbellef. But there are no reasonable hindrances. If there were, we could make excuses at the judgment day and say: I was hindered by this or that thing. But we know that this is not accepted.

The last part of the subject is: How to overcome them. I answer, By faith, not faith in ourselves, but deny ourselves and have faith in God. Num. 14:3, 9, shows how Joshua and Caleb had a foretaste of that promised land and believed that God was able to bring them in, and they said, 'Only rebel not against the Lord, neither fear ye the people." But, oh! The people! The people. What will people say if we do so or so? Why don't we say, What will God say? and have faith in God and not in ourselves and the people. In Luke 14:33 we learn that we are not to trust in our strength, but that we are to trust in Christ and forsake all we have. Those that are born of God overcome the world (1 John 5:4).

The promise given to him who overcometh we find in Rev. 2:17. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it." The hidden manna is something to eat which is hid from the world, and unless we forsake the world we cannot eat of it. And the new name is the title we receive which will give us the right to enter lint that beautifut city.

"He that overcometh shall inherit all things, and I will be his God, and he shall be my son. But the fearful, and unbelleving, and the abominable, and murderers, and whoremongers, and sorcerors, and illars, shall have their part in the lake of fire and brimstone, which is the second death" (Rev. 21:7, 8).

If there is a promise given to overcomers, there surely must be a possibility to overcome. That it is possible for young men to overcome (and I believe women just the same), we read in I John 2:13, 14: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." Oh, let us have faith in God!

In writing this I am strengthened in my faith, and I hope it will also help all who read and hellove the same. Amen.

For the Herald of Truth.

NON-CONFORMITY TO THE WORLD, A

BLESSING. By P. Hostetter.

This is the principal one of all the restrictions given us ln God's word; in fact, this one may be said to include all others. We are inclined to look upon restrictions as being that which prohibits us from doing things that would be an advantage or gain to us if we were allowed to do them. But this is not the case. Our restrictions are given us by an all-wise Belug, who knows all things best, and by a God of love who loves us better or more than a parent loves his child, and by his restrictions and commands he directs us into ways or paths that are pleasant and peaceful. Because of these facts our restrictions may well be called safeguards, and hence some hesitate to call them restrictions. They remind us of the iron fence along some of our large depots. Often it would seem convenient if the fence were not there, so we could walk right out and get on the train with-

out having to wait to show our ticket at the gate. But after years of experience, men have found it to be better to have the fence there and save people from being hurt by incoming trains and also from getting on wrong trains, etc.

Farents often make restrictions for their children that are only safeguards. They are not made to show authority or simply to demand obedience, but to protect from harm and evil and to promote the happiness of the child. The child often cannot see the danger or understand why it may not do so and so, but the parent with more experience can see farther.

Now for further proof that we are only gainers and not losers by being prohibited from conforming to or being like the world, let us notice some facts concerning this non-conformity. Some may ask: "Why may I not dress like the world? I would enjoy it and be more happy that way." You are mistaken. When we want to be happy by seeking honor of people, either by our dress or by our work, we would find that the more honor we received, the more we would want, and there would be no satisfaction or contentment in that. This honor seeking would only foster or feed self in us. What makes so many people unhappy and miserable? Simply this: They are not honored and treated as they think they should be or would like to be. God tells us to deny or crucify self, and he does it because that is the way to be truly hanny and contented. When we do not care for honor, then we are content when we do not receive any. Then just think how much easier, how much cheaper and more comfortable it is to dress simply and plainly than to adorn ourselves with fashlonable dress. And think, too, how foolish such vanity is for us who are nothing but worms of the dust, only living and able to go about because God in his mercy and grace spares us and gives the breath of life. Without his help we could not move a finger. How silly then for such a being to try to make a show of himself and act as if he could do much or were more than his fellow-beings. No wonder God said we should not follow the world in adorning our bodies.

Again, some may say: "Why may I not do business like the world? Then I could make something and be happier, for I would enjoy that. Mistaken agalu. The Bible says: "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with Increase." And this is proved true by the experience of all who have tried it. The more they get, the more they want, and the more trouble they have, and still no satisfaction and no contentment. The way to be happy is to erucify self so that we are content with little as well as with much. We need not think that we can make nothing by being honest and "square" in all our dealings. Some have gained much wealth who took delight in treating all according to the "Golden Rule" and were not particularly trying to lay up much. Then, too, if we were allowed to drive sharp bargains, while we might get the best of our neighbor sometimes, at other times he might get the best of us and then what gain would it be to us?

Then take non-conformity in the line of nonresistance of evil. How much easier and better is it for us to love our encmy than to hate him and try to pay him back or return the evil. Love makes us happy, hatred makes us miserable. And we might mention non-conformity in eating and drinking for the pleasure there is in it. Such eating may be enjoyed for a little time, then follow the effects of pains, aches, all kinds of diseases and premature death. Such drinking may seem nice for a while, but the more they drink the more they want and the greater and more uncontrollable becomes the thirst until man becomes only a miserable wreck. Thus we will find it all along the road of conformity to the world. It leads to trouble and misery, while the way of non-conformity leads into ways of pleasantness and paths of peace.

East Lynne, Mo.

1907.

us to live close to him.

# TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSION.

American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.-Home Mission, 145 W. 18th Street, Chicago, 111.

Chicago. — Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.

Weish Mountain.-Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.

Ft. Wayne .- 1209 St. Mary's Ave., Ft. Wayne, Ind. Lancaster .- 462 Rockland Street, Lancaster, Pa. Canton .- Mission Home, 1934 East Eighth Street,

Kansas City.-701 Pacific St., Kansas City, Kan.

The Bible Normal held at New Stark, Hancock Co., Ohio, closed with three confessions. Attendance and interest were good. Bro. S. G. Shetler left that place for Archbold, Ohio, where the Bibie conference as announced in the Herald, began on the 3d inst.

Pre. Samuel Oberhoitzer and Pre. Simon Garber, accompanied by their wives and Jacob Risser and wife of Lancaster Co., Pa., visited the Mennonite congregations in Montgomery Co., Pa., and vicinity during the latter part of November last. COR. . . .

From the Salford Congregation, Montgomery Co., Pa. - Eight members were received into church fellowship in the Salford congregation on Dec. 30, 1906, seven of whom were baptized.

Six new members were also added to the congregation at Souderton, Montgomery Co., Pa., by COR. baptism, on Dec. 9, 1906.

From the Shore Congregation, Lagrange Co., Ind Our meetings closed on Sunday evening, Dec. 30, with five confessions. The Bible meetings were well attended and a good interest was manifested. We hope with God's blessing these meetings may prove a lasting benefit to all who

Goltry, Okla., Dec. 30, 1906.—Dear Heraid Readers:-Greeting. To-day the Milan Valley Sunday school was re-organized for the first six months of 1907. The following officers were elected: Superintendent, J. K. Eash; assistant superintendent, M. C. Hershberger; secretary and treasurer, Maud Bontrager; chorister, C. J. Bontrager. We pray that God's blessings may rest on the work at this

West Liberty, Ohlo, Dec. 31, 1906.-Bro. John Y. King of the Bethel Cong., Logan Co., Ohio, was chosen by the voice of the church and ordained to the ministry on Sunday, Dec. 30. Bishops John Blosser and J. S. Shoemaker officiated. May God bless the young brother. John Y. King is a brother of B. B. King of Fort Wayne, Ind. It is now arranged for Bro. and Sister Friesen to sail from New York on Feb. 2, on the steamer Necker. COR.

McVeytown, Pa., Dec. 31, 1906.-Pre. John S. Mast of Elverson, Lancaster Co., Pa., who for some time has been visiting the churches in Union, Mifflin, Wayne, Stark and Somerset counties, stopped with us on his way home on Wednesday, Dec. 26, and preached four very powerful and interesting sermons. May God biess his labor here and elsewhere that saints may be bettered and encouraged on the way and sinners convicted of their error and turn to the Lord before it is forever too late. He left for home on Saturday morning. May God's Spirit be with him continu-

From Milford, Neb .-- Our new church house near Milford, Neb., was opened for services on Dec. 16, 1906. The building is 46 by 70 feet. The house was crowded with an attentive congregation. May the good Lord bless the work to the honor and glory of his name and to the weifare of the congregation, and that many more souls may be won to Christ and his kingdom, truly repent and shine as bright lights before the world. I wish all the readers a merry Christmas and a happy New Year. May God biess us all and help us that we do his will and walk in his fear. D. B.

Rittman, Ohio, Jan. 2, 1907 .- Dear Brethren:-Greetings. Enclosed please find our report for December, 1906. Sister Rhoda Fishburn died at this piace last night. She came here as an inniate on triai about two years ago; she at that time made no profession of religion. After having been here for some time she was received into church fellowship. She suffered for some time with heart trouble and Bright's disease. Funeral is announced for Friday, the 4th inst. Interment to be made at the Crown Hill cemetery near by. She was about seventy-two years of age. The remaining twenty-two inmates are as well as can be expected. With best wishes for the New Year, i remain in Christian love, J. D. MININGER.

Harrisonburg, Va., Dec. 30, 1906.-Dear Brethren:-Greeting. I will try by the help of God to write you a short letter and tell you something about our Christmas services. I attended services at the Weaver meeting-house on Christmas day and we had a good meeting and I greatly enjoyed the day. I read the Herald of Truth and I saw the map of the mission district and the mission stations in Indla. I also read in the Herald that Bro. D. A. Evers of Allen Co., Ohio, visited in Elkhart and was pleased to hear of it. I should very much enjoy coming to Elkhart and visiting the people there. Please send me the Heraid for 1907 and I will send the money for it shortly. May the Lord bless you ail, is my prayer. COR.

Remarks.-We should be very glad to have our Bro. Correspondent visit Elkhart and hope he may be able to do so soon. We shall be glad to have all our friends and patrons visit us whenever they can. All are welcome,-Editor.

The following letter was written to the Mennonite Publishing Co., and we believe it contains some thoughts that will be encouraging to at least some of our readers:

Dear Editor:-I herewith inform you that we received the parcel of books, containing Children's Bible Story, a Sunday School Lesson Help and Catalogue of Books. We all like to read the Lesson Helps. We have no Sunday school. Our little boy, Clayton, thinks he would rather read in the Lesson Helps than in the Words of Cheer. I do not get much time to read more than the Herald of Truth and Testament. Kindiy send me the Lesson Heips, instead of the Words of Cheer. We have paid for a year. I love the Herald of Truth very much, and wish every one would read it and receive the blessing contained in its pages. Kindly iet me know if my request can be cepted. Your unworthy friend in Christ, \*\*

Kokomo, ind., Jan. 3, 1907.-Dear Heraid Readers:-We greet you in Jesus' name. Our Bible conference was opened on Monday morning, Dec. 24, by Paul E. Whitmer. Bro. D. H. Bender was not permitted to be with us on account of his wife's sickness, but the same evening Bro. Daniei Kauffman of Missouri arrived as substitute for Bro. Bender. Both attendance and interest were good throughout the entire session of the conference. On Friday evening after the services Bro. Whitmer left for his home in Ohio, and on Satur-

day afternoon Bro. Kauffman had two subjects to discuss, "Non-Conformity to the World," and "The Swearing of Oaths." Bro. Kauffman left on Sunday evening after the services for his home. During these meetings two precious souls made the wise choice and decided to live for Christ. May God bless and sustain them with his Holy Spirit, that they may ever live faithfully. There were others that have been under conviction, but have not yielded to the calling of the good Spirit. May God bless all Heraid readers.

G. W. NORTH.

Smithville, Ohio, Jan. 3, 1907.-D. Z. Yoder, who had for some time been silenced, was again called to the ministry of the Word by a majority of the votes of the Oak Grove congregation last Lord's day.

Joseph Zook of Denbigh, Va., preached at the Oak Grove M. H. last Lord's day and also in the evening, and at the Pieasant Hill on New Year's day, and again in the evening at the Oak Grove

Rhoda Fishburn, aged seventy-two years, died at the Old People's Home on New Year's night and will be buried Friday at the Crown Hill cemetery. She was never married and was an inmate of the Home for several years. . . .

Cambridge, Neb., Jan. 2, 1907 .- Dear Readers of the Herald:-Greeting. I will again send you a message. I received the Herald and would not be without it, for I enjoy so much reading the news from other places and to hear that souls are being brought into the kingdom. I am the only member in this vicinity so far as I know, within a hundred miles, and I would be very glad to have some of the brethren visit us. If they will write us, we will be glad to meet them at the railroad. We live twelve miles from the station. May the Lord be praised for wnat he is doing for the church, and may she be awakened more and more to her duty. Let us stand firm for the principles of our beloved brotherhood, and not be so easily shaken. Wili the correspondent from Dinuba, Cal., please send his or her name? We would like to have some information from that place. May the Lord richly biess the church and also our church paper, is my prayer.

LIZZIE L. LAPP. . . .

Newton, Kan., Dec. 31, 1906.—John F. Funk, Eik hart, Ind. Dear Brother:-Greeting. The man Hillary was in Newton over Sunday, stopping most of the time at Samuel Netrauers. I talked with Bro. Netrauer about him, and he says he is the same mysterious character he was two years ago. He claims he just returned from Bohemia and belongs to the Moravian church, and that he intends with some others to enter into mission work in some foreign country. But we are slow to believe anything he says. He left this morning on the train, but don't know where he went. Thought this may be a bit of news for you and would write you. God bless you.

Alto, Mich., Jan. 2, 1907.-Bro. A. D. Wenger came into our midst Dec. 18, and remained till Dec. 31, when he left for Chicago, after the evening service. Bro. Wenger preached seventeen sermons while with us and gave a talk on Bibie lands each evening before the regular serv ice began, which was much enjoyed by our people. During the meetings four souls came out on the Lord's side. There were many more who should have come; it seemed almost impossible that so many could refuse when the Word was brought before them so forcibly, but the time will come when many who heard the earnest pleadings will wish they had accepted the invitation, and may open their eyes when it is too late.

On Dec. 28 Bro. J. P. Milier of White Cloud, Mich., came to us and on Jan. 1 heid baptismai services, at which time one young sister was baptized and received into church fellowship. Also

have come to me with the few dollars they could three others who had gone back into the world spare to help along. vere again received into church fellowship. May If each one would send in something at once in they all prove real faithful, and may we as members be more in earnest in the service of the Lord.

COR.

Much more could be done for the Lord if every

brother and every sister would do their duty and

live up closer to our profession. May God heip

Silverdale, Bucks Co., Pa., Jan. 3, 1907 .- Dear

Herald Readers:-Greeting in Jesus' name. We

wish you all a happy New Year, and let you know

that we arrived at our home safely on the 7th of

Dec., 1906, and found our home people as well as

usual. We were glad to meet them again face to

face in our home congregation. There was only

one death in our congregation while we were

away-a beloved young sister. She went home

to her reward, from whence she will not return.

Further we can say with the Psalmist, "The

Lord has done great things for us, whereof we

are glad." He blessed us with health and strength

ail the way on our trip to the far West. And again

we feel thankful to the brethren and sisters for

the kindness which they have manifested toward

us in temporal as weil as in spiritual things. May

in the several church and Bible conferences we

attended. 'They are a great help in the Master's

We left the Bible conference in Medina Co.,

Ohio, on Dec. 6, and in company with Bro. J. S.

Shoemaker went to the Old People's Home. The

next day we went to Orrville, Ohio, to which piace

Bro. Shoeniaker also accompanied us. Here we

boarded the train for Philadelphia. We arrived

there the next morning and went to the Home

Mission, where we found all the workers well

and happy. From there we went home, where

Brethren and sisters, let us pray for each other

that we may live so that God may be satisfied

and pleased with us when our journey here is

giorious rest prepared for his people, where there

. . .

of the Herald of Truth:-Greeting in Jesus' name

other young brother expects to come and work

on the same farm with Bro. Weaver, that is, as a

mission worker, giving all his time to the Master's

God bless all such in our home land as well as in

India, for of such it will be said, "They have done

Sister Mary Kiser is doing finely. Look for her

testimoniai soon. She says she would not go back

to Virginia and be as she was, under any circum-

Now, my dear brethren and sisters, if it were

your mother, or son, or daughter, a brother, or

sister suffering with the dreaded lung trouble,

would you not be glad to have them go to a

climate where they could be restored to health?

Are you sufficiently interested in your neighbor

to help build the Sanitarium, a place where we

can take care of those who will come and see

what the climate will do for them? We need

about \$10,000.00 yet before we have enough to put

given them to help us build this bullding?

service and being content with food and raiment

La Junta, Colo., Dec. 28, 1906.-To the Readers

H. G. ANGLEMOYER AND WIFE.

ended, that he may then receive us into that

we arrived, as stated above, on Dec. 7.

is no parting any more. Pray for us.

expects to come with him.

what they could."

up the main building.

We enjoyed ourselves very much in the Lord,

We miss her from our midst very much.

the good Lord biess you all.

addition to what we have promised to be paid in by January 1st and what was subscribed last summer, we could begin the work,

HERALD OF TRUTH.

Think of this, brethren, and of the poor con sumptives dying in the East, who could readily be restored to health if they could come here in time. Think of the good Samaritan and what he did; or will we pass by on the other side?

if you had stood by the bedside of the sister who died at the Kansas City Mission and heard her beg to be taken to Colorado (and there was no one that could take her); if you could read the ietters of those who want to come; if you could see it as we see it, I am sure you would he willing to help in this great work.

Two of those afflicted with consumption have been converted, and that is worth more than the whole sanitarium will cost. So it would at least appear to us if the sick one were a brother, sister or other dear relative; as a brother said to me once, "Come and talk to my son; if he dies unsaved I can never stand it."

Think of the worth of a soul. This young man was saved and lived a few months longer, but his father said, "The light never left his countenance J. F. BRUNK. while he lived."

The following testimonial will speak for itself: Dec. 25, 1906.—I have been requested to write a testimoniai. Will say that I can heartily recommend Colorado for jung and throat troubles if you come herc in time. About eight months ago I came from Elida, Ohio, to Colorado, to see what it would do for me. I had a start of lung and throat rouble and was not able to do a hard day's work, but after 1 was here a short time, i was able to do a full day's work and received full wages. Have been working all the time since, farming and shoveling beets. Have gained twenty pounds and feel much better, for which I feel thankfui to our heavenly Father, who created this climate as well as the whole world. I can heartly recommend this climate to any one having throat or lung trouble. Come and try lt and see what it will do for you. You must come in time.

HENRY J. BRUNK.

For the Herald of Truth. LA JUNTA SUNDAY SCHOOL MEETING.

Bro. Daniel Brunks are fitting Bro. Jesse Brunk's The Sunday school meeting of the La Junta new home for him and his bride, whom they ex-(Colo.) Mennonite congregation was held Dec. 2, pect from Virginia soon. His brother-in-iaw also 1906. Devotional exercises were conducted by Bro. D. S. Brunk. Bro. J. M. Brunk was chosen Bro. Frank Showalter is thinking of settling here with his family in the spring. Bro. N. S. moderator and Salome Shank, secretary. The subjects under discussion were both interesting Gingerich of Parneil, Iowa, has made sale and expects to move here by March 1, 1907. Also anand important.

Subjects: "The Sunday School and the Home." (a) "As Means of Implanting truth," by Henry Brunk and Salome Shank. (b) "As Means of Saving Souls," by Roy Ebersole. (c) "As Means of Spiritual Growth," by S. S. Stalter and Katle Kulp. General discussion followed each subject.

The afternoon session was opened with devotional exercises by J. M. Nunemaker.

"Heart Power in Sunday School Work," by David Garber.

"The Young Man and the Sunday School," by I B Brunk and Anna Driver. "The Young Woman and the Sunday School,"

Each subject was discussed with interest. May God bless the work at this place.

SALOME SHANK, Secretary.

For the Herald of Truth. THE EAST HOLBROOK SUNDAY SCHOOL MEETING.

The East Holbrook Sunday school meeting was Who will give us a part of what the Lord has held at the E. H. Schoolhouse, Dec. 16, 1906. Bro. S. S. Stalter was chosen moderator; Salome Many, no doubt, could spare \$1,000.00, or \$500.00, Shank, secretary; Bro. Jacob Ebersole, chorister. or \$100.00. Yes, some of the young sisters even

Devotional exercises were conducted by Bro. J.

Subject, "The Model Sunday School." (a) "The Superintendent's Part," by Etta Brunk and George Ross. (b) "The Teacher and Pupils' Part," by Cassie Driver and J. B. Brunk. (c) "The Minister and Parents' Part," by Anna Flisher and D S. Brunk. Followed by general discussion.

The afternoon session was opened with devotional exercises, conducted by Chr. Rich. "Child Study," by Nancy Kauffman and J. S.

"The Needs of the Field," by Salome Shank

and J. F. Brunk. "The Sunday School as a Means of Encourag-

ing Mission Work," by J. M. Brunk and J. C.

The meeting was interesting and every one felt that it was well to have been there. A vote was taken to meet again in six months, if the Lord will. May God bless the work at Holbrook.

SALOME SHANK, Secretary

For the Herald of Truth SALEM CONG. BIBLE CONFERENCE.

Dear Editor and Herald Readers:-Greeting in Jesus' name. The congregation at Salem, Elkhart Co., Ind., has been permitted to enjoy a rich spiritual feast and to learn many Bible truths conconcerning God's word.

On Dec. 18 a Bible conference began at our meeting-house and continued until Dec. 21. The brethren I. J. Buchwaiter and S. G. Shetler were the instructors. Some vital questions concerning the Christian life were ably presented from the Bible standpoint. Bro. Buchwalter gave us instructive iessons on the following subjects: Love, Repentance, Non-Resistance, Church Government, Evils of the Tongue, Sin, and Amusements. Bro. Shetler ably instructed us on the following subjects: The Good Shepherd, Practical Christianity in the Home, Practical Christianity in the Church, Modest Apparel, Secret Societies, Marriage. The Worker at Work.

The interest was good during all the meetings. Each day session was followed by a sermon in the evening.

May the seed thus sown bring forth abundance of fruit. May the church abide by the truths thus learned and grow and increase, and be a light to the world, is our wish and prayer. Two confessions were made. We also had queries and answers in the evening. Sincerely yours in the Master's cause, isalah Christophel,

Secretary.

For the Herald of Truth RIBLE CONFERENCE REPORT.

Held at West Liberty, Ohio, Dec. 24-31, 1906.

After devotional services David Plank was chosen moderator; J. J. Warye, assistant moderator: A. Metzier, secretary; J. B. Smith, treasurer; S. E. Aligyer, query manager; Eva Yoder and Siddle King, choristers.

Subjects treated by J. S. Shoemaker were three lectures on "Prayer," "The Lord's Day," "Nonconformity in Attirc," "Christian Strength," "Marriage," "Self-Denial," "The Christian's Social and Business Relations," "The Christian's Relation to the Government," two lectures on "Church Government," "Practical Christianity in the Home," "Practical Christianity in the Church."

Bro. I. W. Royer not belng present, Bro. I. R. Detweller took up part of the work and gave us a number of iectures on Paul's first epistie to the Thessalonians, followed by several interesting lectures on India and its needs.

Every lecture was intensely interesting and inspiring, and the pressing needs of India were presented in such a forcible manner, and illustrated by map, that it brought tears to many eyes and meited many a heart in sympathy at the realization of the enormous amount of work that is

YOUNG PEOPLE'S BIBLE-MEETING PAGE

THE LESSON MOTTO

"From the grave of a dead hope we may rise to newness of life. Let us

be thankful for the pangs by which God brings us to himself." :: ::

THE MEDITATION.

helping to direct the mind in private devotion to

"Be strong and fear not." Almighty God and

Father, help me to more fully realize in this

week's study that strength of character is the best

and only way to glorify thee. How can I be weak

when thou art strong, timid when thou art cour-

ageous, sinful when thou art righteous? I find

in myself many things that indicate weakness and

not strength. In the past I have tried to excuse

many of my failings on the plea of weakness. The

conflict between myself and my conscience has

often been brought into peaceful harmony when

I took into my mouth this sweet morsel-it is only

one of the common failings of man. Yea, in times

past the prickings of my conscience were gently

lulled to sleep by finding some shallow, artificial

excuse for human frailty. I now see the awful

mistake of it all; weakness has come to take the

place of strength. I plead for forgiveness for the

past and for conquering power NOW. May I be

successful in finding that truth which shall unfold

APT QUOTATIONS

The object of giving these quotations is

arouse comment. They may be used in the public meeting, but should always be given from memory.

Great things thro' greatest hazards are achieved,

A heart unspotted is not easily daunted .-

We have one thing, and only one, to do here on

carth-to win the character of heaven before we

In the midst of much failure have the heart to

begin again. Fear not so long as you have Christ

with you as your friend and defender .- Hall.

Brave conquerors! for so you are

That war against your own affections And the huge army of the world's desired

Vice is a monster of so frightful mien,

That to be hated needs but to be seen, But seen too oft, familiar with her face, We first endure, then pity, then embrace

There can be no prosperity, nor virtue, nor glory

in the aggregate when the individual is false to

God is better served in resisting a temptation

Whosoever sins against light kisses the lips

Do I love my temptations or do I loathe them?

Am I trying to see how nearly I can approach

How long can I hope to overcome if I am re-

Do I understand God's language when he says,

If I continue to look on any temptation, there

will soon come into my life the desire to possess

PERSONAL THOUGHTS

to evil than in many formal prayers.-William

the higher dictates within him.-Chapin.

of a blazing cannon .- Jeremy Taylor.

sisting sin on human motives only?

the evil with which I am tempted.

"I will hold thy right hand"?

sin without sinning?

-Shakespeare

comment. They may be used in the public

to me the secret of a victorious life.

And then they shine.

die - F W Robertson.

Shakespeare

Penn

the central truth of the topic.

pressing upon our few faithful workers in that part of the Lord's vincyard.

A workers' meeting was also held each evening at 6:30 in which many took an active interest, followed by a gospel sermon. The sermons were delivered by J. A. Liechty of Louisville. Ohio: J. M. Hartzler of North Dakota; J. S. Shoemaker of Illinois: M. S. Steiner of Columbus Grove Obio. and I R. Detweiler of Indiana. The weather was beautiful, the attendance very large, and the interest exceptionally good, and God's presence was felt and manifested throughout.

Following are the seed-thoughts given by the in-

I have the assurance before I ask my neighbor for a favor that he will grant it, or I would not ask him; so in asking petitions of God.

Do not tell God how good you are.

God supplies our needs, not our wants. He sometimes answers our prayers with a "no" instead of a "ves."

One of the most necessary prayers we can offer is, "Lord, deliver me from self."

There is nothing whiter than snow but a washed Only works of charity and necessity are lawful

on the Sabbath day, but often farmers' institutes are held. When Christ reigns in the heart it will produce

Christ-fruit.

This great "I" needs to be nailed to the cross If you hide your light under a bushel it will either burn the bushel or smother the light

A proud heart may be covered by a plain exterlor, but an humble heart cannot be covered with fashionable, gaudy attire.

Christ gives strength for all things if our con nections with him are maintained The secret of perfect love is to minister, not to

be ministered to. An evidence of Christian strength is if we are

willing to deny things that offend others. It costs something to be a Christian, but it costs more not to be one

Unmarried people should carefully study the subject of marriage, and those who are unhappily married should study the subject of long-suffering. Sometimes a noble character, a noble spirit dwells in a homely tabernacle

Anything that comes between you and your God should be dealed.

If you are not interested in other neonle's succcss, you are not interested in their souls

I have more trouble with J. S. Shoemaker than with any one else -(J. S. S.)

You should always give to the poor when they ask, but not always what they ask for,

If ten drinks will make a man drunk, one drink will make him one-tenth drunk.

If you do not fight the devil you have a kind of non-resistance that God does not command

The tongue is a weapon more deadly than the

A spotless church is composed of spotless mem-

I go to all the play parties I want to go, but, praise the Lord, I don't want to go to any, and if your heart is renewed you don't want to go.

I don't give much for a Christian whom you must feed on ice cream and cake to keep him in

Home is a dwelling place, not a boarding place,

I like to see a person who wiil pull anywhere where he is hitched.

The practical Christian is willing to minister and be spent-a soul winner who meets souls on their own grounds.

Prayer for our enemies is a test of discipleship. If I want to win a soul for Jesus and he can point to some inconsistencies in my life I might as well be quiet

If you want to do successful Christian work you must recognize the good intentions in the people you alm to gain

#### HERALD OF TRUTH.

We ought to have a desire to get to heaven, but not to get away from work.

The preacher who thinks he is a ruler instead of a servant of the church is out of place.

The way to bring about systematic giving is a systematic study of the field and its needs. We ought to be making preparations to care for

and educate the missionaries' children. The world needs a religion that takes a man out of the world and sets him apart for service.

If you want to do missionary work be sure you know your Bible and know it well. Why are you doing your present work? Whatever line of work we want to do, we ought

to make it just as sacred as mission work. . A. METZLER, Secretary.

#### For the Herald of Truth. HOWARD AND MIAMI COUNTIES (IND.) BIBLE CONFERENCE REPORT.

A Bible conference was held at the Howard-

Miami Mennonite M. H. Dec. 24-29 1906 The organization resulted as follows: N. M. Slabaugh, moderator; E. A. Mast, assistant moderator: Reuben Hensler and Irvin Stineman. secretaries.

The following subjects were treated by Bro. P. E. Whitmer

1. "Kingdom of God."-(a) The kingdom of God is a social body of souls bound together under the leadership of Christ, (b) The man who can do a little kind act is mightler than the mightlest of armies or great kings, because he is led by a mighty Spirit which leads man heavenward.

2. "Prayer."-Prayer should be the expression of a sincere heart and should be for such things that are edifying and to the glory of God. He who prays for the big things only, is the one who has never been made alive in God and is not a true child of his

"Modern Sabbath Desecrations."-The Sabbath should be a time set apart for each individual to especially look after the spiritual life.

4. "Missions."--(a) No man can go to the foreign field and do successful work unless he can realize its all importance. (b) Christianity is the only thing that can supply and satisfy men.

On account of the absence of Bro. Bender, Bro. Daniel Kauffman of Missouri substituted in his place. The following subjects were treated by him:

1. "Trinity of God."-(a) God is ever faithful as he is a perfect being. (b) Do not try to grapple with the great questions in the Bible; but take the more simple problems of religion and you will grow. Remain in the first reader and do not enter the second too soon.

2. "Holy Spirit."-(a) The Holy Spirit works in the hearts of men that they may be brought to Christ. (b) We must study the word of God through the illuminating power of the Spirit.

3 "Sin"-Sin is an inward manifestation and ends in the destruction of the nobllity of the soul.

4. "Christian Relation to the Church."-(a) All people who have a special work to do in the church, such as janitor, deacon or trustees, should be filled with the Spirit of God (b) We are all called to work, therefore we should never expect the minister to furnish all the spirituality but

should all help. 5. "Woman's Sphere."-(a) The duty of woman is not to get up and preach, but to be a helper, a counselor and a home keeper. (b) As a rule a mother has greater influence over her children than a father, therefore she should be very careful about their early training. Impressions made in the tender days of childhood are lasting

6. "Temperance,"-As soon as we touch the flery liquor, just that soon we are on dangerous ground and on the road that leads to hell. We have no right to encourage or patronize a souldestroying business.

7. "Life Insurance."-(a) It is a systematic and wholesale deception, being a constant strain upon the pocket book. It builds up colossal fortunes January 10.

in the hands of irreverent men. (b) Never try to enrich yourself at some one else's expense. "I wili never leave nor forsake thee." is the promise of the King of a great life insurance company, who knows no dishonesty, no defeat and no corruption.

8. "The Unequal Yoke"-(a) We should not bind ourselves with some unbelievers in a way that they may lead us into sin. 2 Cor. 6:14. (b) We should mingle with the world, not by practicing the things of the world, but as a representative of heaven.

9. "Non-Conformity to the World,"-(a) We should never have pleasure in things that are destructive to the soul, such as theatres, picnics, etc. (b) The man who blasphemes the word of God gives evidence of moral corruption,

Preaching services each evening during the week. IRVIN STINEMAN.

Secretaries

#### For the Herald of Truth. BIBLE CONFERENCE.

Held at the Beach A. M. M. H. near Louisville. Ohio, Dec. 3-8, 1906.

The meeting opened on Monday morning, Dec. 3, with devotional exercises, after which Bro. J. A. Liechty was chosen moderator: Amos Schlonager, secretary; Joseph H. Krabill, chorister. Bro. D. D. Miller was the instructor. The program was a very instructive one.

1. Subject. The Fall of Man. 2. Repentance. 3 Church Government 4 The Relation between Ministers and the Laity. 5. The Devotional Covering. 6. Life Insurance. 7. Self-Deniai. 8. Missions. 9. Separation from the World. 10. Marriage and Divorce. 11. 1 Cor. 7:12. Review.

Two subjects were taken up each forenoon from 9:30 to 12 o'clock. Evening sessions-6:30, song service; at 7 o'clock review of previous topic and questions: at 7:45 sermon.

The meeting closed on Saturday evening, Dec. 8. with twelve confessions, and two others have since the meetings closed presented themselves for membership, making fourteen in all. The meetings were well attended. Many precious truths were presented, and we have reason to believe that much good will result from the meetings. May God bless the work that has been done and also bless the instructor. Among the visiting brethren and those who assisted in the meetings were Bro. Jonathan Mast of Lancaster Co., Pa.; Bro Jonathan Lants of Lawrence Co. Pa.: Bro. Abram Metzler of Martingburg Pa . Bro I Y Hooley of Middlebury, Ind.: Bro. J. S. Gerig and C. Z. Yoder of Wayne Co., Ohio.

AMOS SCHLONAGER, Sec.

Life is but the beginning of things, and has not been so far unfolded as yet that we can see from the things in us and around us what sorrow-does, nor what repentance does, nor what stumbling does, nor what oppressions and wrongs do. There is to be a time of disclosure when the end shall have come, and the experiment of unnumbered centuries shall have been wrought out, and we shall all have gone from hence and become spectators of the closing work in the other life. God knows that then the whole interior history of man and providence will declare, "God is good and the end crowns the beginning and the whole work.

For the United States the year 1906 has been one of unprecedented prosperity in material things. The volume of trade has overstepped the best previous records by a large per cent. The United States, already rich, is rapidly becoming richer, and more and more independent. With the growth of material wealth comes also the growth of materialism, a condition that more and more unfits the nation for the trials of possible national reverses. if riches increase, set not your heart upon them. Unless righteousness rule riches, riches will rule righteousness, and ruin

# TOPIC: "Strengthen ye the weak hands." [A LESSON ON HOW TO OVERCOME.] JAN. 20, '07

Be sure and make a careful study of the daily Without them your study of the topic will be incomplete.

—Yielding to temptation. 2 Sam. 24:1-10.
—Resisting temptation. Eph. 6:10-18.
—Making use of the Bible. Luke 4:1-13.

Resorting to prayer. Matt. 26:40, 41.

The victory through Christ, Rom. 7:19-25.

We shall overcome. 1 John 5:1-6. The meditation is written for the purpose of

S. — We shall overcome. 1 John 5:1-6.
 S. — Topic, "Strengthen ye the weak hands."
 (A lesson on how to overcome.) Isa. 41:
 10-13; 1 Cor. 15:57, 58.)

#### RIBLE HINTS.

Isa. 41:10. God's way of making the weak ones strong is to remind them that he is righteous. Isa. 41:11. If the object of our warfare is to conceal sin, some day we shall be ashamed and confounded

Isa. 41:12. Many men have come to naught because they were too stupid to see that they were on the wrong side.

Isa. 41:13. If God is to get hold of your right hand, you cannot expect to let your will lie dormant.

1 Cor 15:57 58. No man's labor was ever used in vain when he attempted to resist a temptation

#### ILLUSTRATIONS

#### Danger.

There is one kind of mice that the trap always catches-those that must nibble at the cheese.

#### The Plus Element.

I am reminded of a certain knight who when he went upon the battlefield said: "My sword is short, but I add a step to it." The word of God plus a determined will can conquer any tempta

It takes the bitter to help us appreciate the sweet. But sin and righteousness are measured by a different scale. The less we have of sin, the more attractive is the right.

#### Handling Sin.

"The watchmaker must not handle bricks; nor must the man who would keep a sensitive conscience handle sin."

#### A Coal Pit.

A coal pit and a sin plt are alike in one respect they both lead down. But they differ in this that you can get out of the one much easier than out of the other

We lead two lives, the outward seeming fair, And full of smiles that on the surface lle; The other spent in many silent prayer, With thoughts and feelings hidden from the eyc. The weary, weary hours of mental pain,

Unspoken yearnings for the dear ones gone wishes half defined, yet crushed again, Make up the slient life we lead alone.

And happy visions we may never show Glld all this slient life with sweet romance That they will fade like sunset's clouds we know, Yet life seems brighter for each stolen glance

The silent life, we little reck its power To strengthen us for either good or ill Whether we train our thoughts like birds to soar, Or let them wander wheresoe'er they will.

This silent life, not those we love may share Though day by day we strive to draw them close; Our secret chamber-none may enter there. Save that one Eye that never seeks repose.

And if beneath that Eye we do not quall, Though all the world may turn from us aside, We own a secret power that shall prevail, When every motive of our life is tried.

#### SUGGESTIONS FOR LEADER. Outline Talk for Leader.

1. The first point for the leader to discuss is the universality of temptation. There is no man living who has escaped being tempted. Furthermore, there has been no such man in the past who was unacquainted with temptation.

2. You can then emphasize the fact that the topic is a personal one. Temptation does not come to humanity collectively, but to human beings individualiy.

3. You will naturally conclude that there is a great multiplicity of temptations; each one being peculiarly suited to the individual. But in the method employed in overcoming temptation, make mention of the fact that it is largely the same in all cases.

4. You may conclude by pointing out the two phases of the topic. The one emphasizes strength of character; the weak being made strong. The other is a lesson on how to overcome.

#### Other Suggestions.

The leader in preparing his program should be careful that the work assigned to speakers and writers does not overlap. The leader's talk should always be brief and of a suggestive nature. Avoid using any material that would rightly fall under any one of the divisions of your program.

#### THINGS WORTH REMEMBERING

There is a committee of three in every temptation-man. God, and the tempter.

There is a committee of three in every victory over temptation-man, Christ, and Satan.

When Christ and Satan meet there is no need for alarm. But when man and Satan meet there is every cause for fcar.

"We can be more than conquerors only as first we are conquered by Christ."

#### PROFITABLE BIBLE READING.

There are many degrees of profit in reading the Bible. If you want to get the greatest profit from your reading, bear in mind the following:

1. Seek first the guidance of the Holy Spirit He is a revealer of the things of Christ.

2. The most profitable Bible reading is planned for. It is not the hap-hazard turning to a passage and its careless perusal, but the following of some well-thought-out plan.

3. Utilize the wisdom of the scholars as embodied in the best commentaries. At the same time do not neglect original thought

4. A good way to get a knowledge of the Bible is to study it by books or by tonics.

5. Practical Bible reading keeps life in view at every step. What you learn from the Bible of your duty, straightway go and do it.

#### A PRAYER.

Willi God in very deed de And dwell with men below An car to mortal worship lend? Thus his glory show?

While heaven's exalted spheres resound With hymns which angels sing.

Allowed within thy courts to meet. Thy presence we implore; Smlle on us from thy mercy-seat, And we desire no more

Here make thyself a glorious name, And form us for thy praise: Thy promised presence Lord we claim

# Young People's Department

J. D. Rockefeller, the Standard Oil magnate, thinks the world is growing better. His husiness is prohably prospering.

The excellent topic for the Young People's Meeting for Jan. 20, appears in this issue. Do not fail to read the whole page.

Bro. Siias Baumann's article on Hindrances is a valuable help to the study of this topic. We are glad to learn that these topics are being taken up in our congregations. For outlines of the same send to Bro. A. B. Rutt, 145 W. 18th St., Chicago.

The first of a series of articles by Bro. David Burkholder of Nappanee, Ind., on "Jesus' last wcek on earth" appears in this Issue. While the articles are written for the Young People's Department, we helieve all will enjoy and he greatly benefitted by the serics. The Young People's Department, with the addition of the Young People's Bible Meeting Page is evidently proving to be a great pleasure and benefit to our readers. Our one aim is to make it a hlessing to aii.

In New York City there is one place-the junction of Sixth Avenue and 32d Street-where there are five lines of railway, one above the other First is the elevated railway; below that is the street surface railway, then the Hudson Companies' lines below the surface; below these is the Rapid Transit Subway line, and beneath all is the newly built Pennsylvania tunnel that carries the trains by huge electric motors out of the central part of the city into the open country. Two hundred years ago all New York could have been bought several times over for the sum that it cost to built this jast tunnel. New York's streets are wide and many walk thereon, but they are five times too narrow to accommodate the traffic at certain points. There is another road that is wide enough to accommodate all that walk thereon, but it leads to everlasting ruin. It is as wide as the carnal desires of man. Then there is another road that is wide enough for all who want to walk thereon. It is the road to heaven. It is just as wide as the gospel, wide enough for absolute safety, steep enough to raise the traveler into botter view of his surroundings with every step he takes, and smooth enough for all. That way needs no confusing maze of elevated roads and no subways, but nevertheless "few there be that find it.." Have you found it?

> For the Herald of Truth SADNESSES

By A. B. Kolh.

It seems to fail to my lot to relate things that appear to set me forth in the light of a pessimist, whereas this beautiful world and its good people and above all the grace of Jesus Christ has made me an optimist. But I see within my short range of vision things that bring sadness into lives that should not be. This time my theme is largely personal again. A few weeks ago 1 mentioned cases of truancy and disobedience that had come under my observation and which brought death to the offenders and sorrow to the survivors. This time my theme is the danger of firearms and of "firewater." Listen:-Sister A. K. Penner of Herhert, Saskatehewan, who is a physician, had gone to visit a patient a few weeks ago. Her children remained at home and soon after her departure began to play with a loaded gun. Suddenly the gun went off in the hands of the seventeen-year-old son, the charge going through both legs of his ten year old brother. One leg was so badly lnjured that it had to be amputated. The poor brother who caused the accident was frantic with grief, but all his grief and the father's aelf-condemnation for having a gun will not pay for the lost

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ieg, or will ease the life-long cripple's sorrow. This family has had sorrow in plenty. They came from Russia in straitened circumstances, having lost their property there. Some months ago the father and his two grown sons went to North Dakota to work in the harvest fleid. They saved \$200.00 and started homeward joyfully. In Winnipeg, Manitoba, they were attacked by drunken toughs and rohhed of their hard earned savings.

Another case:-While returning from the Christmas exercises in Mountain Lake, Minn., in the evening, a number of children and half grown boys were joyfully relating the things that gave them pleasure. One hoy who thought the possession of a revolver made him "hig" suddenly fired a shot into the air. Some were startled, a few admired, possibly foolishly envied. A little later he pulled the trigger again, but the revolver did not go off. He "examined" it and just as a happy little ten year old boy, the only son of Bro. Aaron C. Dick, came up within a few feet of him the revolver went off striking the poor hoy in the neck. Not knowing what caused the accident, the poor little fellow cried out: "What have I done to you that you shoot me?" While the children were screaming in terror, the poor victim sank down. Soon after a neighbor came along in his conveyance. As soon as he saw the situation he picked up the wounded boy and hastened home and then telephoned to the parents that if they wanted to see their son alive they should come at once! Physicians were also summoned, but the wound was fatal, and a few hours later the boy was dead. Was he the victim of an accident? No. And the hoy who did the shooting? Almost beside himself with grief, day and night hemoaning the vanity and carelessness that caused him to be a homicide, he is an object of pity. The Christmas day that followed was a gloomy one in at least two families, and ever after the returning "day of joy and gladness" will be to them simply a reminder of a sorrowful event. No amount of sorrow will restore their bright little son to them, but it may teach many a lesson.

We read daily of the crimes that are charged directly to strong drink. The world is so large, and such crimes are so common, that they receive a passing giance and hardly a second thought from the average reader. But let the blighting breath of the drunkard's doings fall upon his own, then only is his mind aroused. But only he and his. The rest of the world reads these lines as thoughtlessly as they do all the others of like

Bro. Jacob Isaac of Alexandrodor, Kuhan, in Asiatic Russia ieft his happy wife and family of six children in the morning of the 27th of October to ride to Suvorovskaya to visit relatives. About four o'clock in the afternoon, being thirsty, he stopped at a hostelry where some children were playing in the yard and asked them for a drink of water. The children however ran indoors screaming and saying that there was a man outside who wanted to kill them. The drunken father came out and with a voliey of profanity struck Bro. lsaac on the head with a spade. Though dazed, he kept on his feet and tried to explain that he had only asked for a drink of water. Two laborers had meantime come out of the barroom and plead for Bro. Isaac, but at this moment a mob of twelve or more toughs rushed out and in spite of pleadings they rained blow after blow upon him until he fell down. It was a gang of robbers and murderers, and children and all had learned well their part. The laborers however were innocent, and after the robbers had gone back to the house they carried the form of Bro. Isaac to a hospice that was not far off, and notified the police. Bro. Isaac died a few hours after without regaining consciousness, and his body was conveyed home. It was a sad return! Charge the sorrow to drink. At the bottom of the matter may also be the fact that Russians are treated very brutally by Germans in Germany, as was ahown in Bro. Klaasaen's "Joys and Sorrows of an Emigrant." In Germany these Germana from Russia were taken

for Russians and treated accordingly, while in Russia they are known as Germans, and the Russlans think they are retaliating for the treatment of their hrethren in Germany by acts of violence against all German speaking people in Russia! But vodka-the Russian national alcoholic beverage-is the agency that bares the sword points the gun, or atrikes the blow from which soberness would shrink. The many acts of viojence that have heen perpetrated against Mennonite people in Russia within the past months while apparently the direct resuit of the spirit of lusurrection, are in almost every instance inspired by vodka. Charge the crimes to vodka.

But why continue the harrowing tale? The purpose of the foregoing is to show what the two "strange fires" are doing in the world to-day. In days of old the two sons of the high priest of Israel offered strange fire upon the sacred altar. To-day firearma and firewater - two fires that should he strange to every home where the Prince of Peace dwells-are offered upon the altar of a so-called civilization and the curse of God rests upon the offering. Will we be wise and learn? Some people hecome wise through sadness and sorrows. Must every one be made sad and sorrowful to become wise?

> For the Herald of Truth. CHRIST'S LAST WEEK ON EARTH.

> > By David Burkholder.

ARTICLE I.-DOING GOOD.

"Behold the man" (John 19:5). Christ's last week on earth was a period of great activity. With the heginning of this week he ended his last journey from Galilee to Jerusalem, constantly engaged in ministering to the temporal needs as well as to the spiritual and cternal welfare of the human race. We behold him now drawing nigh unto Jericho, that "cursed city," and the thought that within about eight days he must be nailed to the cross on Calvary did not at all discourage him in the work which the Father had given him to do, but "having joved his own he loved them to the end." Here at Jericho another grand opportunity presented i self to him for doing good. Blind Bartlmeus sat by the wayside hegging, and hearing the multitude passing by he asked what it meant. Being informed of the fact that Jesus of Nazareth was passing by, he in faith believing implored him for mercy and that he might receive his sight. Jesus, who is ever ready to hear and save penitent sinners, had compassion on him and said unto him, "Receive thy sight; thy faith hath saved thee." and immediately his eyesight was nestored and he followed Jesus, glorifying God.

Then, after leaving or passing through Jericho, we notice that his aitention is directed to an individual of another class of people, namely Zaccheus, who was the chief of the publicans and a rich man. It is quite likely that he had increased his substance by unjust gain. But let this be as it may, his motives on this occasion were good. He had a desire to see this Galilean prophet and he made a strenuous effort by climbing up the sycamore tree. He was also ready immediately at the Savior's command to come down and receive him as a guest into his house, and more than that, he was ready to make restitution, give half of his goods to the poor and restore four fold where he had cheated other people. That was genuine repentance, and Jesus gave him the blessed assurance that salvation had come to his house that very day,

These works belonged to Christ'a mission on earth and were the fulfilment of Isaiah's prophecy. "The Spirit of the Lord is upon me, because he has sent me to preach the gospel to the poor, to heal the hroken hearted, to preach deliverance to the captives, recovering of sight to the blind," etc.

According to the order of events and dates given in the Oxford Teachera' Bible, Jesus arrived

at Bethany from Jericho Friday, March 31, A. D. 30, six days hefore the Passover. Lazarus, whom he had raised from the dead, was at Bethany There they made Jesus a supper and Lazarus was one of them that sat at the table. Saturday, April 1, the anointing took place. Sunday, April 2, he made his triumphal entry into Jerusalem. When he reached the top of the Mount of Olives he sent two of his disciples to bring him the ass and coit, which they did, and sat him thereon. This was the fulfilment of another prophecy Rejoice, O daughter of Zion; hehold thy king cometh upon an ass," etc. (Zech. 9:9). And thus he entered that city of the great king amidst the shouts of Hosanna and ascriptions of blessings from the multitudes that went before and that followed, who were under the Impression that Jesus had now come to establish an earthly king-

dom and set up his throne in their city and thus

deliver them from the Roman hondage.

In the evening he returned and went out into Bethany with the tweive. And in the morning, Monday, April 3, on his way hack to the city, he cursed the barren fig tree and went into the tempie and cleansed it. In the evening he returned again to Bethany. Tuesday, April 4, as they returned to the city, they found the fig tree with ered and from this miracie Christ taught his disciples a lesson on faith. This was seemingly the husiest day in all of Christ's ministry, and was his last day of public teaching, which was done in the temple at Jerusalem, where most of this day was spent. In the first place, when he began to teach the chief priests and elders questioned his authority. "By what authority doest thou these things?" and "Who gave thee this authority?" But Christ knew well enough how to slience them on that. Jesus now gives three parables, viz: The two sons, The wicked husbandmen, and The marriage of the king's son. Then the Pharisees questioned him about the tribute money, the Sadducees about the resurrection, and the lawyer ahout the great commandment. Now Jesus turns about and asks them a question: "What think ye of Christ? Whose son is he?" This was a fair question, and yei these learned men could not answer it, while the questions which they asked hlm simply to tempt him and entangle him who had not learned letters, were all answered to their astonishment.

He next pronounces woes against the scribes and Pharisees. We find this account in the 23d chapter of Matthew, where he calls them "hypo crites" not less than eight times. And now he utters a iamentation, weeping over their city: "O Jerusalem, Jerusalem!" etc. And as he leaves the temple for the last time he says, "Your house shall he left desolate unto you. Ye shall not sec me henceforth until ye shall say, Blessed is he that cometh in the name of the Lord." Then he told them about the destruction of the temple that not one stone should be left upon another. As he sat upon the Mount of Olives the disciples asked him, "When shall these things be, and the sign of thy coming, and the end of the world?" He showed them the signs that shall precede his second coming, and there on the mount on that same day he spoke the parable of the ten virgins, also the parable of the talents, and then closed the discourse with a vivid description of the last Judgment day, when the Son of Man shall come with power and great glory, and before him shall gathered ail nations, and he shall separate them, and the wicked shall go away into everlasting punishment and the righteous into life

When Jesus had finished this discourse he again reminded his disciples that after two days was the Pasaover, when he was to be hetrayed and crucified. A consultation was now held in the palace of Calaphas between the chief priests and the acribes and the eiders how they might take Jesus by subtlety and kill him, not on the feast, lest there be an uproar. It is estimated that there were at this feast within the walla of Jerusalem not less than two miliions of people, the most of

eternal.

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whom took Jesus to be a prophet, hence the danger of tumult and bloodshed. But Satan entered lnto Judas iscariot, and he now bargained with them to betray Jesus for thirty pieces of silver, thus fulfilling another prophecy (Psa. 41:9; Zech. 11:12). This took place in Jerusalem, in the evening of Tuesday, April 4. We have no record of what Jesus did on Wednesday, April 5. It is supposed that he spent it in retirement in Beth-(To be continued.)

Nappanee, Ind.

#### THE SAVIOR'S BIRTH.

(This excellent article was unavoidably crowded out of the Christmas number. The beautiful thoughts it contains are good for all times.-Ed.) The Roman emperor decreed that the world should be taxed. The customs of such occasions required every man in Israel to be in his native city. So Joseph returned with his family from Nazareth to Bethlehem. When they reached the little town they found the public lnn full to overflowing They were the recognized descendants of David, Israel's greatest king; but their honored lineage could not secure lodging for them in the great house which still bore the name of their royal ancestor. They were forced at length to seek shelter for the night ln a dismai, doorless, stony cell-a cave used for a stable.

The time had now fully come for the fulfilment of the Messianic oracles delivered by the prophets of Israel. The night of the nativity came sliently on in all its Oriental loveliness. A strange light enveloped the cave and a signal glory veiled the canopy of the heavens. Here the holy virgin gave birth to the world's royal Redeemer, wrapped him in swaddiing clothes and iald him in a manger. Here prophecy found its fulfilment: "For unto us a child is born." Here the new-born King, whose throne has been exalted above all the kings of the earth, found his first bed among the beasts and his first cradie among the poor. But He who was born in such an humble place on earth, lives in the most exalted state in heaven, where he will reign throughout everlasting ages as the King of glory.

However, the humble manner in which this extraordinary Child made his advent into the world did not long conceal the glory of his coming. The holy angels soon made known to some honest shepherds, who were on the plains of Bethlehem keeping night watch over their tender flocks, the lncarnation of the long-expected Messiah. The celestial song flooded the skies and rolled over the earth in the richest strains and sweetest melodies of heaven, as the angel throng chanted in rapturous joy, "Glory to God In the highest, and on earth peace, and good will toward man." The heavenly music ceased. The angelic vision dis-

appeared The delighted shepherds took council together and started for Bethlehem. They soon reached the cave, beheld the Babe, and offered, in deepest humility, the mitc and homage of the poor to their

infant King. It seems strange that these humble men of toil were informed, while kings and princes were left in ignorance of the advent of the King of kings and Lord of lords. Even the devout priests, honored Pharlsees and learned Rabbis knew nothing of the wonderful Babe in the manger. Hence they had taken no account of the virgin-born Prince whose throne was to be set up in the hearts of millions and whose kingdom was to endure, as the sun, forever and ever. The high estate and lowly condition of heaven's earth-born King were alike the marvel of men and wonder of angels. So, when the enraptured shepherds had found and worshiped the King of glory, they returned to their flocks, praising God and publishing through the mountains the marvelous story of that holy night, and the glory that should follow in the days to come.

The nativity of our King should be commenorated with gifta of love and songs of joy by old and young in all lands and in all ages. It should

be made an event, annually, of great joy to all people-joy to the poor, because the King came to make them rich; joy to the rich, for he came to make them richer still; joy to the simple, hecause he came to make them wise unto salvation; joy to the wise, for he came to give them true wisdom; joy to the mourning and sorrowing ones of earth, because he came to comfort and bind up their broken hearts; and joy to the guilty, condemned and despairing ones, for he came to take away their transgressions, bear the sins of many, and give himself a ransom for all men. Thank God, the flood of joy which flowed from the manger of Bethlehem is wide enough to encompass the earth with glory, rich enough to bless every human soul with its mercy, and deep enough to roll on through all time and over boundless eternity .- [King of Glory by McWherton.]

#### ITEMS.

Following the scant harvest in southern Russia, a severe winter has added much suffering. Over 160 persons are reported to have died of cold in the southwestern provinces alone. The suffering is intense.

Baroness Burdette-Coutts of London, England, died on the 20th of December, at the age of 92 years. She inherited a very large fortune, which she used in works of philanthropy, and her henevolence was known all over Great Britain. She was the friend of the friendless and unfortunate, and she is mourned by many as a mother. One method she used of doing good was to buy up properties in dilapidated districts of London where disease and crime were fostered, tear down the old hovels and transform the whole district with clean, comfortable, modern dwellings, to be occupied by wage earners at fair rentals. In this way she accomplished in many instances what the police and the law and the doctors together were unable to do. Would that among the world's wealthy ones there were more like her.

#### CONFERENCE NOTICES.

A Bible Normal will be held in the Thomas A Bible Normal will be held in the Thomas M. II., Somerset Co., Pa., Feb. 12-19, 1907. The nearest railroad station on the B. & O. is Hols-opple, and on the Pa. R. R. is Johnstown. Thos-who expect to come from a distance should be sure to notify Bro. Levi M. Thomas, Johnstowi, Pa., R. F. D. No. 4. An invitation is extended

A Bible Conference will be held in the Yellow Creek M. II. near South West, Elkhart Co., Ind., on Feb. 4-10. The Instructors are Daniel Kauf-man of Missourl and M. S. Steiner of Ohio. A good program is given and we hope the conference may prove a real benefit to all searchers after

#### MENNONITE ORPHANS' HOME Report for December, 1906.

Report for December, 1996.

John Clark, W. Liberty, O., \$27: E. Miranda, Lippincot, O., \$22: Bed, Roth, Degraff, O., 50e; D. & St. E. Miranda, Lippincot, O., \$22: Bed, Roth, Degraff, O., 50e; Alrera, Bortage Co., O., \$4,10; Mrs. \$30. Engel's primary S. S. class, Chenon, Ill. \$35: Dangel's primary S. S. class, Chenon, Ill. \$35: Pearlic Kippfenstein, Garden City, Mo., \$4: Anna B. Litwiller, Metamora, Ill., \$1.50; Auditor Mercer Co., \$20; Katte Marris, Chiego, Ill. \$5: Pearlic Kippfenstein, Garden City, Mo., \$4: Lizzle Yoder, Smithville, O., \$1: J. & Marante, Surrey, N. D., \$6: Friend cheff, Sirrey, N. D., \$6: Friend cheff, Sirrey, N. D., \$6: Friend cheff, Sirrey, W. Liberty, Ord, Wayland, Iowa, \$2: M. B. of M. & C. Elkhart, Chilshid, Sirrey, Goo, F. Shoemader, Freeport, Ill., \$7: Ida Linhoss, Rittman, O., \$1: Total, \$55.55. Clothing, provisions, etc. were recelved from.

ida Linhoes, Rittman. O. 31. Total, 395.05.
Clothing, provisions, etc. were received from Laura King, b. J. King, Brother Gö bus, corn.), A. H. Henkie, Mrs. John Fert, Levi Laure, Fannis Fearher, Don. C. Ralley, West Liberty, G. M. Hartzel, J. G. West, Liberty, G. M. Hartzel, J. G. West, Liberty, G. M. Hartzel, J. G. W. Hartzel, J. G. West, Liberty, G. West, Liberty, G. West, Liberty, G. W. G. West, J. W. West, J. West, J. West, J. W. West, J. W. West, J. West, J. W. West, J. West, J. W. West, J. West, J. W. West, J. West, J. West, J. W. West, J. West, J. West, J. West, J. West, J. W. West, J. West,

Gratefully acknowledged, erty, O. A METZLER, Supt. West Liberty, O.

#### HERALD OF TRUTH.

Thursday, January 10, 1907.

John F. Funk and Abram B. Kolb, Editors.

Entered March 4, 1903, at Elkhart, Ind., as second-Act of Congress of March 3, 1897

#### Subscription Price.

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#### MARRIAGES.

Birky-Martin,-Dec. 30, 1906, near Hopedalc by Blsh. John C. Birky, Bro. Lewis Birky to Sister Bertha Martin, both of Hopedale, Ill.

Kipfer—Moyer.—On the 30th of December, 1906, near Hopedale, III., by Bish. John C. Birky, Bro. Jacob Kipfer to Sister Veronica Moyer, both of

Roth-Yoder.-On the 1st of Jau., 1907, at the Roth—Yoder.—On the 1st of Jau., 1907, at the home of the bride's parents, Archbold, Ohlo, Bro. Amos Roth and Sister Emuna Yoder, both mem-bers of the A. M. congregation, by Blsh. Christlan Stuckey. May the Lord bless them in their new

Parmer—Shupp.—On Oct. 16, 1906, at the residence of and by Bish. Geo. S. Keener, near Cearfoss, Md. Bro. John Parmer and Sister Dessie Shupp, both of State Line, Pa. May God's richest blessings attend their wedded life.

pleasings agend their wedned life.

Layman—Weaver.— On Nov. 15, 1906, at the bride's home near Maugansville, Md., by Bish. Geo. S. Keener, Geo. W. Layman of Green Castle Weaver. Long may they be blessed and be a blessing.

Grove-Strite.-On Nov. 20, 1906, at the bride's Grove—Strite.—On Nov. 20, 1946, at the bride's nome near Cearfoss, Md. by the uncle of the bride. Blsh. Geo. S. Keener, Bro. Jacob Grove of Milnor, Pa., and Slater Florence Strite. May God's richest blessings attend their wedded life.

richest hiessings strend their wedness life.

Eby—Horst.—On Dec. 11, 1906, at the bride's home near Cearfoss, Md. by Blsh. Geo. S. Keener, Bro. Reuben Eby of near Hagerstown, Md., and Sister Lizzie Horst. May God's richest blessings attend their wedded life.

attend their wedded life.

Leman—Lesher. — Ou Dec. 27, 1906, at the home of the bride's brother, Samuel Lesher, near Chambershurg, Pa. by Bish, Geo. S. Keener of Cearloss, Md., Bro., Abram L. Lehman of Marion, Ps., and Ster Mary L. Lesher. May God's rich-cost blessings attend their wedded life.

White-Byler.-On Dec. 23, 1906, at the home the officialing minister, Tillman M. Erb, near Newton, Ksn., Bro. Elmer J. White and Sister Sadie M. Byler were united in marriage. May Newton, KSB., Dro. Editer 3. White and safety Sadie M. Byler were united in marriage. May God's richest blessings go with them and prosper them in a happy and useful life.

them in a happy and useful life.

Scitz—Hess—On the 2Th of December, 1906, at the home of the bride's parents, Pre. Samuel Hess of Limbertand Co., Pra, and by the same, John Scitz to Elizabeth J. Hoss. The members of the immediate families and a few personal ricents of the bride constituted the guests. We join their many friends in extending congratulations and best wishes for their future. They exueet to reside at Nowville Ps. pect to reside at Newville, Pa.

pect to reside at Newtile, rs.

Moyer—Weldy—On Saturday evening, Dcc. 29,
1906, at the residence of the officiating bishop,
David Burktholder, in Nappanee, Ind., Bro. Aaron
Moyer of St. Joseph Co., Ind., to Slster Clara
Weldy of Waksrusa, Ind. May the Lord bless
them aluminantly in their new relation that they may be a blessing to the church and community

Bleile-Hochstetler.-On Tuesday, Jan. 1, 1907, Bleile-Hochstetter,—On Tuesday, Jan. 1, 1907, at the residence of the officiating bishop, David Burkholder, Nappanee, Ind., Bro. Jesse Bleile of Nappanee, Ind., to Ada Hochstetler of Marshall Co., Ind. May the Lord bless them with Joy, happiness and the peace of God which passeth

Voder-Leatherman.-Ou the 31st of Dec., 1906, yoder—Leatherman.—On the 31st of Dec., 1990, st the residence of the officiating minister near Wakarusa, Ind., by Pre. Henry Weldy, Menno Yoder and Orpha Leatherman, daughter of Leatherman. May God give them a long and happy life in the Master's service.

Oesch—Yoder.—On Dec. 30, 1906, at the home of the bride's parents near Emma, Lagrange Co., Ind., Bro. Levi Oesch and Sister Alice Yoder, Bish. Jonathan J. Troyer officiating. May the Lord bless them in their new relation.

Miller—Krupp.—On Dec. 23, 1906, Bro. Martin L. Miller and Sister Lizzle Krupp were joined in marriage by Bish, Fred Mast, of the Martins Crook congregation.

Schmucker—Mast. — On Dec. 27, 1906, Bro. Daniel Schmucker and Vernie Mast, of the Martins Creek congregation, Holmes Co., Ohio, were united in marriage by Eish. D. D. Miller.

Crilow-Schnells.-On Dec. 30, 1906, Bro. Willia Crilow—Schnells.—On Dec. 30, 1996, Bro. Willie Crilow and Slater Mary Schnells were united in marriage by D. D. Miller of Middlehury, Ind. The contracting parties were of the Martins Creek congregation in Holmes Co., Ohio.

congregation in Holmes Co., OHIO.

Noit.—Sauder. — On Dec. 30, 1906, at Spring Grove, Lancaster Co., Pa., by Bish. Benj. Weaver, Reuben H. Noit of New Holland and Emma B. Sauder of Hinkletown, Pa.

Gehman-Weber.-On Jan. 1, 1907, at Spring Genman—Weber.—On Jan. 1, 101, at 1911s Grove, Lancaster Co., Pa., by Bish. Benj. Weaver, Bro. Henry L. Gehman of Bowmansville, Lancas-ter Co., Pa., and Sister Annie M. Weber of Alleghenyville, Berks Co., Pa.

#### DEATHS.

Brubaker.—Pre. Tohias Brubaker of near Raw-linsville, Lancaster Co., Pa., died of hardening of the spine, on the last day of the year 1966; aged about fifty-six years. He was a member of the Old Mennonite church and minister for about International court and minister for about eighteen years. He preached at Mechanics Grove and New Providence. He leaves a sorrowing com-panion and six children. His remains were laid to rest at the Menonite meeting-house at New Providence on Jan. 3.

Schultz.-Mary Schultz (horn Kennel) died Dec Schultz—Mary Schultz (horn Kennel) died Dec. 50, 1906, at her home in Wellesley Twp., Waterloo Co., Ont: aged 67 Y., 3 M., 23 D. She was twice married, first to John E. Lichty, with whom she in matrimony twelve years. To this union were born five children. After his death she was married to George Schultz, with whom she lived on matrimony nearly thirty-three years. To this married to George Schultz, with whom she lived in matrimony nearly thirty-three years. To this union were born three children. She leaves, to mourn her death, a sorrowing hushand and sis children, two having gone hefore her. Sliet Schultz was a consistent member of the schult have a consistent member of the head of the chirch since her youth and may buried bec. 22, in the gravoyard along the Wellesley meeting-house; match issuar Jehr Schultz with the state of the house, and christian Zehr, Sr., and Nicholas Narliger as Grossthen Eash was born is Somerset.

Eash .- Jonathan Eash was born in Eash.—Jonathan Eash was norm in Somerace Co., Pa., July 10, 1836; died Dec. 21, 1906; aged 70 Y., 5 M., 11 D. He was married to Katle Miller, Jan. 10, 1855. To this union were born seven children, one of whom preceded him in her infancy. Two sons and four daughters remain to mourn with their mother the loss of a kind husband and with their mother the loss of a kind husband and father. We trust their loss is his eternal gain.
The funeral was held at the Shore M. H., Sunday, The inneral was neld at the shore it. It, or better Dec. 23, where a very large concourse of people met to pay the last tribute of respect. Impressive services were held by S. E. Weaver in English and A. S. Cripe in German.

Long.—At the Mennonite Home in Lancaster, Pa. Dec. 18, 1906, Anna H. Long died, aged 62 Y., 9 M., 15 D. Funeral was held at the Home on the Long.—At the Mennonite Home in Lancaster, Pa., Dec. 18, 1966, Anna H. Long dield, aged 62 Y., Pa. M., 15 D. Funeral was held at the Home on the 21st. She was break at East Petersburg. Service of the Mennonian Comment of the State of the State Petersburg. Service of the State Petersburg. Service of the State Petersburg. Service of the State the names of a kind and merchin for and savior, and, we trust, where there is no more suffering sickness or death, but where there is only joy and happiness for ever and ever.

happiness for ever and ever.

Kaufman—Sister Susan Kaufman died at her home in Letterlenney Twn, Franklin Co., Pa., of parlysis, on the 18th of Dec, 1906; aged 78 Y., 4 Hours, 18th of the 18th of hout sixteen months, at which time she had a light stroke of palsy, from which she as been suffering more or less until within about a week of her death, when she had another stroke, from the effects of which she died. She was a a week of her death, when she had another stroke, from the effects of which she died. She was a consistent member of the Mennonite church, with which she united when but eighten years old. The deceased was the widow of the late Bro. John Br. Kaufman, who preceded her to the spirit world, and is surrived by one son, Jacob, who lives on the and is surrived by one son, Jacob, who lives on the and is survived by one son, Jacob, who lives on the home farm and with whom she had her home, and home farm and with whom she had her home, and four daughters, one daughter having died several puried at the Menonite meetinghouse known as the Strasburg M. H., waner services were conducted by the brethers conducted by the brethers of the Menonite Menonic Menon

J. S. B.
Kreider.—Our little brother, George E. Kreider,
son of John M. and Hettie Kreider of Palmyra,
Mo., passed quiety to his rest on Dec. 31, 1906,
at the age of 18 V. 5 M., 19 D. Puneral services
were conducted by J. R. Shenk of Pea Ridge,
Ksn., from Phl. 1:21. He was young in years,

but I have been made to wonder how many of us who have lived to middle age and heyond have been able to do as much for the Master as our young brother during the eight days of his sickness. He was very sick from the beginning, but caim and resigned, and as the end drew near he called all to his bedside and bade them good-by and expressed himself ready to go, and calmly fell asleep in Jesus. He seemed to have no fear, no dread—it seemed he was simply putting off his mortality and putting on immortality, and while we have committed his mortal remains to the grave, and God has taken the spirit to himself, he has left what is vastly better than silver or he has left what is vastly better than sliver or gold—a testimony that the religion of our Lord Jesus Christ is a reality, and that its blessed in-fluences will live for good throughout the ceaseless ages of eternity.

Bungard.—Lester Bungard, son of Howard Bungard, was accidently shot in the hip on Nov. 30, 1996, and died Dec. 24, 1996. Funeral was held Dec. 27. Services were conducted by D. D. Miller of Middlehury, Ind. His age was 22 Y., 5 M., 29 D. Hie was a member of the Martin Creek A. M. con-

Schruger.—On Dec. 13, 1906, in Bucks Co., Pa. Jacob Schruger, aged 52 Y., 1 M., 13 D. He was born Oct. 31, 1854. He was buried Dec. 17 at Blooming Glen. Services were conducted at the home by David L. Gehman and by H. G. Anglemoyer at the meeting-house. Interment in the ad

Myers.—On Dec. 29, 1906, in Bucks Co., Pa., Myers.—On Dec. 29, 1996, in Ducas O., 14., Cornellus Myers, aged 67 Y., 2 M., 5 D. He was born Oct. 24, 1839. Services were conducted at the home hy J. Rush and H. O. Hiestand and at the M. H. by H. B. Rosenberger and H. G. Angle-Buried at Deep Run cemetery.

Souder.-On the 23d of Dec., 1906, in Lansdale Souder.—On the 23d of Dec., 1900, in Parisday, Montgomery Co., Pa., Mary C., wife of Frederick H. Souder, aged 57 Y., 4 M., 18 D., of gangrene. She leaves a husband, a son and a daughter. Buried at the Plain M. H., where she was a mem-

Gehman.-On Dec. 22, 1906, in Franconia, Montgomery Co., Pa., suddenly of apoplexy, William H. Gehman, aged 66 Y., 9 M., 1 D. He was a member of the Franconia congregation and was hurled at that meeting-house. He leaves a widow, four sons and one daughter.

Moyer. - Arthur, son of Bro. William L. and Sister Essie Moyer of Lower Salford, Montgomery Co., Pa., dicd of pneumonia on Saturday, Dec. 29, 1906; aged about 7 years. Buried at the Piain Mennonite cemetery, Jsn. 2, 1907.

Meanonite cemetery, Jan. 2, 1907.

Mett.—Bro. John G. Mets of Towamencin Twp.,
Montgomery Co., Pa., died of obstructions of the
bowels on Dec. 31, 1906; aged 65 Y., 2 M., 23 D.
He attended church services on Christmas day
and in the afternoon complained of not feely
well. Medical aid was summous He is
survived
worse until destribute and one demetric (selfe of by a sorrowing widow and one daughter (wife of Isaac Kulp) and four grandchildren. Funeral was Isaac Kuip) and four grandenines.

held at the Towamencin meeting-house on Jan. 5,

1907 Interment at the adjoining cemetery.

Dick.—On the 24th of December, 1906, near Mountain Lake, Minn., from the accidental dis-Montain Lake, Minn. from the accidental disharpe of a revolver in the hands of a youthJohn, only son of Bro. Aaron C. Dick; aged ten
years. The children were returning from the
Christmas exercises held at a schoolhouse in the
vening and the sad event occurred on the
home. The boy lived on the aymoghty of a large
terible of relatives and friends in their distressing
hereavement. The poor youth whose thoughtlessness caused the death deeply bewalls the fact that ness caused the death deeply bewails the fact that ness caused the death deeply bewaits the tact that he ever carried a revolver. The burial took place on the 26th in the cemetery adjoining the Quiring cemetery. The event is a solemn warning to par-ents and children alike on the danger of carrying

Knechtel.-On the 21st of December, 1906, near Knechtel.—On the 21st of December, 1999, 1824 Manhelm, Waterloo Co. 7, 17 M, 19 D, Martine Co. 7, 17 M, 19 D, She was married the Company of the Martine Manhelm Martine Manhelm Manhe

FOR SALE .- \$2,000.00 worth of Mennonite Pubishing Co. Bonds may be sold in parts or as a whole, to suit purchaser. Apply to Mennonite Publishing Co., Eikhart, Ind.

Any parties wishing to reach the Mennonite colonies in any of the States between the Missouri River and the Pacific Coast can save money by corresponding with me hefore starling.

GEO. L. McDONATOH.

Colonization Agent, U. P. R. B.,

# HERALDOFTRUTH

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JANUARY 17, 1907.

Vol. XI.IV. No. 3.

NOTICE.-All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUB LISHING CO., ELKHART, IND.

#### EDITORIAL NOTES.

A wise man once sald: Better is a little with righteousness than great revenues without right.

Righteousness, truth and purity, sincerity, charty, peace, joy, iove, honesty, temperance-against hese things there is no law .- F.

He that trusteth in the Lord and abideth in the commandments of the Most High needeth not to fear, for the Lord will care for him aiways.

The apostie tells that to him that knoweth to do good and doeth it not, to him it is sin. Let us tske heed that we sin not against better knowi

We hope none of our readers will miss reading the interesting article in this number of our paper giving an account of the Chicago Home Mission Christmas dinner. You will enjoy it.

Some Christians have so much to do with the sevil. If they had more to do with God and with the Lord Jesus Christ, they would be better and happier Christlans and brighter lights in the

The Bible conference and meetings held in Fuiton Co., Ohio, which closed last week, were well attended and the interest was very good. The congregation was greatly henefited. Eighteen persons confessed Christ.

True Christianity is that from which is elimnated envy, selfishness, avarice, arrogance, pride, decelt, worldly honor, vain ambition and everything that is contrary to the will and teaching of our Lord Jesus Christ .- F.

There can be no salvation without separation. 'Be ye separate," not from one another, hut from the world. That which tends to separate Christians one from another is not of the Father, nor of the Son, nor of the Holy Spirit, hut of the devil.

An interesting program has been prepared for the Bible conference to he held at the Roanoke, Hsrmony and Metamora meeting-houses on Jan 22-28. See notice in another column. There will be a two days' session at each of the above named

No matter what else a man may believe of the Bible, if he does not helleve John 3:16 in all its fullness he cannot be a Christian. All the learning of philosophers and sages cannot lift the soul over the chasm which is bridged by simple faith in that one text, for it explains the great plan of salvation.

The Bible conference at Berlin, Ontario, is now (Jan. 12) in session, with a large attendance. The interest is good, and the topics are well discussed,

We are glad to hear that the conference is meeting with favor from the people. The instructors are I. J. Buchwalter, S. F. Coffman and L. J.

Bro. M. C. Lehman writes in an interesting manner on "Life Around Dhamtari at Close Range" in this issue-the first of a series of articles on the subject. Take an occasional look at the map printed in the Heraid three weeks ago and keep in touch with the field in which our missionaries

Our Family Almanac .- A brother writes us the following encouraging words in reference to our Almanac: "Please send us three of your English Almanacs. We like your Almanacs better than any we ever had, and will buy no other as long as we can get these." Our Almanac has now been published for thirty-eight years and has made many friends. Send for it. Price, six cents.

It is wonderfully strange that so many professors of godliness see the sins committed by their neighbors and their fellow-Christians, but they do not see the same sins in themselves. Ali such persons should read carefully the first five verses of the seventh chapter of Matthew and carefully conform themselves to its teachings. We often see the mote in the brother's eye, but do not see the beam in our own eyes. Let us take heed to ourselves.

The brief statement in our last issue of the desth of Sister Adeline V. Brunk in Hadjin, Turkey, on the 11th of December, has brought a number of inquiries. Why the news did not come sooner can perhaps be best explained by the fact that the Turks are among the most treacherous of all human beings. That the cahlegram announcing her death was "lost" and has not yet been found may be due to the fact that it started in Turkey. Our sister has gone from the scene of labors which she had only entered upon, but she followed the call of the Master. She hath done what she could. What though her body sleeps in the mountains of Armenia, the very name of which the Turks have effaced from the map in their persecutions, the call of the last trump will sound over that country also, and they that have died in Christ shall rise and shall meet him in the air. and shall be reunited with all who have washed their rohes and made them white in the blood of the Lamb.

### PERSONAL MENTION.

Bro. Jacob B. Bixler will go to Allen Co., Ohio. on the 14th of January to assist in the Bible conference to be opened there on that date.

The brethren J. S. Shoemaker and M. S. Steiner were at Goshen, Ind., on Saturday, Jan. 12, attending a meeting of the Missionary Board and arranging for the placing of missionaries.

Bro. A. E. Shellenberger of Harper, Kan., spent Sunday, Jan. 13, in Elkhart. He visited with Bro. T. B. Page and family and with a number of other visitors from different localities called at the Publishing House on Saturday, Jan. 12.

Pre. Daniel Shenk of Warwlck Co., Va., accompanied his aged mother to Tennessee several weeks ago. She had spent some time in Virginia

Pro. Shenk spent the last Sunday of the year 1906 with the brotherhood in Norfolk Co., Va.

Bro. Benj. B. King, late of the Fort Wayne Misslon, spent Sunday, Jan. 13. at Topeka, Ind., and on Monday made a short call at the Herald office. After a short visit at Goshen and Fort Wayne he expects to go to Kent Co., Mich., and labor with the Elmdale congregation.

Bro. Israel Pletcher, of the Yellow Creek congregation in Elkhart Co., Ind., returned iast week from a visit to Wood Co., Ohio, where he spent a considerable portion of his childhood's years. He enjoyed a pleasant and profitable season in visiting relatives and friends in that vicinity.

Bro. S. G. Shetler of Johnstown, Pa., after the close of the Bible conference in Fuiton Co., Ohio, came to Elkhart Co., Ind., and hegan a series of meetings in the Clinton A. M. meeting-house on Saturday evening, Jan. 12. We hope these meetings may prove a blessing to the congregation and be the means of bringing many souls from dark ness into his marvelous light.

Bro. M. S. Steiner is expected to begin a series of meetings at Goshen on the 19th. Although the brethren J. S. Hartzler and son Vernon are reported much better and steadily improving, they are not expected home in time to take part in the meetings. The church is praying for their speedy recovery. The registration at the school on the 9th of January stood at 223.

Bro. Peter Unzicker of Normanna, Texas, writes ns incidentally that they are having a series of meetings that are well attended and a good interest is manifested by the people, and that they expect to organize a congregation before the brethren leave. We trust a live congregation may be gathered there, the influence of which may go forth as a light that shineth in a dark place.

Bro. J. D. Mininger, of the Old People's Home near Rittman, Ohio, came to Elkhart on Saturday, Jan. 12, and in company with ira S. Johns spent a short time at the Publishing House. He came to take two sisters- one a Sister Miller from Iowa and the other a Sister Zook from Lagrange Co., Ind .- to the Home on Saturday evening. We were much pleased to have the prother call. His visit, though short, was especially acceptable. The Home will now have twenty-four inmates.

### CHRIST IN YOU.

Sel. by Leah F. Yoder

Has some one seen Christ in you to-day? Christian, look to your heart, i pray. The little things you have done or said-Did they secord with the way you prayed? Have your thoughts been pure and your words been kind?

Have you sought to have the Savior's mind? The world with a criticising view Has waiched-but did it see Christ in you?

llas some one seen Christ in you to-day? Christian, look to your life, 1 pray. There are aching hearts and blighted souls Being lost on sln's destructive shoais, And perhaps of Christ their only view May be what they see in you Will they see enough to bring hope and cheer? Look to your light! Does it shine out clear?

Rittman, Ohio.

January 17

1907.

nge member suffer, all the members suffer with

or one member be honored all the members

it may be that some of the readers think we

cannot remedy this. But mistake not. Had each

one of us a desire to attempt it as much as lieth

short time you may meet a Christian who thinks

you take no interest in him, because you differ

with bim or her in judgment or opinion. Seek to

convince them that you do take an interest in

them by some little mark of love or by heing at

least "kindly affectioned" toward them as a

brother or sister, and if done for Jesus' sake, be-

cause such belong to Christ, our Lord will accept

But you may say that though you do not show

much love to your brethren and sisters, yet you

love them in your heart. Ab! this is not like the

love of Christ. He proved his love by his service.

His love cost bim his life. Ob, let not ours be in-

active love, but may we seek opportunities of

serving our brethren. Let us be more united.

When Jesus was about to leave his disciples bis

prayer was, "Holy Father, keep through thine

own name those whom thou hast given me, that

they may be one as we are." And again, "Neither

pray I for these alone, but for them also that shall

pelieve on me through their words, that they all

may be one, as thou, Father, art in me, and I in

thee; that they also may he one in us, that the

have failed; we are no longer by our union a

testimony to the world to the truth of the religion

of Jesus. Instead of this, the world can see divi-

sions. In all our land is not the name of Jesus

disbonored by disunion among his people? There

is a schism in the body, the members bave not the

same care one for another. Let us strive with all

our might, all our soul and power, that there may

be more unity into one body in Christ. Let the

Build more and more every day on the Rock

which shall never fail. Christ says: "Heaven and

earth shail pass away, but not one tittle shall

soever sball add to or take away from this book

shall suffer the plagues of this hook." How can

we take away from this book if we do not be-

lieve? My dear reader, let us read our Bible, and

read it with a heart's desire to get the truth from

the Bihle that there is but one head, so also is

there but one hody (Eph. 4:4), and it is composed

of many members differing in rank and attain-

ment, even as in our natural bodies we have the

eye, the hand, the foot. But though there be many

members, yet there is but one body (1 Cor. 1:20),

for by one Spirit are we all baptized into one

body (1 Cor. 12:13). Each member bas some

place and sphere assigned to him by God. The

unity is God-made and God-sustained. Man never

formed it, and he can never break it, because its

keeping is in the hands of God and it is divine.

By forming many divisions we may ignore or

deny this unity, but this in no way affects it.

The church of God is one in spite of all men's

failure and schisms; it embraces every child of

God by whatever name he may be known among

men. All are redeemed by the same precious

blood, sealed and inbrenthed by the same Spirit,

encircled and enlocked by the same almighty arm

of love, and will be in the same glorious home

These are everlasting links between saint and

saint. How can we fail to walk straight when it

is true that God said, "I will dwell in them and

walk in them, and I will he their God"? (2 Cor.

For example, in Jerusalem there were one hun-

dred and twenty disciples on the day of Pente-

cost in an upper room. Three thousand more

were converted and we read, "On the same day

there were added unto them about three thousand

souls; and all that believed were together" (Acts

2:41-44), and this not only on the occasion of

that great awakening, but they continued stead-

fastly in the apostles' doctrine and fellowship,

throughout eternity.

6:16).

pass away until my law sball be fulfilled. Who-

love of Jesus Christ abide in our hearts..

world may believe that thou hast sent me."

us, it would be remedied. Perbaps within a

joice with it (1 Cor. 12:25, 26).

the service even to the least.

#### By Warren Cable,

We will consider for a sbort time our Lord Jesus Christ as a teacher. The character of Jesus was a many-sided one, and the work which he took upon bimself during bis life upon earth was diversified and eminently well done in every department. Many great teachers bave walked the earth in past ages, men of vast learning and wonderful influence. Socrates dreamed and taught of the immortality of the soul and preached a philosopby that bad a vast amount of truth and moral worth in it. Buddba and Confucius evolved heautiful systems of etbics; and many other teachers bave lived and passed away likewise, leaving their little man made systems of religion or philosopby bebind them, with more or less influence for good or evil upon their fellowmen.

But now, with deepest bumility and reverence, and bearts filled with love, let us approach the one great Teacher, whose words of truth and life bave come down through the ages, changing the sinful hearts of men, wicked and vile heyond description, into hearts full of the love of God and men-temples of the Holy Spirit. This teacher is Jesus Christ, our Savior. Let us notice first what he taught.

The people of bis day, that is to say, the Jews, whom he first came, bad fallen into an intolerable bondage of thought, and Jesus doubtless bad this in mind when be strictly enjoined his disciples that they should not allow any of their number to usurp mastership over his brethren and commanded them to acknowledge him as the only Lord of the conscience.

No teacher ever gave such pledges of divine authority as Jesus, and no people could have heen better prepared for his gospei than the Jews. They bad, for ages, been the chosen people of God, set apart that they might bear the divine voice, aud a succession of prophets had come from God to declare his will. It might have been expected that the seed sown by Jesus at his coming would have had an abundant barvest, hut Jewish faitb had become dead, or, at best, was simply a painted show. The spirituality of the prophets had given place to bare form and ceremony and endless washing of hands, while piety was outraged that the temple treasury might be replen-

Jesus and the Jews were ever at cross purposes over tradition on the one band and truth on the other. He appealed directly to truth, and they in turn judged bim by tradition. Jesus in his attitude toward tradition was perfectly fair to the Rabbis He never denied them the right of theorizing and studying about the Scriptures, but he did most emphatically deny them the right of being dictators of faith and manners, and forhade his followers to follow in their steps. The spiritual arrogance of the Rabbis had been the ruin of Judaism, and Jesus warned his apostles against a like danger threatening Christianity, and subsequent events have justified his foresight.

It seems to be natural for man to substitute theory for truth, and that was just what Jesus in his for sighted wisdom dreaded - that men should twist his beautifully clear and holy teachings and principles into grotesque forms and ceremonies and harrassing regulations, and josing the spiritual or true element of Christianity, preserve the dry, dead husk of form. This bas come to pass in many cases in a manner painfully evident.

The apostles bad bardly passed away before the fathers arose and proceeded to make themselves dictators of conscience. During the middle ages council after council invented innumerable creeds and saddled accumulated dogmas on the church. Every rite and side of truth was made a test whereby simple-hearted followers of Jesus were tried condemned and burned at the stake. Christians as a rule seemed to agree in nothing except ignoring the teachings of Jesus

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Jesus, on the mount, when be made that marvelous address which is recorded so heautifully in Matt. 5, 6 and 7, iaid down the basis for bis cburch, or as he cailed it, the kingdom of God. Where can be found a creed more holy and sublime, principles more divine than those embodied in these three chapters? The only creed which has the sanction of Christ is the Sermon on the Mount. Ob, that all the world over men who name the name of Jesus would forget their worthless creeds, leave their worldliness, and come to the feet of Jesus and take as their constitution and by-laws, instead of man-made creeds, nothing but the words of life from the lips of the Master blmseif

Jesus taught in this sermon, principally, the fatherhood of God and his care for his children; that all should strive to grow God-like in character; the worthlessness of mere formal righteousness; the value of true holiness; to forgive others as we would be forgiven; of fulfilling the law; the doctrine of non-resistance, and that love of mankind is sure evidence of love of God.

Now we come to the subject of the manner in which Jesus taught.

First.-He taught hy word, as we have noted

Second-He taught by miracle. It is well to note that almost aiways bis miracles were deeds of mcrcy, such as raising the dead, healing the sick, etc., teaching us the lesson of mercy and at the same time establishing beyond peradventure of doubt his divinity.

Third-By his absolutely holy and blameless life be set us an example, and now says to all, "Follow me"; "I am the way, the truth and the life"; "No man cometh unto the Father but by

Fourth-By his death he tells us of the horror and hatred with which God looks upon sin and the wrath which he surely visits upon it. But he aiso taught us by his death that "God so loved the world that he gave his only begotten Son" to die for sinful man.

Fifth-By his glorious resurrection he taught us that death henceforth has last its sting and the grave its victory. Jesus has conquered sin and death, and whosoever will helieve on him and keep his words sball live and reign with him for-

Elkhart, Ind.

For the Herald of Truth. GOD'S LOVE TO MAN.

# By Mahala Yoder.

"So God created man in his own image; in the image of God created he him; male and female created be them" (Gen. 1:27). In the beginning God created the beaven and the earth. He divided the light from the darkness. He divided the land from the water. He made vegetation to grow upon the earth. He created beasts, birds and creeping things, and as the crowning work of his creation he created man

in his own image, pure and perfect. Man was created for a purpose. That purpose was to glorify God and enjoy him forever. Man was most noble; the most intelligent of God's creation. He alone was made in the image of God, possessing the Spirit of God. God intended him to live forever, to be the master of a beautiful Paradise, and to enjoy the companionship of his

But, leaving this beautiful picture, we must draw another. The serpent in his deceit led them nto sin, and death passed upon ail men,

Man was cast out of this beautiful Eden to be come the tiller of the soil. Thus sin came into the world Man was now in a lost condition. He did not enjoy the presence of God, but bid himself when he beard his voice. But let us turn to John 3:16 and behold the Father's love: "For God so loved the world that he gave his only begotten

Son that whosoever believeth on him should not perish, but bave everlasting life,"

Though man had fallen from his state of per fection, yet God was not willing that he should die the eternal death. There was but one way whereby he might be saved, and that was by the sacrifice of the Father's only Son. Yet God, seing man's weakness and doom, pitied and love and made the sacrifice to redeem the fallen,

God sent his only Son into the world where h was despised and rejected of men and finally nalled to a cross to die the death of the trans gressor. "But he was wounded for our transgre sions and bruised for our iniquities; the chastise nent of our peace was upon him, and with his strines we are healed" (Isa. 53:5).

The veil of the temple was rent in twain, sig nifying that the way to the Father's presence was now open for all. The curse resting upon man was removed and to-day the Father does not ask obedience to ceremoniai laws only, but a broken and contrite heart. How can one slight such a Father's love?

Let us be tbankful to God for the great gift be gave to the world through his only begotten Son, even the gift of saivation,

Nappanee, Ind.

For the Herald of Truth WALKING WITH GOD.

#### By N. L. Reecher

Are we waiking worthy of the vocation where with we are called? (Eph. 4:1) Is there any dif ference between our daily life, and that of the unconverted? There are evidences that go prove whether we have or bave not really as cepted Christ. Faith without works is dead (Jas 2:19), and works without faith cannot save our souls. Our motives for going about this work must be pure, and we must show that we natural delight in doing that which is the will of God, so hat through this love we are moved to observe all things. Mere pious words are vain and unles we have true faith we are acting the part of a hypocrite. Oh! let us examine ourselves hones(1) for nothing is more needful than a true couversion to God in order to be happy in eternity. "must he horn again." Peter, in writing to the le lievers, says, "Ye were as sheep going astray, but are now returned." Evidently they were now no more straying sheep. Jesus says, "I am the gove shepherd, and know my sheep; and am known mine." And again, "The sheep bear my volce and know me, and they follow me."

Jesus' followers are converted, justified an new-born beings, who hear his voice and followed bim on the narrow way. They are those who the Scripture are called the righteous, the jubecause they are justified in the name of the Lord Jesus and by the Spirit of our God (1

When men are justified they are pardoned a: made free from the bondage of sin (Rom. 6:18 and are received into the favor of God as right eous. Oh! let us strive in righteous ways to mulply the church of God.

How can you and I walk with God if we lo not the brethren? Some might ask, "Who are bretbren?" Christ says, those that "do the v of my Father are my mother, brother and siste When the apostle Paul beseeches the Epbesi to endeavor to keep the unity of the Spirit in bond of peace, seven bonds of union are nan one body, one Lord, one faith, one haptism. God and Father of all.

Brother and sister, let us love one another love is from God, and every one wbo love born of God, and knoweth God (1 John 4:7). low spiritual state of the church of God nothing so evident as in the lack of love ar the saints.

God bas tempered the body together that should be no schism, but that the members should have the same care one for another, and whether

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and in breaking of bread and in prayer, and of the rest durst no man join himself unto them (Acts 5:13), All helievers are dear to God and viil be in the same beaven for all eternity. Let as love such bretbren who are with us in Christ. Let us live in the right fellowship with God and so walk among men as to commend the truth to every man's and woman's conscience, in the sight of God. May God help us individually so to do. Smithville, Md.

> For the Herald of Truth. THE COVENANT.

#### Ry a Brother.

The word "covenant" means an agreement and also a promise. God made a covenant with man and promised salvation, and the professed followers of Christ bave made a covenant with God and promised to serve, honor and giorify him.

Let us ask ourselves the question, How shall we honor God and bow shall we glorify his great and holy name? The Word teaches us that we must have a conscience void of offense toward God and man. If we now remember the covenant we made with God and keep it before our minds daily and walk before him in all faithfulness, seeking to fulfil ail its conditions and keep ourselves blameless before God in all the requirements of his word, we have one way of honoring and giorifying the great God of heaven who made us and redeemed us from eternal death.

We make a covenant with God and with the Lord Jesus Christ, when we confess our sins hefore him and the church and promise to renounce the world, the flesh and the devil, and to submit ourselves to Jesus Christ and his word and remain faithful in this promise until death. Now, f we fulfil this covenant or promise we again have one way in which we honor and giorify God.

Again, in our uniting with the people of God, being admitted into fellowship with his people and the church, we make a covenant with the people of God that we will accept and submit our selves to the ordinances, rules of order and the discipline of the Word and the church. If we remember this covenant also and walk circumspectly and obey and follow the traditions, then we will gain the favor of God and the regard of men, and have again a way in which we honor and glorify God. The apostle says (2 Thess. 2:15), "Therefore, brethren, stand fast and bold the traditions which ye have beeen taught, whether

by word or our epistle." Each time when we partake of the emblems of the broken body and the shed blood we renew all the covenants which we have with God and the church, and are under renewed obligations to observe and keep them with greater care and with a more earnest devotion than at any previous period, and if we do so we are bonoring God and

giorifying bis name. Let us be careful and watch and pray that we enter not into temptation and that we do not neglect to observe continually all the obligations of all the covenants we have made.

The Lord never forgets his covenants. We sce the rainbow just the same as the people saw it in the clouds in the days of Noab, after the waters had subsided and the earth was made dry and fit for a dwelling place for man. Can we who have been enlightened by the living word of God and bis Holy Spirit, can we when we look upon this sign of God's covenant to man, forget our own covenants with him? It should ever remind us of God's covenant of mercy, of pardon and peace. The Lord has never yet deviated from any of his covenants to man, and his word shall stand when beaven and earth shall bave passed away.

So then let us examine ourselves and see if we are paying our vows unto the Most High, and whether we are holding faithfully to all the covenants and promises we have made.

There is indeed a great responsibility resting upon us, as the professed followers of the Lord Jesus. We have obligations to meet, duties to

perform, trials and disappointments to face; but when we are faithful to God and our covenant vows, he will be our shield and our very present belp in every time of need.

Let us then be diligent in the service of the Lord, and examine our hearts, and never forget our covenants, nor the duties it imposes upon us; and this is one of the thing, we should he faithful and diligent in teaching to our children, and by hearing these things in mind and seeking to fulfil ail our obligatious we will bonor and glorify God and he will be our Father and helper and our exceeding great reward in the end.

For the Herald of Truth. SLEEPING IN CHURCH DURING SERVICES.

#### By A. K. Kurtz.

What is the cause of so much sieeping in church during services? And what the remedy? These are questious that should interest both ministry and laity.

The church is the proper place for professing Christians on the Lord's day; but to go there and spend one's time sleeping while preaching lasts, and as soon as that is over, take part in all kinds of conversation is not consistent with the Chris-

tian profession. While improper ventilation may be the principal cause of this trouble, there are other reasons, among which is a lack of interest on the part of the bearers. Working bard all the week until late Saturday night has its effects on the body. Tired nature needs and seeks rest, and there is nothing so invigorating when tired as a good sleep. Then eating a hearty breakfast on Sunday mornings has a tendency to produce drowsiness. Why not try fasting Sunday mornings? It would cost nothing and might help

some on other lines. A person who is very hungry naturally and sits up to a table spread with food will not go to sleep. Neither will the soul that hungers and thirsts after God and his righteousness go to sleep when tne bread and water of eternal life are being dealt

out to him or ber. We do not believe it an easy task for a minister to select a text and preach therefrom in a way that will interest all present, but the promise is that God's word sball not return unto bim void, but "shall accomplish that to which it is sent." So when the minister confines his preaching strictly to the Word (in place of perhaps nonessentials, telling of other denominations' weaknesses and imperfections, condemning methods that have been the means of saving souls by other societies heretofore and some other things that are not really soul food), be certainly frees himself from the blood of all men and the responsibility rests with the hearers.

It is said of Spurgeon that when he saw any one of bis congregation asleep he said to bimself, "Wake up, Spurgeon!" So he assumed a part of the responsibility.

It is setting a bad example to the outside world for a professing Christian, a church goer, to spend even part of his or ber time sleeping. One could not but have an adverse effect upon the unbeliever, so that he might well say that Christianity was not what is claimed for it if its advocates could spend their time in sleep during the service

It is not the purpose of this article to belittie any one who is troubled with this unsightly habit; because but few of us can claim entire immunity from it. But an increased interest in the work for the salvation of souls and more concern about getting into a higher state of grace hy those who profess to he saved, and taking time to give our bodies needed rest and recreation, and paying proper attention to the laws of health, would surely be great helps in overcoming this nuisance.

If the Lord Jesus should come at the time when asleep in church and during services, I fear we could not find a justifiable excuse for so doing and so there might be danger of us being left.

Smithville, Ohio.

# TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSION.

ndia. — American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, ill.

Chicago. — Mennonite Gospel Mission, Emerald Ave. and 28th Street, Chicago, Ill. Welsh Mountain.—Welsh Mountain Industriai Mission, New Holland, Pa., R. F. D. No. 4.

Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
 Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.

Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street, Canton, Obio.

Kansas City,—701 Pacific St., Kansas City, Kan

Sister Malinda Mann, of the Fort Wayne Mission, writes us that the young people's meetings, which were inaugurated about six weeks ago, have proved quite interesting. The young people take a great interest in these meetings and we hope they may prove a lasting benefit to all who attend and be the means of leading many precious soulis to Jesus.

Alto, Mich., Jan. 7, 1907.—Greeting to all the readers of the Heraid. On the 18th of Dec., 1906, Bro. A. D. Wenger came into our midst and preached for us every evening and also held some day meetings until Dec. 31. These meetings resulted in four additions to the church, one by baptism and three renewed their covenants. May God add his blessing that they may bold out faithful to the end. On the 29th of December J. P. Miller came and received these converts into church fellowship and remained with us until Jan. 1. COR.

Fort Wayne, Ind., Jan. 7, 1907.—Dear Readers of the Herald:—Greeting. The few past weeks have been encouraging ones. The attendance in our Sunday school has been very good and the pupils have been much interested in the work. On Dec. 27 we served a Christmas dinner to our Sunday school pupils and such other children as were needy. About one hundred and eightly were fed. The provisions that were sent in by a few of our congregations were certainly appreciated by all those who partook of them. May God bless those who have so willingly given us of their means that such a dinner could be provided. "The liberal soul shall be made fat."

Bro. King left us ou New Year's morning and is at present in Washington, Ill. For the past few weeks Sister Mary Shank visited with her parents near Columbus Grove, Ohlo. Bro. and Sister I. R. Detweller expect to have charge of the mission this year. Sister Detweller is with us. Bro. Detweller will teach at Goshen College during the six weeks' Bible term and is with us only on Sundays. Pray that the work may continue. Yours in His service.

From Beatrice, Neb.—Bro. John H. Von Steen, of the above named place, writes in a private letter to the senior editor concerning the trip of his two sisters, Mary and Anna Von Steen, around the world. We believe the letter will be read with interest and therefore we give a very full extract of the account he gives. They left the United States last June and may be now in the Holy Land. The brother writes as follows:

"At last accounts my slaters were at Naples, Italy, awaiting the arrival of their trunk which was forwarded in advance of them from Danzig, Germany, their native country, where they had been visiting ever since about July, having left America some time in June last. At this place (Danzig) my oldest sister underwent an operation, which was fairly successful. They stopped in Switzerland several weeks, also at Florence, Rome and Venice, Italy. Their next stopping place will be Port Said, visiting the Holy Land on their way, and then on through the Suez Canal to Bombay, where they expect to visit the Menno nite Mission in charge of Bro. Ressler and also the other Mennenite Missions spending probably the winter in India. In the spring they expect to soil via Calcutta to California, where they intend to spend a few weeks, so as to get the pleasant season of the year to come home again. It seems like quite an undertaking for two single girls thus to travel around the world, but so far, they say, the good Lord has protected and guided them safely and no doubt will be with them through the remainder of the journey. This trip has been the desire of my sister Mary for a lifetime, and we pray that she may be able to complete it enfoly in due time. Her health and strength have not been the hest, having had two operations he fore, but the trip may henefit her; so they hope at least. But let the above suffice. I can give you further information later. Especially interesting to your mission readers will be their visit to the mission station at Dhamtari. With comnliments of the season, I remain truly yours,

"JOHN H. VON STEEN."

Steinbach, Man, Dec. 27, 1906.—Dear Bro, Fast, Editor of the Mennonitische Rundschau: — Enclosed I send you \$3.50 mission money, which was given by the pupils and also in part by older persons on Christmas eve for the purpose of purchasing smail Testaments for the heathen at one of the mission stations in India. It was given especially for the purpose that it he used to secure Testaments for the heathen. Will you kindly fulfi this request, or at least arrange so that it may be done? Kindly also acknowledge the receipt of the money in the publications, as this was promised to the willing donors. With kind greetings.

This contribution has been piaced into the hands of the editors of the Herald of Truth to be used as requested, and we will add it to the Herald of Truth nission fund and have it forwarded to our mission at Dhamtari, where it will be carefully invested according to the request of the donors.—Editor.

We get some very excellent commendatory letters from many of our correspondents, altogether unsolicited, and we take pleasure from time to time to give a few of these in our columns, that others, too, may see in what estimation our paper is held by those who through long years have been constant readers and are therefore well able to pass an unprejudiced judgment as to its real merit. We do not allow ourselves to become vain because people speak well of our work, and yet we believe we have an honest right to rejoice in the knowledge that our work is appreciated by those who from honest and sincere motives express an honest conviction which works no injury to others, while it may do some persons good The following two brief extracts are in point:

The Herald of Truth has been a constant visitor at our home for over twenty-five years, and its arrival is always eagerly awaited. When it comes all else hecomes secondary until its columns are persued. It is indeed a medium through which much good can be accomplished if read to ur mutual and individual benefit. God hiess the editors and readers and all who help in this good work.

Brethren: — Enclosed find check for \$2.00 for two years' subscription in advance for the Herald of Truth. I do not want to be without our old church paper. I only wish more of our people would take it. Give credit in advance as far as this amount will pay.

Helsoppie, Pa., Jan. 7, 1907.—To the Editors and Readers of the Heratid of Truth:—Greeting, Bro. Noah H. Mack of Laucaster Co., Pa., preached a number of interesting discourses at the Blough M. H., in Somerset Co., Pa., recently and his work was abundantly blessed, resulting in eighteen confessions, all young people. They were received into church fellowship on Sunday, Jan. 6, by Blish, Jonas Saylor. May God ahundantly hiese these precious souls who have been led to give themselves unto the service of the Lord.

On New Year's day Bro. Mack spoke from John 10; "I am the door; hy me, if any man enter in, he shall he saved, and shall go in and out and find pasture." The sheep, in a spiritual server were well described. The discourse was given in German, hut the illustrations were so clearly given that all could well understand the meaning. All were admonished and exhorted so that none needed to go away without receiving henefit.

The haptismal sermon was preached by Bro. S. D. Yoder from Matt. 3:14, "It have need to be baptized of thee." On Sunday evening, Jan. 6, a number of hrethren and sisters and others met for a Bible reading, where we were richty taught hy Bro. L. A. Blough on the subject of "Practical Christianity in the Home." This meeting was followed by a regular church service. COR.

From Johnstown, Cambria Co., Pa.—On Dec. 8, 1906, Bro. N. H. Mack of New Holland, Lancaster Co., Pa., came to us and the same evening hegan a series of meetings in the Salem M. H., which meetings continued until the evening of the 16th. On the evening of the 17th he commenced in the Weaver M. H. and continued there until Christmas evening. On the evening of Dec. 26 he commenced meetings in the Blough M. H., which he continued until the evening of Jan. 4, 1907.

On Saturday evening, Jan. 5, he left for another field of labor accompanied by his wife who came to Johnstown on Dec. 27. The result of the latter meeting was the conversion of eighteen souls Those were bantized on Sunday Jan 6 May 8 kind heavenly Father help all of these converts to become useful in his service, is my prayer. May also hiess Bro. Mack, that he may continue to teach the plain, non-resistant doctrines of the Word, as found in the New Testament. The people at the Saiem and Weaver meeting-houses were admonished the same as those at the Blough M. H., but they turned a deaf ear to the entreaties of the brother and did not accept the offers of mercy extended to them. May they turn before it is too late. This should be the prayer of every sincere Christian soui. LEVI BLAUCH.

Rawson, Ohlo, Jan. 3, 1907.—Wednesday, Jan. 2, closed the Bilhe Normal held at the Chapel Menonite M. H. near New Stark. The brethren N. E. Byers of Goshen, Ind., and S. G. Shetler of Johnstown, Pa., were present the first morning, Dec. 27, to discuss alternately the subjects assigned them.

The subjects under consideration were as follows: "Conscience," "Ways and Means of Supporting the Church and its Institutions," "Social Purity," and four sessions of Sunday school normal work, by N. E. Byers.

"Practical Christianity in the Home," "Practical Christianity in the Church," "Thining," "Christian Perfection," "Woman's Sphere in the Church," "Angeis," "Self-Denial," "Spurious Investments," "Auseis," "Self-Denial," "Spurious Investments," "Vos ossessions on the "Holf Spirit," "Marriage," "Perseverance," and a sermon each evening by Bro. Shetler.

Bro. Byers left for his home on Monday, Dec. 31. On Tuesday morning, Jan. 1, Bro. M. S. Steiner of Pandora, Ohlo, arrived and discussed the following subjects: "Covetousness," "Prayer," "Love to God," and "Love to Man," alternately with those of Bro. Shetler. The able way in which the subjects were treated by the hrethren showed that they had been given much forestownth and prayer. We were slad for the acrtinuture of the present of the p

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tural proofs that could be given with each topic. An interesting and, we believe, helpful query hox was held each evening.

Two young souls confessed Christ and another was willing to renew his covenant with God and give his hand to the Mennonite church. The hortherhood in general was much encouraged and we believe all who attended will heartily sanction the words. "If was good to be there." May the many good and helpful thoughts that were given houp us on to more carnest and active service for our Master. In His name. COR.

Canton Mission, Jan. 6, 1907. - Dear Heraid Readers:-Greeting in the name of Him who ever liveth to make intercession for us. Just recentiv we have all stepped into another new year. Faithfully, compassionately and truly the Lord has dealt with us during the year, the history of which is just completed, and our promise for the new year, if we abide in him, is that he with his strong arm and unfailing love will be with us always. We rejoice to be privileged to he soldiers in his army and realize that the hattle is not ours, but his. We find that Satan, our foe, is a mighty and cunning one, but our God can overpower him, and hiessed are all the inhahitants of Canton and elsewhere who put their trust in him. But, oh! the misery, the woe, the quarreis, the murders, the suicides, etc., etc., of those who allow themselves to be allured by the cunningness of Satan

Bro. and Sister C. Z. Yoder have come to remain with us throughout the winter, for which we feel very grateful. A nice interest is manifested in Sunday school ad sewing school at present. On Dec. 27 a Christmas dinner (furnished by the Champaign county congregation) was given to the sewing school girls. There are slaxty girls enrolled in this school and nearly all were present. Their happy faces made us feel well rewarded for the work it took to serve the meal. We could not help but wish that all who so kindly sent the provisions might have heen present to see with us the pleasure it afforded.

After dinner we were well entertained by the girls who freely volunteered to sing and speak to us about Jesus, our first great Christmas gift. They were then presented with a picture for each home represented. These pictures were also furnished by the above named congregation and consisted of back number picture lesson wall rolls. They were accepted with great delight.

From 2 to 3:30 p. m. each Saturday is a busy, happy time at the mission, aside from learning to sew. The girls are learning the books of the Bible, songs and Scripture verses, etc.

A nice lot of clothing and provisions has been sent in from various congregations which has been a great help in the work; a number of baskets were filled and sent to poor homes on Christmas day.

I trust all of you who are interested in the welfare of souls will not forget to lift us to a throne of grace from whence cometh our help. Yours for souls,

ANNA V. YODER.

Archbold, Futton Co., Ohio, Jan. 11, 1907.—The Sible conference meetings held here during the past week were well attended and full of interest. These meetings were conducted by S. G. Shetler and D. J. Johns. The meetings closed on Thursday, Jan. 10, with eighteen confessions. May the Lord bless these preclous sonist that they may hold out and remain faithful unto the end, and may many more follow their example, and may the instructions given he of lasting benefit to all who heard them.

Risser's Cong. Lancaster Co., Pa., Jan. 8, 1907.— Dear Readers:—Greeting in Jesus' name. On Sunday, Jan. 6, we were favored with a visit by the brethren John Souder and Samuel Martin with their wives, of East Earl, Lancaster Co., Pa. Souder preached a very interesting sermon from Luke 14:16-25. On Saturday evening the

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hrethren filled an appointment at Elizabethtown, where Bro. Souder spoke very earnestly from Rom. 11:22. A READER.

Stauffér's Cong., Dauphin Co., Pa., Jan. 8, 1907.—
Dear Readers:—Greeting in the Master's name.
On Sunday, Dec. 30, 1904, voice were taken for a deacon.
There were seven brethren nominated, On Thursday, Jan. 3, the lot was cast and fell on Bro. Ahraham Oberholtzer. May God's richest hiessings rest on our newly ordained deacon, so that he may discharge nie duties faithfully. Bish. Jacob N. Brubaker officiated at the ordination.

Ephrata, Pa., Jan. 10, 1907.—Dear Herald Readers:

— A New Year's greeting in Jesus' name. While the old year has rolled away and the new year has spread forth its open book, may we all put farth a special effort to make it the heat of our years for Christ and his church. We have again reorganized our Sunday school for the present year, as follows: Superintendent, Bro. John Buckwalter; assistant, Bro. Simon Hees; chorister, Bro. A. N. Wolf: assistant, Bro. Blam Landis; secretary and treasurer, Bro. Jonas Frank. We also reorganized our teachers' meeting. Leader, Bro. Ahr. Landis; assistant, Bro. John Hess. May God add his blessing, is the prayer of the workers.

"O blessed work for Jesus! O rest at Jesus' feet! There toil seems pleasure; Our wants are treasure And pain for him is sweet. Lord, if I may, I'll serve another year."

On Sunday evening, Jan. 6, there were preaching services. For I. Witmer of Brownstown opened the services, followed by Bro. John Lefever, on Gal. 4:4, 5, pointing us to our highest duty for the coming year. What should be done and what left undone? May God further add his blessing to the word spoken that It may not return void; also to the brother and his family up to another year's service. ELIZABETH D. WITWER.

For the Herald of Truth.
INDIAN LIFE AROUND DHAMTARI AT CLOSE
RANGE.

By M. C. Lehman.

I. A TYPICAL POOR FAMILY,

They live about fifty yards from the Rudri compound. The father's name is Bhansing and his two little boys are respectively Kungolu and Wootehy. The father has two wives, one being his real wife and the other his "kept wife." Not a member of the family can read or write, nor can they remember that any of their ancestors could. They are bappy as they are, but think they could earn more food and he happier if they could read and write.

The father is gone all day. He goes to the jungle early in the morning and returns in the evening with two hundles of wood which hrings him three and one-half cents for his day's work. The two wives are also gone all day cutting rice with a sickle, each earning three cents per day, and are allowed to "glean after," as Ruth did in the field of Boaz. During the rice harvesting season the family is nearly supplied with food by gleaning in this way. To add to their income somewhat the father takes two baskets and suspending them from a stick over his shoulder he gathers these full of refuse from the cow stable of a wealthy man who will allow him to do so. This is worked into round, flat pieces and sold for fuel at the rate of twenty pieces for a pice or onehalf cent. Their daily income does not exceed eleven cents per day. They need about five cents of this for daily current expenses and the remainder they are planning to save in the Postsl Savings Bank. This family is on a good way to

Their house is five feet square and four feet to the eaves of the roof. The walls extend only have way to the caves of the roof. The floor is a patch of dry earth pounded hard and elevated slightly above the surrounding region. The walls are of haked mud. The roof is supported by four posts forked at the top snd thrust into the mud wall when it was in the process of baking. The ridge pole is supported by rafters from the tops of the four posts. On these, branches and sticks are tled with thin, soft roots and aff is then covered with a thatch of grass. The space between the top of the wall and the caves gives plenty of ventilation.

The two little boys, who, they think, are about two and one-half and nine years old respectively, wear no cidothing, save on special occasions such as feasts or holidays. Before the mothers leave for the day they place some food within easy reach of the little boys and they are alone all day. The mothers cook rice in the evening, and this is sufficient for the entire day. When it is eaten cold it is called, "bossie." They consider one warm meal daily sufficient.

The father is of the weaver caste, but has deviated from the traditions and desires of his ancestors, as to his occupation, hecause of lack of employment. He hopes to be able to manage so that his boys may both be weavers and thus regain lost favor with his departed ancestors.

They would all like to be Christians, but say, "We were born to be Hindlus, and what can we do?" The father says, "What about my wives?" Again they say, "If we were Christians and one of us should become sick, would we be allowed to invoke the favor of the gods just a little?" The



A TYPICAL POOR FAMILY IN INDIA.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

older of the little boys will come to Sunday school if he can.

They are a typical family, representing many similar ones near here. They are not troubled with the complexity of modern civilization. Their grocery hills, gas and water fees are of the lowest. Their condition is just what makes them more able to win others to Christianity, if they themselves be won, than the ahlest missionary that can be sent to this country. They are among those for whom provision is made in His universal

Dhamtari, C. P. India, Dec. 12, 1906.

#### For the Herald of Truth. CHICAGO HOME MISSION CHRISTMAS DINNER.

Thursday, Dec. 27, was the date set for the annual Christmas dinner of the mission, to he given to the pupils of the Sunday school and the sewing schools. It was truly a day of gladness for almost six hundred people who were present during the afternoon, four hundred of them being children, many of them from the poorest homes in the city, ali of whom partook of the dinner

prepared for them. The assembly room was changed into a large dining room, three long tables extending through the entire length of the room. To avoid feeding more strangers than the amount of provisions on hand would supply, tickets were given out to the pupils of the Sunday and sewing schools previously. Three times the long tables were set and as often the surrounding chairs were filled with children. Each time a short devotional service was held and after a blessing was asked the food was served. It was indeed gratifying to see how earnestly they tried to seem patient, as they were heing given pistes of warm roast chicken and nice, pure vegetables, hesides the many kinds of cake, jam, spices, etc., already on the tables. It was real interesting to see them try to be mannerly and well hehaved, though their efforts did at times fail short. First they would be so intent upon eating what was given them that those who waited on them saw their appreciation only by their actions. But soon, when they learned that there was really enough for them all, the listener would hear expressions like "Hain't this finc?" "I should say so. The best dinner I have had for a year." And so they were having a real joyous Christmas dinner. Nor

was the happiness confined to the children. 1 believe few of the ninety visitors and heipers who were here eujoyed the dinner in their own homes more than they did this one. Most of our happiness comes from seeing and making others happy, and thus it came that the hrother who was husiest seemed also to he the happiest.

The question that sometimes comes up in the minds of the people who make such things possible is this: "Will it be worth the trouble?" Those who were present have had that question answered. No one who saw the hungry expression the children were as they filed in and gave up their tickets, the sparkic in their eyes as the food was passed to them, and the contented smiles upon their faces as they passed out, will doubt that it was worth the trouble.

But Christmas dinners are not all that these poor, hungry children need. These four hundred children and thousands more get little secular training and no religious teaching from their homes. The mission workers go about among them daily, doing what they can, oftentimes sacrificing necessary comfort and rest. But they can only do the most possible good when their supporters do the most that is possible for them to do.

There are many who remember the place, both spiritually and materially, and it is hoped that still more will become willing to share of their ahundance, with which the Lord has hlessed them, that the poor of Chicago may enjoy spiritual and material help, for they are also God's children and your brethren and sisters.

# HERALD OF TRUTH.

Bro. Leaman wishes at this time particularly to thank the many friends who have kindly contributed to their Christmas dinner.

Written by one who has for some months watched and been pleased with the work done hy the workers of the Chicago Home Mission.

> For the Herald of Truth. IN MEMORIAM.

## By Ida Kauffman.

A tribute to the memory of Pre. Abram M. Witmer, who departed this life Dec. 11, 1906.

While "our hearts are bleeding o'er the spoils that death hath won," it is natural for us to think of the good traits of character and the many good thoughts presented to us by our brother while he

was with us. He often said that the words of his parents and of the hishop who haptized him were still ringing in his ears; and surely his words will ring in our ears while life lasts.

God had hlessed him with a good memory, which he exercised by committing many passages of Scripture. After his text was read he would often say: This chapter begins thus, and repeat all the preceding verses in the chapter, even if there were quite a number, without referring to the

When rising to speak he would often say: 1 risc before you with fear and trembling, lest I do not do my duty. He also frequently said: This may be the last sermon you will hear of nie or that i may preach. And we believe he preached as though each one were the last.

He was a warm friend of the Sunday school, taking part whenever possible, and also of the

Bible readings. Being deeply concerned for the salvation of souls and the upbuilding of the church, he was in favor of using any legitimate means to that end, hut refrained from taking active part in some meetings on account of offending some who were opposed to them. He would say: "I cannot under stand why they are opposed, but I believe they are sincere.

Although he believed firmly in the doctrines of his church, he was charitable toward others. On one occasion he was seen to take the hand of a young minister of another denomination and say. "Be ye steadfast, unmovable, always abounding in the work of the Lord." This seemed a favorite text, as he preached on it a number of times at his home church. Another favorite passage was, "Cast not away therefore your confidence, which hath great recompense of reward."

He was very foud of singing and often marked: "The singing in church is so sweet, but when we think of how much sweeter it will he in heaven who would not want to he there?"

His triais and troubles were many, but he loved look on the bright side of religion, and would say: "Our days are not all dark. We have many times of rejoicing, and our reward after this life is sure if we are faithful."

Upon one occasion some person was drawing a very dark picture of the future of the Mennonite church, predicting divisions, when he caimly said: Whosoever shall call upon the name of the Lord chall be sayed."

A neighbor remarked that he will he greatly missed in the neighborhood, for he had a kind

word for all. The poor found in him a friend who was aiways ready to help, and his purse strings were never tightly drawn when money was needed for church

During his last iliness his concern was not for himself, hut for his family and his church.

In his prayer, in the last regular service which he attended at Masonville, he plead that the flock may not he scattered after his departure. Although the answer to that prayer depends to some extent upon the leaders, yet every one of us as

members may help to answer it, by living pure lives, devoted entirely to the service of God, by having charity for one another, and by counseling ogether (Prov. 11:14). Let us all strive, by the help of God, to do this, in honor of our beloved pastor and, above all, in honor of God, who has spared no means by which we may live to his honor and glory. Lancaster, Pa-

For the Herald of Truth

lanuary 17.

1907.

"Who is sufficient for these things?"

The church of Christ is fully sufficient if aroused—if her latent power is made active.—Josiah Strong.

PRAYER FOR MISSIONS.

sionary work without earnest, intelligent, heart-

throhhing prayer on the part of its members. The

great power-house of Christ's church, that sets

into motion the regenerative forces of Caivary,

that puts the consecrative dynamics into the in-

dividual life, that sends forth the electric shocks

of power to the uttermost parts of the earth-is

the house of prayer. If you want city missions

to win great victories, you must pray. And when

you pray for the redemption of the multitudes in

the congested districts of our great cities, he sure

that you work for their salvation just as earnestly

The kind of prayer that is most efficient is in

telligent prayer. We ought to come to our Father

with a definite petition to meet a definite need.

Promotion of the spirit of prayer is essential.

First, let there he more of it. Second, let the

petitions he definite. Third, let the petitions he

such as meet a need. Can we not unite in praying

(a) That Christ may be lifted up in every

(h) That during this year many more of us

shall see the great needs of the city, slong with

(c) That your missionaries in Chicago and else-

where may be blessed with wisdom and discretion

in reaching the mighty stream of foreign im-

(d) That your missionaries may he kept cheer-

ful and hopeful, even though at times they must

face difficult problems and disheartening situa-

BIBLE HINTS.

Matt. 9:36. One who looks at the great com-

mercial centers of our country is stirred by the

enormity of their wealth. But he who sees men

as Christ saw them will be moved by the thought

Matt 9:37. The world is sinfni and parts of it

very hard to conquer. There are those who look-

ing at it see nothing but despair and hopelessness.

But the eye of faith sees a waiting harvest. The

negiected places and those sinful places ruled by

wickedness and gripped by vice are invitations to

Matt. 10:1. Christ never sent out a home mis-

Matt. 10:5. The command not to go to the alien

Matt. 10:6. However husled we may he in at-

tending to the needs of foreign races within our

borders, we must not forget our own people. That

iittle country church that has been struggling on

for years, trusting that some day a faithful servant

would come to labor with and for her, must not

he disappointed. We must make strenuous efforts,

not only to gain new fields, but also to hold the

with the gospel has given place to the commission

What we need to-day is not a change of

sionary without giving him power over nnelean

program, but power to cast out sin.

to "disciple ALL nations."

old fields of conquest.

that they are as sheep having no shepherd.

the possibility of its complete redemption.

as you want God to be zealous for them.

for the following things?

migrants coming to us daily.

home mission station.

greatly glorified.

a wide-awake church.

The church of Christ cannot do successful mis-

#### CONCORD (TENN.) SUNDAY SCHOOL MEETING.

The third annual Sunday school meeting was held at the Mennonite M. H. near Concord, Tenn., Dec. 26, 1906. Session opened at 10 a. m. Devotional exercises conducted by N. J. Powell.

Organization resulted as follows: Moderator, I. W. Royer; assistant moderator, N. J. Poweli; secretaries, Ida Hertzier and Elizabeth Stoltzfus. Address of welcome was given by Bro. N. L.

The first subject, "Sunday School Meetingsare they worth while?" was discussed by Wm. Jennings and C. H. Becker, followed by an essay by Waldo Brown.

The following are some thoughts that were brought out:

Christians have a great work before them. They aght to get the hest methods to accomplish the most for the Lord. Sunday school meetings create a desire to know more about Jesus. We meet from fsr and near and exchange ideas. They huild us up in the most holy faith. If we meet to iearn more ahout Jesus, they are worth while.

"How will the future church he affected by teachings in the Sunday school?" hy Daniel Shenk and N. L. Yoder. Early training and teaching are very important. As a rule we are what we are taught to be. The child's mind is a store house. If brought up in Sunday school its mind is filled with spiritual things. The church gains its larges: number from the Sunday school. The future church will be affected to a large extent just as the children are taught in the Sunday school.

The afternoon session opened with devotional exercises conducted by Bro. Royer.

"Blessings of the Sunday School," hy D. W. Good and Marcin Biosser, Essay by Cora Yoder. Sunday school influence will never die. Heaven begins helow in the service of God. If we are faithful in doing our duty, blessings will follow.

Bro. Chas. Seaton gave his personal experience Away from Sunday school, from home and civilization, among people who did not respect God, early teachings came back to him and strengthened him in temptation. Thanks God for the Sunday

"Sunday School, the Christians' Work." Discussion by H. J. Poweli and Daniel Shenk. Essay hy Ida Hertzler. We must he fliled with the Holy Spirit hefore we can teach; must helong to God hefore we can work for him. It is through the Sunday school that the mission work is heing spread out to all nations. Superintendent and teachers should be matured Christians It is a great mistake that we have teachers without experience. 'The Sunday school is a great field to do personal work. Personal work will bring the world to Jesus.

There was a missionary song hy the children after which a collection was taken for the henefi of the Orphans' Home at West Liberty, Ohle Amount of collection, \$61.63.

The Wednesday evening session opened at 6:31 it consisted in song service, query hox and a resses to the young by L. B. Hertzler, N. L. Yode and Daniel Shenk.

We were glad to have with us Bro. I. W. Roye of Goshen, Ind., and Daniel Shenk of Denbig Va. We also feel grateful for the many words encouragement received.

IDA HERTZLER, ELIZABETH STOLTZFUS, Secretaries

# TOPIC: Home Mission Work of our Denomination. Mall. 9:35-38: 10:1-15. JAN. 27, '07

Be sure and make a careful study of the daily readings. Without them your study of the topic will be incomplete.

-inclose at heart Rom 9:1-

21. M.—Home missions at heart. Rom. 9:1-7.
22. T.—Working for home missions. 2 Cor. 6:1-12.
23. W.—Giving for home missions. 2 Cor. 8:1-6.
24. T.—Work in villages. Mark 6:1-6.
25. F.—Neighborhood missions. Mark 6:1-5.
26. S.—Por our country. Matt. 4:23-25.
27. S.—Topic: Home Mission Work in Our Denomination. Matt. 9:35-82; 10:1-15.

## THINGS WORTH REMEMBERING.

If Christianity is to control the nation, it must first control the city.

The Congregationalists state that four-fifths of their churches are of home missionary origin. The practical lesson for Mennonites to learn is that home missions pay.

The great prophetic dreams of the Oid Testament concerning world redemption are more than mere fancies. Some day they must and will be

The evangelical hodies of the United States trace most of their church organization directly to home missions.

#### BIPLE LESSON.

[The questions and references given in the Bible Lesson below, are to be written out on slips of paper and given out before the meeting begins.] What picture does a prophet give of a city?

Nahum 3:1-3. Who wept over a doomed city? Matt. 23:33.

Why should the proportion of time, thought, and money for home missions be increased? Matt.

Why may we not leave our nou-Christian people to find the way to Christ unaided? Rom. 10:12-15. How did Ezekiei, in a vision, see the punishment those who were indifferent to the wickedness of the city? Ezek. 9:1.

Read the picture of the Holy City. Rev. 21:10, (e) That during the year 1907 other new sta-11 93-97 tions may be opened in places where God will be

What should be the main purpose of all Christian organizations? Luke 19:10.

How can we make sure of God's choice of our own land for his own? Psa. 33:12.

#### PERSONAL THOUGHTS.

"Righteousness exalteth a nation: but sin is a reproach to any people."

Do I fully realize that national prosperity depends on personal character?

My prayer for home missions will not be answered until I bring myself into a position that will make possible the answer.

The man who gives money, and the man who gives himself for the extension of missions, find themselves equally blessed if each is carrying out

Happiness consists in doing God's will. If God wants you and not your money, you had better give him what rightly belongs to him. If he asks you to support missious with your money, by no means try to substitute your self. He knows hest where you can serve him most effectively and

Have I ever honestly and fairly faced the propesition of investing my life in missionary service?

The notion has prevsiled that to become a truly spiritual man is to sign a quit-claim on this world and take out a mortgage on the next. But God has immense interest in this world and an immense work to do here. And as an old proverb says, "God loves to he helped."-Josiah Strong.

#### APT QUOTATIONS.

The object of giving these quotations is to arouse comment. They may be used in the public meeting, but should always be given from memory.

There has never been in any country at the first anything but a nome missionary church, all the way from Jerusalem to Seattle. - Waliace

We must rediscover the foundations of this republic through missionary work, and strengthen our belief in the future of our commonwealth .-F. W. Gunsauius.

The home missionary problem is the greatest American problem, and it is as fascinating as it is great.-W. L. Phillips.

The world can never be saved from misery until is saved from sin; and it never ought to be .--Josiah Strong.

The history of America is the history of home missionary foresight, heroism, sacrifice and victory.-Ernest B. Ailen.

The Christ Spirit is the missionary spirit. The true Christian church can no more be an institution seeking merely to build itself up than Christ could have lived seeking popularity and patronage for himself - Isabelle Horton.

Schools will not save us, railroads will not, war will not, but the gospei taught and preached wiil. The home missionary may be as much of a patriot as is the soldier. - John M. Greene.

### SUGGESTIONS FOR LEADER.

It may be well for the leader, having fsmiliar-. ized himself with facts on this subject, to give an opening talk in this meeting.

1. Name the members of your mission board; tell when it was founded and mention the officers.

2. State where our church has its home mission stations; give the number of home mission stations and name a few of the most prominent workers.

3. Give a report of our home mission work for the year 1906. The report should include the following:

(a) The amount of money expended.

(b) The number of professed conversions.

(c) The number of sceessions to the church. (d) The number of people reached weekly by

our home mission work. At the close of this talk ask three or four persons to offer short prayers for the home mission

work of our denomination. Missionary songs should be selected by the one having charge at the music. The proper choice of songs will help much in creating a helpful atmosphere for your meeting.

The open discussion should be preceded by several talks or oseays. After these are given the leader should begin the open discussion by asking those holding the questions and references to the Rible lesson to respond at once. Do not designate any one, but let one after another voluntarily arise, read the question and reference, and make the necessary comment.

Many young people's associations will find this a very opportune time for making a home missionsry offering. if the leader deems this advisable he may make an announcement the week previous that such an offering will then be taken.

Finally, remember that this meeting is being conducted for no other purpose than for the sake of bringing salvation to unredeemed souls. Feel ing this burden, go into this meeting praying that the heavenly blessing may rest on the speaking. singing and giving.

[Additional information on this subject will be found on the Young People's Page.]

A St. Louis brewing company proudly announces in a three-quarter-page advertisement in the Chicago Record-Heraid of Jan. 9, that during the year 1906 that company sold 162,700,710 bottles of Budweiser beer and 1,543,468 barrels of the same stuff. The figures in all prohability are authentic; we know that they are appalling. What the feliows who make the "beer that made Milwaukee famous," and dozens of other aspirants for popular "recognition" at the hands (or mouths) of a thirsty public, will say or report, is yet to he iearned. We have sometimes wondered if the enormous figures of the nation's annual biii for heer could he correct, but when the hrewers themselves openly and proudly giory in the shamefui fact of having sold such enormous quantities it, the doubt vanishes. Anyway, let us carefully remember the name "Budweiser,"-and shun the misery and poverty its use represents.

> For the Herald of Truth. CHRIST'S LAST WEEK ON EARTH.

> > By David Burkholder.

ARTICLE II.-IN THE UPPER ROOM. "Behold the Man" (John 19:5).

It was now the preparation for the Passover in Jerusalem, Thursday, April 6, and Jesus sent Peter and John to prepare. They were to follow the man bearing the pitcher of water who directed them into the large upper room in Jerusalem, ready furnished. At the proper time, when every titing was ready, the Master with his aposties arrived in the evening and distributed unto them the sacred emblems of his broken body and shed blood, saying, "Take, eat." Right here is a solenun question, Can we expect that Christ will owu us as bis faithful followers if we neglect to obey this positive command from year to year, as some of us are in the habit of doing? Of the cup he said, "I will not drink henceforth of the fruit of the vine, until that day when I drink it anew with you in my Father's kingdom."

This was the point of transition between the two economies and their two great feasts, the one about to close forever, and the other immediately to open and run its majestic career until from earth it be transferred to heaven.

Jesus now told the disciples that one of them would betray him. This was also the time when there was a strife among the disciplea as to which of them should be the greatest. And after he had washed his disciples' feet and given the sop to Judas, the latter immediately left and went out to go and betray him. Think of it, even after he had allowed the Master to wash his feet! But what else could be expected of a man of whose heart Satan had possession? And after the vile traitor had left the little company, Jesus could speak freely unto the rest as unto little children. We might appropriately call this his farewell address. He now took the opportunity of apeak ing words of comfort and consolation to hia disciples, something which they greatly needed at that time. The beloved disciple gives this encouraging conversation in detail; while the rest of the evangelists mercly mention a few thoughts, he devotes five chapters to this subject, which includes also the Lord's intercessory prayer. This was the time when such words of consolation were especially needful for the grief-atricken apostlea because he told them that he would leave them and go to the Father and consequently sorrow had filled their hearts. But he told them: It is expedient for you that I go away; if not, the Comorter will not come which will guide you into ail truth.

in this sympathetic address he referred them to the many mansions in his Father's house, that "far away home of the soui," so beautifully de-

scribed in Revelations. Its jasper walls, goiden streets and pearly gates, that grand inheritance which is incorruptible, undefiled and fadeth not away. Is not this encouraging? And the beauty of it is, it is reserved for us.

He gave them another grand consolation: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I." Paul highly commends that peace; he says, it passeth all understanding, and shall keep the hearts and minds through Christ Jesus. Would to God that peace would supremely reign throughout this land of ours from ocean to ocean, in every city, in every church, in every home, yea, in every heart.

Another glorious promise he gave them: "Yet a little while and the world seeth me no more, hut ye see me; because I live, ye shall live also." Yes, we are God's children, but it does not yet appear what we shall he, hut this we know, that when he shall appear we shall he like him, for we shall see hlm as he is. David had a giimpse of this in his day, when he said, "I shall behold thy face in righteousness; I shall be satisfied when I awake In thy likeneas"-when this corruptible shall have put on incorruption, and this mortal immortality. Our lives are hinged on his life; he is the resur rection and the life. "Because he lives, we shall

This address contains another grand thought which we cannot help but notice, when he says, "if any man love me he will keep my word, and my Father will love him, and we will come unto him and make our abode with him." What a glorious privilege!-our hodies, the temple of the living God, both Father and Son dwelling in us and walking in us.

Now a few thoughts and comments on his inter cessory prayer. After he had finished his discourse to the disciples he lifted his eyes heavenward, addressing the Father and asking first to be glorified with the glory which he had with him before the world was, and after thus praying to the Father on behalf of himself, he makes intercession for his disciples, saying, "Holy Father, keep through thine own name those whom thou hast given unto me, that they may be one as we are one." Indeed that would be a perfect oneness. Under such a condition the church could not help but prosper; there would he no room for animosity or Ill-feeling. In this prayer Jeaus aiso reminds the Father how carefully he had kept those whom the Father had given unto him in the Father's name; none of them was lost, save the son of perdition, referring to Judas, the traitor.

As we read over this fervent prayer, as recorded by the heloved disciple, we notice that the petitions contained therein are not confined to himself and the disciples, but for them, also, who should believe in him through his word. Thanks be to God, it reaches down through the ages unto the present time and to all time to come; it is for ua and for our children, and to all them that are afar off, even as many as the Lord our God shail call.

And when Christ had finished this prayer, they sang a hymn and he left the upper room with his disciples, croased the brook Cedron and went on the Mount of Olives, where there was a garden named Gethsemane.

> For the Herald of Truth. THE NAME CHRIST.

By Charles Doran.

There is one word-one name-in every Christian language that la synonymous with love, purity, resignation and hope. This name is the same to all Chriatian hearts-a message. It tells of life, of how man should live, of a promise from heaven to earth; and in the beauty and assurance of this promise, man finds a light, a guide, a friend to lead him through darkness and danger, through trials and tribulations.

Love is what? Interest in the weifare of man

for man-this is Christ-like. Purity ls what? A sweet innocence of sin, a desire to see earth dessed with peace and concord. Resignation is what? The perfect acceptance of what heaven sends to try man, a patient, willing submission to what is or must come to be. And hope is what? The grandest gift from God to man. A sustenance in hours of sorrow, dread suspense and cruel separation.

The name Christ means ail of these. It is the only name that tells of perfect love, of sweet purity, of willing resignation, of lasting hope. Speak of Christ, and to the Christian heart you teli of a life of love, purity, resignation and hope. You convey to the heart ail that is worth having in life; without these how could man indeed live? Christ is a message, a sermon; it tells us the road, points out the way, speaks as no other voice ever spoke of three things-sin, penitence and reward. In all of these three the name of the Son of man means promise-promise of hope, promise of biessings, for to the sinner there is no death when he turneth away from his sin and asks God to make him penitent. Try him, test him, and hefore him is reward-shining like the beacon on yonder shores, telling of land, of home.

Christ is therefore the grandest word in the ianguage of every Christian people. And so when you know not more to ask for, simply say, "O God, make me Christ-like." You will then be filled with love, purity, resignation and hope.

For the Herald of Truth. HOME MISSION STATISTICS FOR THE YEAR 1906.

The following statistics are based on data obtained from the different home mission stations under the auspices of the Mennonite church, and no doubt are as nearly correct as it is possible to obtain them. These facts are not given for the sake of declaiming on the one hand our missionary activities, or on the other, for the sake of emulating them. If you feel in reading them that we have done all we could, thank God that he has blessed us thus. But if you feel rather that we might have, each of us, done more, much more, humbly pray the Master that he may put new strength into us and that in the year 1907 we may gain far greater victories.

- (a) The approximate amount of money spent in home misalons was \$8,000.
- (h) The total enrollment in all our mission Sunday schools was 950.
- (c) The number of persons touched each week by the efforts of our missionaries, reached a total of 2.445.
- (d) The number of professed conversions was
- (e) The number of accessions to the church was 47. Taking it for granted that each person pro

fessing conversion was actually converted, the cost in money for the redemption of each soui was \$48.70.

For each person who united with the Mennonite church the cost was \$162.71.

Of the average total of persons with whom our missionaries came in contact every week of the year, six and two-thirds per cent, have been led to Christ, or at least have professed conversion. Of the same total, one and twelve-thirteenths per cent, have been brought into our church,

Then there are those deeds of kindness which do not submit themselves to figures. The comfort and cheer hrought to many an unfortunate by our home missionaries God himself knows The despair in the heart of many a mother which gave place to hope, because they met and talked with Jesus, was the result often of a visit hy a

But "greater things" than these can we do in the coming year, having in our hearts the holy enthusiasm for home missions, which God himself

For the Herald of Truth NOTES ON HOME MISSIONS.

A Letter

The following letter was written by a twelveyear-old Itailan hoy to his teacher:

1007

"Dear and Most Gracious Signora:-I will write for you what you ask. My father has been two years in America, and he follows the trade of carpenter, and \* \* \* he would like to make of me an onest, industrious boy with a trade better than his, and he sends me to school so that when I am grown I may be an educated man and useful to others.

"Later 1 wish to make machines for factories and have better wages than others. Having nothing more to say, I kiss my hand to you and assure GUILIO." you that I am your

A Conversion in a Log Cabin.

One of the most efficient Sunday school missionaries in Tennessee found Christ in a little log house. He was notoriously wild and wicked. At the age of twenty-five he was converted. Although unable to read, he was anxious to obtain an education so that he might be able to teach the "true word of God." His unswerving ambition has been rewarded and God is biessing the work under his care.

A Drunkard's Testimony.

Recently a converted drunkard gave this testimony in one of our city missions: "When a drunkard seeks deliverance from his sin there is a hard fight for him. I tell you I had a terrihie fight the morning after I gave my heart to God. Right on the corner God and the devil met. God said, 'If you stay hy me l'ii fight for you, but if you don't stay by me I will leave you.' Well, bless God, I stayed by him and he fought the hattle.

#### CONFERENCE NOTICES.

A Bible Conference will be held from the 22d and Metamora churches. The brethren D. D. Milier, Eli Frey and Peter D. Schertz will be the instructors. A cordial invitation is extended to all.

Bible Meeting.—The Lord willing, a six-day Bible Meeting will be held at the Fair View meeting-house, two miles south of Surrey, N. D., on March 49. J. S. Shoemaker of Freeport, Ill. M Hartzler of this place are the instructors and J. M. Hartzier of this phase care and are cordially invited. Especially do we crave an interest in your prayers, that the meeting may be to the promotion of the Master's cause.

LEVI S. GLICK.

A Bible Normal will be held in the Thomas M. H., Somerset Co., Pa., Feb. 12-19, 1907. The ni. H., Somerset Co., Pa., Feb. 12-19, 1907. The nearest rallroad station on the B. & O. is Hoisopple, and on the Pa. R. R. is Johnstown. Those who expect to come from a distance should be sure to notify Bro. Levi M. Thomas, Johnstown. Pa., R. F. D. No. 4. An invitation is extended.

A Bible Conference will be held in the Yellow Creek M. H. near South West, Eikhart Co., Ind., on Feb. 4-10. The instructora are Daniel Kauffman of Missouri and M. S. Steiner of Ohio. A good program is given and we hope the conference may prove a real henefit to all searchers after

#### MARRIAGES.

Leaman—Wenger.—On Jan. 10, 1907, at the home of the bride's parents in Farmersville, by Blah. Benj. Weaver. Bro. Benj. B. Leaman of Leacock, Pa., to Slater Mary M. Wenger, daughter Legock, Pa., to Sister Mary M. Wenger, daughter of Bro. and Sister Michael E. Wenger. May their married life be a faithful service to God, and may they gain a blessed reward in the life to come.

Clymer-Kulp.—On Saturday evening, Dec. 29, 1906, at the home of the bride's parents, Bro. and 1906, at the home of the bride's parents, bru, and Sister Henry Kulp, hy Bish, Jonaa Meninger, Bro. William Clymer and Sister Anna Kulp, all of Souderton, Pa., were united in the honds of matri-mony. May the Lord richly biess them in their new relation

Baumgartner—Martin.—On Dec. 2, 1906, near Daiton, Ohio, Bro. Peter Baumgartner and Sister Kate Martin, by Bish. Ira J. Buchwaiter. The newly married couple took a trip to Eikhart, Ind Hofstetler—Amstutz. — At the home of the pride's parents near Orrville, Ohio, on Dec. 5, 1906,

HERALD OF TRUTH.

in the presence of many friends, by Bish. Jacob Nussbaum, Bro. John C. Hofstetler of Dalton, Ohio, and Sister Rhoda Amstutz of Orrville, Ohio. Moser-Bixler.-On Dec. 27, 1906, near Dalton, Ohio, hy Bish, Jacob Nussbaum, Bro. Martin D. Moser and Sister Bertha Bixler. May the Lord

Zuercher-Sprunger .- On Jan. 10, 1907, at f the bride's father near Daiton, Ohio, hy A. Sommer, Bro. David L. Zuercher and Sister Lily Sprunger.

Kurtz-Culp.-On Dec. 27, 1906, at the home of the bride's parents near Elida, Ohio, by Brenneman, Samuel Kurtz and Rebecca May the Lord bless them in their new relations, to hls giory.

Dintaman-Yoder.-On the 27th of Dec., 1906. at the home of the officiating minister, Isaac Weaver in Bowne, Kent Co., Mich., Bro. George Dintaman and Sister Edna P. Yoder were united in marriage. May joy and happiness bless their home throughout all their days.

#### DEATHS.

Brunk.—Sister Adeline V. Brunk, eidest daughter of Bro. Frederick W. and Sister Mary L. (Kreider) Brunk, was born in Rockingham Co., , Sept. 10, 1873. Toward the close of the year Va., Sept. 10, 1813. I want the close of the last the father moved with his family to Charlton Co., Mo., and Oct. 1, 1891, they settled in Elkhart, Ind. Sister Adeline united with the Mennonite church just before she left Virginia, having pro church just before she left Virginia, having pro-fessed Christ during the first series of meetings held by the Mennonites in Virginia, and was a faithful, devoted laborer in the eause of Christ, being for many years a teacher in the Elkharf Mennonite Sunday school and part dermet. She superintendent of the primary dent. She was also for some years employed in the Menno-was also for some years employed in the Mennonite Publishing House, and for about two year in the editorial department, for which work she in the editorial department, for which Work size was excellently qualified. She was also for one year one of the teachers in the Eikhart Institute, now Goshen College. From Eikhart she went to Scottfale, Pa., in 1995, where she was engaged as assistant in the editorial work out of the work of mother having died Sept. 29, 1899. her mother having due sept. 25, 1535 but of felt that the Lord had called her into the mission field, and in obedience to this call she volunteered as a missionary to Turkey at a missionary meeting held in Goshen in July, 1906. Our own church not naving established a mission in that country sh decided to go to the mission station and orphan-age supported by the Mennonite Brethren in Christ at Hadjin. Turkey. Little did we think Christ at Hadjin. Turkey. Little did we tunks when we bade her good-by on that beautiful morning of Sept. 3, 1906, that she would he so soon called away from earth. Her letters in the Herald telling of her journey and of her and Sister Rose Lambert's arrival at their destination on the 19th Lambert's arrival at their destination of the of October, 1906, appeared in recent lasues. But even hefore the publication of the letter announcing their arrival, she had fallen iil of typhoid fever, on the 10th of November, and ere the first news of her illness reached us, she had alread; passed away, the cablegram that was sent an-nouncing her death having been lost. Everything that medical skill and loving care could do was ione to stay the ravages of the fever, but in vain done to stay the ravages of the received the best of the During the Intervals when she was not delirious she expressed her happiness to being in Hadjin, firmly believing that she was where God wanted her to be, and praying that she might be spared usefuiness if it was his will. Despite most care pneumonia set in, and the poor hody, emaciated by fever, was unable to cope with this new assailant. Nevertheless her strong constitution here her up and the hopes of the loved ones around her rose and feil as she in turn railied an around her loss and any before her death, when it was cyldent that the end was not far off and she roused to consciousness, Sister Lambert spoke to her of her condition and its probable fatal ending She was resigned to God's will, but as she lapsed into unconsciousness she repeated: "Why, oh, why?" Finally, in the carly morning of Dec. 11, the end came. The double attack had done its work, tired nature gave up the unequal battle work, tired nature gave up ite intequals battle, ashe sank to rest in Jesus. Why she should have been called away just as she was about to enter the work, we cannot understand, but we helieve the mystery has been made plain to her and that though in far-off Armenia, the Savior was presen though in far-off Armenia, the Savior was present, and that she has entered into the rest prepared for the people of God. Her carthly remains were laid to rest at Hadjin on the 12th. Our sister sleeps in the mountains of Armenia, but her soul is with God, for to her and to all faithful believers the God, for to nor and of all receive you unto myself."

\* \* "The way ye know." Her kindly, sympathetic nature endeared her to all and she leaves a large circle of warm friends to mourn her untimely departure. Beside her father she leaves

two brothers and two sisters. Memoriai services were held in the Elkhart Mennonite M. H., Sunday afternoon, Jan. 13, when Bro. I. W. Royer of Goshen, Ind., an old college mate, preached from Gosnel, Ind., an old cologe mac, process the text, Mark 14:3-9, assisted by Pre. A. B. Yoder. The attendance was very large, and the services were deeply affecting, as we thought of services were deeply altereding as we thought of her sleeping in her grave so far away, yet we were consoled with the blessed assurance that all is well with our dear departed sister. "Warm summer sun, ahine kindly there;

Warm southern wind, blow softly there; Green sod above, lie light, lie light— Good night, dear heart, good night, good night.

Hoover.—Susanuah Hoover, wife of Dea. John A. Hoover, died at their home in Clinton Twp., Eikhart Co., Ind., Sunday night, Jan. 6, at ten o'clock; aged 30 Y., 4 M., 15 D. She was born in Lancaster Co., Pa., Aug. 22, 1826. Her father and mother, Abraham Eschilman and Elizabeth Horst mother, Abraham Eschilman and Elizabeth Horst Eschliman, removed with their family to Starl Co., Ohio, ln 1837. On Feb. 17, 1948, she was mar ried to John A. Hoover in Stark Co., Ohio. On June 17, 1852, Bro. and Sister Hoover moved to the place where she died, in Clinton township, where they have ever since lived. She is survived by her hushand, John A. Hoover, who will, if he lives until March 2, 1907, be eighty-two years old; also by five sons (John, Martin, Christian, Samuel and Jonas) and one daughter (Elizabeth Lehman wife of David Lehman). One son (Abraham) and one daughter (Mary) died in 1873, aged 23 and 19 years respectively. Five of her brothers and one sister have preceded her. Her sister Elizabeth Wosver and her brother Jonas Eschliman survive weaver and her bother of grandchildren and a large number of nephews and nieces and other her. She leaves a number of grandchildren and a large number of nephews and nieces and other relatives and friends. Bro. and Sister Hoover be-came members of the Mennonite church in early life, and have continued faithful and earnest Christians through life. During her residence of more than half a century in Elkhart county she has made countiess friends, and in her un selfish devotion to others made her life one of incalculable good to the community. The re-mains were buried from the Brick Mennonite meeting-house in Clinton township on Wednesday A short service was held at the home, as Bro. Hoover was unable to go to the meeting house on account of his physical infirmities. There was a large attendance, the meeting-house being almost completely filled with relatives. Bish. John Martin and Pre. Martin Raymer conducted the

Shoup.-On Jan 3, 1907 at his home near Mt Eaton, Hoimes Co., Ohio, John L. Shoup, aged 74 Y., 7 M., 29 D. He was married to Mary Bixler, Oct. 17, 1861. His wife departed this life in Fel rnary, 1877. The fruit of this union was six chil dren, three sons and three daughters, four of whom are living. On May 5, 1880, he was married to Christina Zeigier, who aurvives him. deceased was a faithful member of the Mennonity church for many years. Funeral services were held at the Longenecker M. H. on Jan. 6, by l. J. Buchwalter in English and Fred Mast in German. assisted by Josiah Kaser. Peace to his ashes

Powell.—Poliy Ann Poweii was born May 5 1836, near Lilly, Va.; died Dec. 31, 1906, at the home of her son near Harrisonhurg. Va., aged 70 Y., 7 M., 28 D. Her death followed an illness of several weeks of pneumonia and heart trouble member of the Presbyterian church. She is su memmer of the Presbyterian church. She is survived by her husband, two sons and three daughters: Mary J. Brunk of Elida, Ohio: Mary E. Wenger of Augusta Co., Va.: Margaret S. Good of Rockingham, Va.: Henry J. Powell of Concord. Tenn., and Lewis J. Powell, Jr., of near Harriaon. burg, Va. Funeral services were held on Jan. 2. 1907, at the home of Joseph F. Heatwoie and at the church by John Ruff, assisted by Joseph F. Heatwole.

Witmer.-Near Preston, Ont., on Jan. 6, 1907. witmer.—Near freston, Ont., on Jan. b, 1907.
Albert E. Witmer, son of Levi Wilmer; ased 26 Y., 2 M., 9 D. He had been helpless all his life.
owing to never troubles. in addition to this ite suffered from indigestion for about two years.
Some years aso he accepted Christ, and since then it was his desire that he might be absent then it was his desire that ne might be absent from the body and present with the Lord. The funeral was held on the 8th. Burled in the grave-yard adjoining the Wanner meeting-house, where services were conducted by David S. Wismer-Text, Jonah 1:6, "What meanest thou, O sleeper? Arise, cail upon thy God.

Blough.-Walter, son of Bro. Ammon and Sister Rebecca Blough, died Dec. 6, 1906; aged 6 M., 7 D. Burial at the Blough M. H. on the 8th. Funeral services were conducted by S. D. Yoder and Simon Layman.

Harnish-On Jan. 4, 1907, near Refton, Lancas D. He was afflicted with epilepsy from his youth. He is survived by three brothers and four sisters. Subscription Price.

The Herald of Truth, one doliar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the foliow

- Lancaster Pa
- Eastern District (Francouia). Franklin Co., Pa., and Washington Co., Md.
- Virginla.
- Ohio and Pennsylvania, Amish.
- Ohio, Mennonite. Southwestern Pennsylvania
- Indiana Amish (Spring).
- Indiana and Michigan District (Fall).
- Western District, Amish.
- Missouri lows and E. Kansas
- Kansas aud Nebraska. Nebraska and Minnesota. Alberta, N. W. T., Canada.
- Pacific Coast District.

The funeral was held Jan. 6 at the Brick M. H. near Willow Street. Services were conducted by Bish. Abram Herr and Pre. Jacob Thomas from Acts 29:30. Interment in the Farm graveyard. The Lord comfort the mourning hearts.

Yoder.—Russel Andrew, infant son of Bro. and Sister H. J. Yoder, was born near Manchester, Okla., Juty 20, 1906; dled near Oronogo, Mo., Jan. 2, 1907; aged 5 M., 13 D. Funeral services were held on the 4th, conducted by Pre. J. T. Hamilton. Interment in the Weaver cemetery. Another pre-cious rose-bud has been plucked from earth to bloom in the garden above.

Klopfenstein.—Rollle Dwight, son of Christian and Emma Klopfenstein, near Holden, Mo., was born March 6, 1901; died Jan. 3, 1907, from the offects of scarlet fever. He suffered for about eight weeks. At times he seemed to get along well and then he would get bad again, and finally the disease drew to his heart, and the Lord saw fit to take him. God bless those left to mourn. Funeral services were held in the Pleasant View meeting-house on Friday. Services were conducted by Pre. Ben Hartzler of Garden City, Mo. and D R Raher.

Zook.-Rebecca, wife of Simeon K. Zook (de ceased), was born in Pennsylvania, June 9, 1818; dled Dec. 29, 1906, near East Lynne, Mo., where she lived since about the year 1881; aged 88 Y., 6 M., 20 D. She leaves three sons and three daughters (one an invalid) and many friends to mourn their loss. She was a faithful member of the Sycamore Grove congregation. Burled In the Clear Fork cemetery on the 31st of December.

Clear Fork cemetery on the 31st of December.

Weaver—On the 2d of Jan., 1907, near Wakerusa, Elkhart Co., ind., Elizabeth, wife of Pre.

John Weaver—aged 67 Y., 10 M., 2l D. She was born in Mahoning Co., Ohio, Ped. I., 1839, when she grew up to womanhood and in her early years united with the Mennonite courch, of which enomination she remained a falthful member until good Shepherd called her to her eternai rest. She was buried at the Yellow Creek Mennonite meeting-house on Sunday, Jan. 6, where a targe concourse of people had assembled to pay the last ribute of love to her memory. Her maiden name tribute of fove oner memory. Tet madea have was Lehman, and she leaves her aged husband (now 85 years old), one sister (Katy) and one brother (Christlan Lehman), to mourn her death. She was married to her surviving husband on Oct. She was married to let saviving induced by Pre, 16, 1888. Futureal services were conducted by Pre, Henry Schrock, Pre. Martin Ramer and Bish. John Martin, from Phil. 1:21-24. Those who are thus bereaved may deeply feel their affliction, but they need not mourn as those who have no hope, but rather think of her as of one only gone before.

De Long,—Amanda De Long, daughter of B. J. and Mary Eash and wife of Chas. A. De Long, was lorn near Millersburg, Elkhart Co, Ind., Feb. 6, 1880; died in Elkhart Jan. 7, 1907; aged 26 Y. 11 M 1 1) Sister De Long found peace in Jesus and united with the Evangelleal Association, Feb. 3, 1901. In her last affiletion she displayed perfect resignation and enjoyed the fellowship and prayers of her church and other friends exceedingly her last words were expressions of faith, and hope. She was willing and ready to die, admonishing her lusband and other friends to meet ber in heaven. Then with the waving of the hand, repeatedly say-

HERALD OF TRUTH

lng, "Good-by, good-by," she fell asleep in Jesus. Funeral services by her pastor, assisted by J. I Funk.

L. S. FISHER.

#### KANSAS CITY MENNONITE MISSION. Report for Month of December, 1906. RECEIVED.

Mt. Zion Cong., Mo., 36.73; clothing, \$1.10; Sugar Creek Cong., In., \$21.80; Sarah Holderman,
\$1.5 Mrs. Edderman, \$2.50; Ida Kauffman, \$1.5
J. F. Weber, \$2.50; Mrs. C. Rufenacht, \$5; Mrs.
kelling, \$1.50; East Puloc. R. Rufenacht, \$5; Mrs.
kelling, \$1.50; East Puloc. Rufenacht, \$5; Mrs.
kelling, \$1.50; East Puloc. Rufenacht, \$5; Mrs.
kelling, \$1.50; East Puloc. Rufenacht, \$5; Mrs.
kelling, \$1.25; J. Weaver, 50c; S. Hauder, \$1;
J. P. Brenneman, \$1; Mrs. D. D. Kauffman, 50c;
Sarah Miller, \$1.50; J. J. Weaver, 50c; S. Boyer,
de; Cherry Box (Mo.) Cong., \$2.50; Mrs. Yiershberger, \$2; Lulia Zorder, \$1.50; Zool, 50c; Lolis
Komenthauer, 10c; Laevue Koppenhauer, 10c; Laevuer, 10c Koppenhauer, 10c; Lacyne Koppenhauer, 10c; Luzon Koppenhauer, 10c; Bessie Randolph, 5c; G. L. Autenrieth, \$4; Mrs. Oestrich, deceased, \$2.60; a Friend, \$2; for work, \$1; D. C. Welty, \$1; and Outlines, \$20.15; day nursery, \$4.20; from others, \$1.

For Christmas Dinner.—Members of Sycamore FOR CHRISTMAS DIBINET.—MEMBERS OF SYCHAUSE Grove Cong., \$8.85; Bethel Cong., Mo., \$4.36; Oronogo Cong., 90c; Cherry Box Cong., \$5; P. G. Frust, \$1; Benj. Gehman, \$1; Mary Gillhom, 20c; Mt. Zion Cong., 40c; Mr. Jennings, 25c; Mr. Tan-ner, 25c; Sister Newswanger, 20c; Anna B. Lit-willer, \$5. On hand, Dec. 1, \$8.34. Total, \$200.18. EXPENDITURES.

Groceries, \$31.50; car fare, \$9.25; dry goods and clothing, \$6.57; light and fuel, \$13.70; drayage, \$8.45; stationery and postage, \$3.95; medicine, \$3.85; printing, \$8; books, \$6.20; plumblng, \$10 3-3.8; printing, 8x; books, 86,29; plumbling, \$10; charity, \$12.05; phone, \$2; dentist, \$3; lamps and fixtures, \$4.29; furniture, \$20; Christmas dinners and treat, \$32.22; Sunday school supplies, \$11.43; water, \$2.59; Inclientals, \$5.35. Total, \$194.31. Balance on hand, \$5.87.

Gratefully acknowledged, C. A. HARTZLER.

#### MENNONITE OLD PEOPLE'S HOME, Report for December, 1906.

RECEIPTS .- C. D. Stelner, Orrville, Ohlo, \$1; RECEIPTS.—C. D. Stemer, Orrvine, Onlo, \$1, Salem Cong., Elida, Ohio, \$10; S. G. Shetler, Johnstown, Pa., \$1; J. S. Shoemaker, Freeport, Ill., \$5; a Sister, \$1; H. G. Anglemoyer, Silverdaie, Pa., \$1; Jeremiah Lochr, Medina, Ohio, \$5; Elias M S S \$500 Mary Zimmerly, Rittman, O \$1; Anna Zimmerman, Seville, O., \$1; B. L. Neff. Pbiladelphia, Pa., \$2; Herald of Truth Mission Fund, per J. F. F., \$3; Lewis Loehr, Seville, O. Fund, per J. F. F., \$3; Lewis Loom, Sevine, Sevine, \$410; A. R. and Selena Miller, Elkhart, Ind., \$2; Steiner Relatives, per D. C. A., \$11.03; J. K. Hartzler, Orrville, O., \$53.50; Menn. Board of Missions & Charities, Ritman, O., \$37.10; Ella Brussions & Charities, Ritman, Ritm baker, Rittman, O., 50c; Jacob Gibboney, Brac ford, O., \$1: Samuel Baker, Wadsworth, O., \$1. Total, \$699.88.

Total, \$699.88. Remark.—We returned \$16 that was received from M. Lehr, deceased; this had been acknowledged in former reports, hence we deduct this amount from this month's receipts—\$683.88. Articles Contributed.—A Brother, meat, apples and squashes: Mary Martin, Elkhart, Ind., quilt;

and squasnes: Mary marth, Enhand, the department of the square states of the square states of the square states of the square sq

Rittman, Ohio.—D. C. Amstutz, cheese, butter-mllk, cakes; David Brubaker, two sacks oats; — Myer, two sacks oats; a Brother (Nov.), lot of corn and oats. Gratefully acknowledged, I D MININGER, Supt.

..... STEPHENS & SON. Leading Undertakers. ELKHART. 204 S. MainSt. Telephones 91.

NOTICE TO SUFFERING HUMANITY.

I have put up and sold medicines for thirty years and in my travels bought ail the valuable recipes, until I have over fifty, a number of which I have tried and find good for diseases which I

No 1 cures catarrh of the head and stomach No. 2 cures rheumatism, neuralgia and lumbago. No. 3 cures liver complaint, no matter of how

long standing. 4 cures weak stomach.

No. 5 cures dropsy. Have cured cases when doctors said that patients would not live. No. 6. Liniment. Takes off warts on man or

No. 7 Linkment. Takes off spavin or ringbone

without removing the hair.

No. 8. Linlment for scattering sweilings of all kinds or softening caked breasts, or udder in cows. This I have used and sold for twenty-five years and has never failed.

No. 9 ls a saive and blood purifier which cures erysinelas, tetter and salt rheum. This cured my her of salt rheum after doctoring twenty years. and I have cured old fever sores.

No. 10 is for making black Indetible lnk for ten cents a gallon, which retails for two doilars per gallon

No. 11. A medicine for curing ague and chills, which I left on trial twenty-five and thirty years ago, with the understanding that if it did not cure they need not pay for it, and when I came around the second time I received my pay for every bottle.

Now these are recipes which every family should have for their own use and any one who has spare time can make money by putting up these medicines and selling them. I have cleared these medicines and selling them. I have cleared as much as fifteen dollars in one week. I will sell each recipe for one dollar, except No. 9, which and blood purifier go together. If several families would club together and buy several of these recipes and then copy them (say, you buy six in a club and copy them), each family will have the

Send all money by money order or registered AMOS BRINKERHOFF. Burbank, Ohlo

P. S .- Preserve this paper, as this ad will not

THOUSANDS ARE CURED OR BENEFITED BY OSTEOPATHY

After every other method has failed. Private treatments given at the LANCASTER INFIRMARY OF OSTEOPATHY,

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SCIENTIFIC OSTEOPATHY removes the cause As a natural result the disease disappears. LADY ATTENDANT.

Phone, U. T. & T. Co. Open Evenings 7:00 to 9:00.

BRETHREN'S Plain Clothing If you want RELIABLE GOODS, made up in a first-class manner and at reasonable prices, we can satisfy you. When you buy from us We always guarantee Satisfaction and refer to our many patrons, some of whom will be found in The state of the s y any community where the

PHILLIPSON CLOTHING COMPANY

HERALDOFTRUTH

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JANUARY 24, 1907.

Vol. XLIV. No. 4.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

#### EDITORIAL NOTES.

The influences which have power to move the world, and bring meu and women to Christ, must come from God. Jesus says, "Without me ye can do nothing."-F.

One of our correspondents writes: "It is only as we seek earnestly for strength and wisdom from the all-seeing Father above that we can be assured of ultimate success in our desires and

For India,-Kind friends who love the mission cause have contributed to the Herald of Truth Misslon Fund, so that on the 15th of January we were able to forward \$53.60 to the workers at Dhamtarl, and help along the good work there to that extent. The Lord bless all these kind donors and richly reward them for their aid in the good work.

We are giad for the practical evidence of Bro. J. S. Hartzler's continued improvement by the recelpt of a series of articles from him on the sanitarium at La Junta, Colorado, part I of which appears in this Issue. Bro. Hartzler writes that he is not quite well yet (his handwrlting betrays his physical weakness), but he is out of the hospltal and states that he is galning strength

The attendance at the Berlin (Ont.) Bible conference was very large, and the interest was, according to the words of a correspondent, "remarkable." The house was well filled at nearly every session. Thirteen souls confessed Christ. God be praised. The Bible study, as announced in the Herald, began there on the 14th and promised a large attendance. May the blessed Word become increasingly precious to those who attend.

This number contains a very interesting letter from Sister Rose Lambert of Hadjin, Turkey, in which she gives the particulars for which so many were anxiously waiting, concerning the iliness and death of our dear sister Adeline V. Brunk. While the mystery of God's providence in taking our sister from the scene of her labor so soon is as deep to those at Hadjin as it is to us here, we praise God that our sister was fully resigned and ready to go home.

The new meeting-house, built in Lancaster, Pa., luring the past summer, is now finished and will be opened for services on Sunday afternoon, Feb 3, 1907, at 2:30 o'clock, Communion services will be observed on the following Sunday, Feb. 10, also n the afternoon at 2 o'clock. May the Lord bless these services to the salvation of many souls and may this be a place where the true worshipers shall gather in all future time to worship God in sincerity and truth, and may God ever prosper his work in that city.

Read Bro. D. Burkholder's portrayal of the sufferings of Jesus in Gethsemane, the third of Bro.

Burkholder's series of articles for the Young People's Department on "Christ's last week on earth." Can any one read unmoved the story of Christ's agony in the garden? And that agony was suffered because of your sins and mine. May we never forget that we, by sinning, crucify the Son of God afresh, and that we by professing to love God and yet disobeying his commands put Him whom we profess to love, cherish and obey, to open shame.

The victory of life is beautifully presented to us in the words of Paul when he says, "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love hls appearing" (2 Tim. 4:7, 8). Let us be diligent in our work and valiant solldiers of the cross, that we may be able to stand and overcome the enemies of the cross and finally enter into his glorlous rest .- F.

We are glad to hear our brethren express their feelings toward the paper. If they even criticise, we are glad to hear it, for thereby we can see what is necessary to do to satisfy the wants of our readers. It is true in more than one sense that our best friends are those who tell us of our faults, because this will help us to correct them. The sister we have in our mind just now, says: "I thought I would discontinue the paper, but I can't hardly do without it. The paper has been a regular visitor at my house for years and it makes me feel lonesome if I do not get it every Saturday."

in justice to Bro. J. S. Shoemaker, secretary of the Mennonite Board of Missions and Charities, we wish to state that he did all in his power to secure transatlantic passage for the new volunteers to India, Bro. and Slster A. P. Friesen of Mountain Lake, Minn., but owing to a strike on the steamship lines at the time they were to sail, they were unable to go. Other delays followed and hence the earliest booking that could be obtained was Feb. 2, on which date, the Lord willing, Bro. and Sister Friesen expect to sail from New York We gladly make this explanation, knowing Bro. Shoemaker is attending to his part of the Board's business in a manner that is above criticism. God bless hlm.

A notable resolution was adopted at the recent Sunday School Union of Logan and Champaign counties, Ohio, namely that which reads: "Re solved, That in case such (continued) meetings he held, that they be in charge of the ministry and members of the congregations represented by this Sunday School Union, and that they be conducted in harmony with methods sanctloned by our respective church conferences." A few months ago the Herald spoke of the dangers that lay in the way of continued meetings if methods are adopted that are in vogue in some denominations or that are used or allowed to be used by some evangelists who have grown popular. The precautionary proviso adopted by the Sunday School Union is certainly in order.

A brother, in renewing his own subscription and sending three new ones, says: "The series of

articles on 'Christ's last week on earth' is certainly delightful. The Young People's Page is exactly my idea of reading matter for our young people, and it is good for the old people, too. 1 am no longer young in years. Thank you for publishing that excellent map of India. When I look at Dhamteri, and at Rudri, the Leper Asylum and at Baiodgahan, I fancy I can see our brethren and sisters busy at work. Then I try to think what these places were before our missionaries came there, and I wonder if any of our converted Hindu brethren and sisters ask the question: 'Does misslon work pay?' 1 believe Bro. M. C. Lehman's series of articles will help to solve that problem for some of our dear people who raise that question. And the Young People's Bible Meeting Page is putting the young people's meeting right at our doors. I hope the course that starts out so well will be generally adopted." We are glad for the new subscriptions we are receiving, as well as for the renewals, and wish to say that sample copies will gladly be sent free to any person to whom you wish a copy of the Herald sent.

important Notice.-In our mall order department are a number of orders for supplies of various kinds, but to which either name or address or both have not been added. We herewith give the list in the hope that the necessary information will be promptly supplied:

7. No name or address. Fourteen English almanacs. Amount, 50c.

8. Rosehill, N. Dak. Two "Songs of Falth and Hope." Amount, 40c.

9. No name, Neck, Mo. One hundred tracts on Swearing, one hundred tracts on Temperance, fifty on Evlls of Secret Orders, etc. Postage enclosed. 10. Bro. David D. Nyce; no address. "How to

Pray," by Torrey. Amount, 15c. 11. Hagerstown, Md.; no name. One Manual of Sunday School Methods, one "Model Superintendent," and picture cards. Amount, \$1.00.

14. No name, Durham, Kansas. 24 Eng. Gospel Hymns, 20 copies Phllharmonia, 20 Lieder und Melodieen, 6 Choraibuch, 3 Gesangbuch, gllt edge, leather blinding. Order sent Jan. 9, 1907

There are others of earlier date, which we have tried in vain to locate. We will consider it a great favor if our friends will belp us to find the persons and places to which these orders should be sent, especially those for Sunday school supplies, as they are urgently needed. And we would again ask that those who send orders make sure that NAME AND ADDRESS are written plainly on order sheet. Once in a while we recognize the sender by his handwriting or some other mark of recognition and are able to fill and deliver the order, but it will be far better to follow the above suggestion, thereby saving time, worry and dissatisfaction.

For the third time within a year the western hemisphere has been visited by an earthquake, and in every case cities lying in the path of the disturbance have suffered heavily from wrecked buildings and still more from fire which broke out immediately, and which, because of the injury to the waterworks by the earthquake, could not be checked in the usual way. The first was in North America, San Francisco, Cal., being the chief sufferer. The second occurred in South America, also on or near the Pacific coast, and Valparalso, Chile, was laid in ruins. The third

#### PERSONAL MENTION.

Bro. I. W. B. Sherk of Breslau, Ont., is reported very iil, with but slight hopes for his recovery. Bro. Jacob I. Weldy and family of Wakarusa, lnd., left for Brown Co., Kansas, on the 14th for a visit among friends. We wish them a pleasant journey.

Bro. J. K. Bixler, of the Holdeman congregation near Wakarusa, Ind., is engaged during the present week in holding a Bible conference near Elida, Ohio. May God bless the work.

Our aged brother and fellow-laborer, Pre. David Johnson, requests that his mail be sent from this time on to Masontown, Pa., instead of his former address. All his correspondents will kindly notice the change.

Bro. S. G. Shetler of Johnstown, Pa., will (if the Lord permits) begin a series of meetings in the Wlilow Street Mennonite meeting-house in Lancaster Co., Pa., on Thursday, Jan. 24. Everybody Invited

Bro Justus B. Bare, who has been a regular reader of the Heraid for many years, has moved to Masontown, Fayette Co., Pa., and requests that ail his mail matter, including the Herald, be sent to that postoffice. The matter has our attention.

Bro. S. B. Overholt of Hesston, Kan., left his home in Kansas on the 15th of January and will make his future home in the Mennonite coiony at Normanna, Texas. He requests to have his Herald of Truth and letters addressed to that

Bro. l. J. Buchwalter of Daiton, Ohlo, who, after the close of the Bible conference at Berlin, in which he took part, began a series of meetings at Breslau, Ont., on the 12th was cailed home by a telegram on the 14th, which announced the death of Sister Anna Horst.

Bro. William Clymer of Chalfont, Pa., who is now in his ninety-second year, recently had a serious attack of lagrippe, but is now recovering. His son Ephraim, who is engaged in the publishing business in Minneapolis, Minn., visited his father during his limess.

Bro. Jonas Brubaker, who recently went to Juniata Co., Pa., to attend the funeral of his sister (Sister Sheilenberger), spent several weeks in visiting among relatives and friends in Juniata and Lancaster counties. He returned last week and reports a pleasant visit.

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Sister Mary E. Shank, who has been visiting in the vicinity of Columbus Grove, Ohio, left there last week, spending several days at the Bible conference near Elida, and then returned to Fort Wayne, Ind., where she is engaged as a mission worker in the Mennonite mission in that city.

Bro Daniel Kauffman of Versailies, Mo., is expected to begin a series of meetings at the Yeliow Creek M. H., Eikhart Co., Ind., Wednesday evening, Jan. 23. Bro. M. S. Steiner began meetings at Goshen on the, 19th aud at the close of these meetings these brethren will conduct a Bible conference at Yeilow Creek as announced in the Herald.

Bro. N. O. Blosser of Rawson, Ohio, began a series of meetings at the Turkey Run M. H. near Bremen, Fairfield Co., Ohio, on the 14th inst. Bro. B. Stoitzfus and a few others from West Liberty, Ohio, were expected there to assist. May the work at this place, where there was once a flourishing congregation, be revived by the ingathering of preclous souls. Bro. John Blosser of Rawson left for Pennsylvania on the 11th.

> For the Herald of Truth. THE OVERCOMING LIFE.

> > By Levi Blauch.

"Cod is good: God is perfection. Ever giorious, never old, Having Satan in subjection Being supreme with pow'r untold."

The above lines are indeed true, and we are giad to know that the same power which holds Satan in subjection to God is promised to ail of God's children, and if they make use of the same they can also through the strength of that power hold Satan in subjection. What a glorious prom ise this, that the eternal Father has given to his children, and yet there are thousands of professors who do not believe it. Let us see what the word of God says.

Jesus tells us (John 6:33), "But be of good cheer: I have overcome the world." Now if Jesus, our blessed Savior, has overcome the world, is it not an evident fact that his followers also must overcome the world? In John 17:14 Jesus addresses his heavenly Father and speaks to him concerning his disciples, as not being of the world, even as he himself was not of the world. These disciples were at one time with the world, in the world and of the world; but they had turned, they had accepted God as their Father and Christ as their Savior, and had become new creatures in Christ Jesus. Consequently they must have had Satan under subjection; for whatsoever is born of God overcometh the world (1 John 5:4).

"To him that overcometh will I give to eat of the tree of life" (Rev. 2:7). "To him that overcometh will I give to eat of the hidden manna" (V. 17). Piease read verses 26 to 29. "Him that overcometh wili I make a piliar in the temple of my God" (Rev. 3:12). "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne" (Rev. 3:21). "And they overcame him by the blood of the Lamb, and by the word of their testlmony. And they loved not their lives unto death" (Rev 12:11). "Resist the devil and

will flee from you" (Jas. 4:7). This power must come from God, or we cannot obey the words given ahove. Think of the promise in the eighth verse. "Draw nigh to God, and he will draw nigh unto you." In the tenth verse we learn that if we comply with its teachings we shall be lifted up. Up where? Into that glorious reaim above the world, where Satan can only tempt us, but not above that which we are able to bear (1 Cor. 10:13).

ls not this a consolation to the child of God? surely is. The Lord is able to succor them that are tempted (Heb. 2:18). God is able to keep us from failing. Then, we are told, "the devil leaveth him (Jesus), and behold, angels came and ministered unto him" (Mait. 4:11). This is indeed a giorious record of our biessed Savior, who was so filled with Bible truths that whenever the devli approached him he could say, "It is written, and when the enemy was overcome and the vic tory won. Jesus could return in the power of the Spirit into Gaillee.

Brethren and sisters, have we gained the vic tory? Have we overcome? Are we living in the glorious reaim above the world? Do we show to the world that we are resisting the devil? Or are we continually yielding to the temptations as they come before us and thereby showing to the world that we are not where God wants his children to be? Let us strive for the overcoming life, if we find that we are not in possession of it. Johnstown, Pa.

For the Herald of Truth THE CHRISTIAN LIFE AND EXAMPLE,

By Lizzie Liechty.

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Christ here speaks to all who profess Christianity, who show to the world that they have turned away from sin and its vanities, and have chosen that good part which should not be taken away from them. We should be willing to let our light shine, that those around us may see our good works, and glorify our Father which is in heaven; and we should also be an example to those who have just started out in Christian life, who are yet in their tender years May our conduct be such that others may truly see that there is joy and blessedness in the re-

Christ says, "I am the light of the world; he that followeth me shail not walk in darkness, but shall have the iight of life." Our duty is to seek the right relation with God. He knows our hearts, but the world does not, unless we show it in our walk and conversation. It is indeed sad that so many Christian professors are afraid to confess Christ. If Christian life is worth anything it is worth showing to the world.

Again Christ says, "No man when he hath lighted a candle putteth it under a bushel, but on a candlestick, that they that come in may see the light." If we truly have found Christ we shall walk in him and manifest his love and his Spirit in all things. Then we will be able to know if we are waiking with Christ and whether we are led by his Spirit, for by our walk and conversation we will show that we have been with Christ and learned of him.

One important thing which is very much neglected, is, speaking to unsaved souls about their saivation and encouraging them to leave sin and worldiy pleasures and make their choice with the children of God, welcoming them and showing them that we have love and sympathy for them.

We as workers for the Lord should work together for Christ and show an Interest in church services and Sunday school, not slow in filling our places in whatever we are called to do and being willing always to do our best. As teachers we should realize that what we plant in those tender hearts will be long remembered. We should be filied with the Spirit and teach from the heart. We cannot lead others to Christ if we are not ourselves led by him. We should not teach for honor and should be careful that our conduct does not betray us. We should not miss an opportunity to win the unsaved ones in our community, but by the aid and assistance of God, gain them. As we bave therefore opportunity, lot us do good unto ali men, especially unto them who are of the household of faith.

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May we not only be willing to rejoice in that light for a season, but be burning and shining ilghts, walking in the fear of the Lord and in the comforts of the Holy Spirit.

lowa, La.

For the Herald of Truth. SHORE BIBLE CONFERENCE.

Held at the Shore M. H. near Shipshewana, Lagrange Co., Ind., Dec. 24 to 28, 1906.

Organization .- Moderator, Y. C. Milier; secretary, J. J. Mishier; chorister, John S. Miller; instructors, Bro. Ira J. Buchwalter of Daiton, Ohio, and Bro. J. K. Bixler of Wakarusa, Ind.

Subjects treated by Bro. Bixier: 1. "Man-His Original Condition." 2. "Man-The Fall." 3. Man-His Redemption." Man in his original condition as being the crowning work of God's creation, was created and given dominion over ail the earth and every living creature; he was created a two-fold being and placed in the garden of Eden with commands and restrictions. But through lust, pride and disobedience to God, man feil from his sinless condition and was driven from the tree of life and became a sinful being in bis fallen condition, altogether unable to remove sin. But God, being merciful, promised them a Redeemer, who is Christ-OUR Redeemer. Redemption delivers from sin, bondage and the curse, power of the world and the devii, vain conversation, and procures for us forgiveness of sin, reconciliation, justification, adoption and sancti-Seation.

4. "Baptism." The Holy Spirit baptlsm is a saving ordinance, purifies our hearts in the sight of God and prepares us for reception of God's word. Water baptism is not a saving ordinance, but an act of obedience to fuifii all righteousness. It made Christ (John's baptism) manifest; it initiates into the visible church and is the answer of a good conscience toward God.

5. "The Communion or Lord's Supper" was instituted by Jesus Christ (Matt. 26:26, 28). Ohlect of communion-held in memory of Christ, shows oneness in believers (1 Cor. 10:15-17), and points to the death and second coming of Christ. It is to be observed by bread and the fruit of the vine, in sincerity and truth, by believers, free from sin and the world, after a careful seif-examination.

6. "Feetwashing," as commanded by Christ, was not for outward cleansing, not an old custom, as the disciples were not the guests of Christ. lt is a sign of humility (John 13:14-16), and is to be observed by his saints (1 Tim. 5:10), an ordinance because instituted by One having divine authority (Matt. 7:28, 29), and to be perpetuated to the end (Matt. 28:20).

"Devotional Covering" is an ordinance (1 Cor. 11:2). Definition: An ordinance is an estabiished rite or ceremony given by some one in authority. Paul's authority. He was a vessei chosen of God and spoke by divine inspiration and commandment and directly to the church of God (Acts 9:15; 1 Cor. 1:1, 2). Relation between man and woman in the Lord (1 Cor. 3:8, 9; Isa. 6:2). Angels cover in the presence of God. Therefore the woman should be covered in honor of man and because of the angels. Hair is not a covering designed for this special purpose, but there should be an artificial covering used as a prayer headcovering and not one used for protection from

cold or heat. 8. "Swearing of Oaths" is forbidden by Christ (Matt. 5:33, 37). "Swear not at all," which means that under the New Testament dispensation we are not to use the oath under any circumstances. We have a more emphatic declaration by James (5:12), "But above all things, my brethren, swear not." Hence Christians should not swear, because obedience to the gospel requires them not to.

9. "Non-Conformity to the World." God has placed us as a royal priesthood, a holy nation, and therefore a separate people from the world; to be in the world and yet not of the world. Pride, intemperance, licentiousness, covetousness, unholy

conversation, worldly amusements, attire, business and politics, were discussed and proven by Scripture that these are things not to be indulged in by God's people.

"Marriage" was instituted by God (Gen 2:23, 24) and is the closest relation that can exist between God's children. Resembles relation between Christ and his church (Eph. 5:25). Marriage in the Lord can only be in the Lord when taking place between two believers. To marry a divorced person is forbidden. This is a subject of much importance and should be well and prayerfully considered before steps are taken, be cause on it depends our future happiness in this life and the life to come.

The following subjects were treated by Bro. Buchwalter:

1, 2 and 3. "Holy Ghost." He is an abiding Comforter to convince and convict of sin. Works in man, by man, with man and for man. He upholds and strengthens the saints, enables them to speak the truth and helps in prayer; imparts power for service, manifests blmself in our everyday life, does not lead us into forbidden paths or places of worldly amusements, etc.

4. "Secret Orders." God is the author of light (Gen. 1:3). Secrecy is an institution of darkness. Christ's command to us is to let our light shine and to have no fellowship with the unfruitfui works of darkness, for it is a shame even to speak of those things which are done of them in secret. lt is an unequal yoke, believers with unbelievers It is a faise charity, because you give with the expectation of receiving again at some time. Does not call the poor and feeble to come in (John 3:19; Matt. 5:17; John 18:20; Eph. 5:11; Matt 5:15; Matt. 5:33, 37; Jas. 5:12).

"Dangers that Threaten the Church." Conformity to world in business relations (1 Tim. 6:10; Tit. 1:10, 11), unholy conversation (Eph. 4:29; Col. 4:6), display of attire, induiging in (seemingly) harmiess amusements, mammon, pride, fine buildings, luxuries, and not obeying the "aii things."

6. "Life Insurance" is contrary to Christ's teachings in that it misplaces trust; you trust in man and not in God, who cares for us. It tends lead men to covetousness, it practices faise charity, it makes merchandise of your life, and is a game of chance.

"What the Bible Teaches on Dress." Two kinds of apparel are spoken of in the Bible-"modest" and "strange." Christians are required to be separate from the world, by Christ, by Paul, by James, by John. Ornamental dress is denounced by God, by Christ, by Paul and by Peter. Zephaniah was advised and this may be taken as keynote of warning (Zeph. 1:8). Aim to dress to please God, to promote health, and profess your religion by your dress. Fashionable attire is unscriptural, a waste of time and money, cultivates pride, deadens spirituallty and keeps the poor from church.

8. "Popular Evils" that endanger the church belong to the works of the flesh (Gal. 5:19, 21). Among these are backbiting, talebearing, evil speaking, raising false reports, going to places of worldly amusement, etc. (Psa. 1:1). Examples: Sunday ball games, Sunday excursions, horse races and ith of July celebrations. These cannot heip but weaken the spirituality of the brother and sister attending them. Oider brethren should show an example to younger ones in abstaining from going to such places. Be sure your sins will

find you out. 9. "Church Government." We should not get the idea that a church is a body of people that are ruled by an iron rod, but they should be an obedient body of believers, desiring nothing but that which brings joy, peace and love to yourself and those who have the oversight of the church. The object of church government should be to keep the church pure. Members should confess wrongs and not depend on being visited.

"Lord's Day Observance." The Sabbath

day was instituted by God, and was to be strictly observed under the oid law, with the penalty of death attached to Sabbath breakers. The Lord's day is desecrated by improper conversation, unnecessary work, by pushing the ox into the pit on Saturday so we may be allowed to lift him out on Sunday, by neglecting our church privileges and thereby not obtaining the promise of God's blessing. Thus saith the Lord, "Biessed is tne man that keepeth the Sabbath from poliuting it. I will make him joyful in my house of prayer.'

Many good thoughts were given by the brethren. Every evening session was followed by a sermon. Five confessions resuited from these meetings. J. J. MISHLER, Sec'y,

For the Herald of Truth

CUMBERLAND CO. (PA.) SUNDAY SCHOOL MEETING

The thirteenth quarterly meeting of the Church town and Slate Hill Sunday schools was held at Siate Hill, Cumberland Co., Pa., Thursday afternoon, Jan. 10, 1907. Devotional exercises were conducted by B. F. Zimmerman. Moderator, Harry E. Berkheimer. After the reading of the minutes and report of schools, the following subjects were discussed:

"Define True Zeal." Have a zeal, and have it according to knowledge. Our zeal is not to make a show with in the presence of men, but to do God's will and for the good of those around us. It is to meet the conditions as Christ has laid them down to us, and let our zeal go forth for the pur pose it is intended, and, as Paul teaches, first learn contentment and not be afraid to press on toward the mark for the prize of the high cailing

"Things that Hinder the Sunday School Cause." The location of meeting-houses in the country absence of teachers; lack of interest, and only haif-earnest workers; not enough charity and unity; too much selfishness; when self gets hold, the spiritual power is lost.

"How can we use the Sunday school as an aid to more systematic Bible study?" With the use of heips, having regular class meeting for study.

Christie Zimmerman and Orpah Eshieman were chosen to be the secretaries for the coming year. OWEN ZIMMERMAN.

> GRACE E. HERR. Secretaries.

For the Herald of Truth. GOD'S WAYS BEST.

By Clara Brubaker.

"All things work together for good to them that iove God." When we recail the afflictions of our missionaries and now, too, the death of another one who had given her life for the salvation of those in heathen darkness, we in our human blindness cannot see at all times how these things will work for good, and yet we believe the promise.

Because of these dark hours, many are aroused see the real needs of the heathen. Many who before hardly gave the cause a thought have now had their sympathies awakened. It will also call for deeper consecration on the part of those who It means something to go to take the place of those who have been cailed by death from the field of action. It may serve as a test of consecration. If these trials, confronting the workers now in the field, cause some to give up the thought of going, it proves that they would have been too faint-hearted. If parents who before thought they could let their son or daughter go, now say they cannot give them up, it still shows that they think more of their chlidren than of heathen souls. Since these sad things are allowed to come up before us, may we be resigned to the Lord's will and accept the lesson he would thereby teach us. May his name be glorified, come pain or come

FOREIGN MISSION.

India. — American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago, —Home Mission, 145 W. 18th Street, Chicago, Ill.

Chicago. — Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, 111. Weish Mountain.—Weish Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.

Philadelphia.—Mennonite Home Mission, Cor. Amher and Dauphin Streets, Philadelphia, Pa. Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street,

Kansas City.—701 Pacific St., Kansas City, Kan.

Archbold, Fulton Co., Ohio, Jan. 15, 1907.—To the Readers of the Herald:—Greeting, Bro. S. E. Alligyer of West Liherty, Ohio, came to Fulton county on Jan. 12, 1907, and preached two sermons for us. During these services one soul confessed Christ. May the Lord direct many more in the way.

The brotherhood of the Springs congregation in Somerset Co., Pa., have organized a Bible meeting, which meets every other Sunday evening, alternately with the church services. The subject before the meeting last Sunday evening was "Prayer." Meetings of this kind when properly conducted are of great value to the congregation. The Lord bless all efforts in this direction in

Jamestovn, Kan., Jan. 10, 1997—Brethren:—
Please find enclosed fitty cents for the renewal of my subscription to the Words of Cheer for this year. I am very much pleased with the little paper. I think it is, under God, a power for good in the world. May God blees you in the good work, and if ever the Young People's Paper should again he printed send me a copy, for I think it was one of the heet papers I ever read. COR.

Mountville, Pa., Jan. 15, 1907.—Dear Brethren and Sisters:—Pre. John Senger of Kinzer, Pa., has just closed a series of meetings at the Mountville Mennonite M. H., Mountville, Pa., and the Lord has wonderfully hiessed the effort. During the two weeks twenty-five converts confessed Christ; six came out on the last night of the meetings. The attendance was very good. May the good work go on in every section, is our prayer. OCR.

Windom, Kan., Jan. 13, 1907—To-day we could say. "I was glad when they said unto me, Let us go into the house of the Lord" (Psa. 122-1). Seven young persons who had heen instructed in the doctrines and teachings of the goopel were received into church fellowship, six by water haptism and one was reclaimed. Bish. S. C. Miller officiated. The services were held in the West Liherty meetharhouse. McPherson Co., Kanasa. OOR.

Orongo, Mo., Jan. 15, 1907.—Dear Horald Readresi:—Greeting in Jesus's name. On lead Sunday our Sunday school was re-organized for the first six months of 1907. The following are one officers: Superintendent, B. F. Weaver; assistant superintendent, J. J. Weaver; treasurer, Sister Esther Good; chorister, Sister Mary Shenk. Our school is small, but evergreen. We were without preaching several Sundays of late, hecause our milisters were laboring in other fields. Pray for the work and workers at this place. M. S., COR.

Perkasie, Pa. (Blooming Gien Congregation), Jan. 11, 1907.—Dear Editor and Herald Readers:— Greeting. The Sunday school at this place dis-

tributed their Christmas gifts on Sunday, Dec. 30.
The Sunday school was reorganized at the same
time. All the old officers were re-elected. They
are: Wilson Moyer, superintendent; Itlus K.
Moyer, assistant superintendent; Leidy Hunsicker,
chorlster; Dr. D. M. Landis, treasurer. On Sunday, Jan. 6, Pre. Mahion Souder, of the Rockhill
congregation, delivered a sermon here on the text
(Luke 19:19), "For the Son of man is come to
seek and to save that which was lost." COR.

Richfield, Pa., Jan. 15, 1907.—Editors and Reador the Herald of Truth:—Greeting in Jesus' name. Bro. Noah H. Mack of Lancaster Co., Pa., commenced a series of meetings at the Susquehana meeting-hode in Suyder Co., Pa., Jan. 4, 1907, and closed on the evening of the 11th with four confessions and others almost persuaded.

On the evening of the 13th of January, 1907, Bro. Jacoh Heatwole of Virginia, commenced a series of meetings at the Cross Roads M. H., Snyder Co., Pa., and gave Bible lessons one hour hefore preaching, which are very interesting. May God hiess the meetings, is my prayer.

Elizabethtown, Pa., Jan. 14, 1907.—On Jan. 6 we re-organized our Sunday school for this year. We are glad to report a good interest and hetter attendance. Yesterday was the time for our regular appointment for services at this place. We had with us a number of visiting brethren. Bro. Wm. Scaber of Junitat Co., Pa., preached to us from Acts 1:8. He was accompanied by the deacon of his congregation. Bro. John Moseman of Lancaster City, who is conducting a series of meetings at Good's meetingshouse, was here also and took part in the service.

part in the service.

On Saturday aftermoon, Jan. 12, the funeral of Sister Sarah Beamensderfer. was held in the church. Although she was in poor health for some time, yet her death was very unexpected, as she was with us at Sunday school last Sunday. We will miss her very much, as she was one of the most regular attendants. M. S.

Birch Tree, Mo., Jan. 15, 1907.—Dear Herald Readers:—Greeting. Since the last correspondence from this place our ranks have been reduced. In so small a flock every one is sadly missed. Bro. J. T. Hamilton and family have moved hack to Oronogo, Mo.

The outlook here is not very encouraging, but we cannot tell what hrighter days God may have in store for the church here if we will work faithfully on and leave results with him. We would welcome into our midst some families to take the place of these leaving us. May God richly bless those who have gone to other fields. May God's professed children everywhere become more awakened to a sense of their duty toward fallen humanity, is my earnest prayer. OOR.

Lyons, Kan., Jan. 12, 1907.—To the Readers of the Herald of Truth:—Greeting in Jesus' name. I want to thank the good Samaritan who, was so kind as to send me a sample copy of the Herald of Truth. It did my soul good to read its columns and learn of the great interest that is taken in the Sunday school cause.

Forty-five years ago, when I had acquaintance with the Mennonite church, they did not helieve in Sunday schools, as I understood it then, and when I read the Herald I was wonderfully impressed with the tenor and spirit of the correspondents. To my mind it is about the cleanest and most-to-the-point and the most spiritual paper I have heen permitted to read for a long time, and we feel that we cannot do without it. Esclosed I send you a poetal order for \$1.00 to pay for one year's subscription to the paper, and may the blessing of God rest upon all the readers and

correspondents, and may it continue to do its mission work and he instrumental in hringing many souls to Christ, is the prayer of an old Sunday school worker:

T.

Thank you, brother, we shall be glad to hear from you again.—Editor.

Ordination of a Minister in Germany.-In the Mennonite congregation in Schoensee, near Culm, a minister was ordained on Dec. 16, 1906. Twentyeight years ago, on this same day, Peter Balzer of Podwitz, who had been chosen to the office of the ministry by the congregation, was ordained and for the first time appeared before the congregation in the capacity of a pastor and shepherd of the flock and assumed the solemn duties of the sacred office to which he had been called. Now on the twenty-eighth anniversary of his ordination his son, Peter Balzer, Jr., of the same place, was also ordained to the same sacred office. The hishop in charge on the occasion spoke hriefly on the usual subject for the day, "The Advent of Christ," and then directed the minds of his hearers to the text, John 12:26. He referred to the duties of the minister to his congregation and also to the duties of the congregation toward their minister, and the duties of both toward the lost, after which the hrother was inducted into the sacred office, after he had answered the usual questions in the ordination ceremony. The newly ordained hrother then addressed the congregation and assured them that it was his purpose, hy the divine help, to preach only Christ and him crucified. The meeting was throughout encouraging and uplifting and was much appreciated by the congregation which had recently passed through days of tribulation and sorrow. May the blessings of God gladden their hearts in the years of the future.

Manchester, Okla., Jan. 15, 1907 .- Dear Readers:-It has been some time since there has been any news sent in from this place, and I shall endeavor to write a few lines. Bro. Perry Shenk of Alha, Mo., came into our midst on Dec. 26, 1906, and held a revival meeting, remaining with us until Jan. 11, 1907. We have been richly blessed during the time the brother was with us. Nine souls have become willing to confess Christ. We were truly made to say with the Psalmist, "I was giad when they said unto me, Let us go into the house of the Lord." We heartily invite any ministers passing through this way to stop and visit We thank God for the bread of life which he so kindly deals out among his children and so gently calls his servants to go and work in the vineyard (Matt. 21:28).

"Hark, the voice of Jesus crying,
Who will go and work to-day?
Fields are white and harvest waiting;
Who will bear the sheaves away?
Loud and strong the Master calleth,
Rich reward he offers thee,
Who will answer gladly, saying:
Here am I, send me, send me?

"Let none hear you idly saying:
 "There is nothing I can do,"
While the souls of men are dying,
And the Master calls for you.
Take the task he gives you gladly,
Let his work your pleasure he;
Answer quickly when he calleth:
Here am I, send me, send me."

Elida, Ohio, Jan. 11, 1907.—Dear Readers of the Heraid:—Greeting in Jesus' name. As nothlish as appeared in the Heraid from the Salem congregation for some time, I will send you some tidings from this place. Our Sunday school is "evergreen" and the interest seems to be good. The congregation also appears to be in a prosperous condition, and to manifest a zeal for the good those who are not saved and for the cause of Christ in general. We pray that the Lord may arouse this part of his moral vineyard to a deeper work of grace, so that we may have a still greater seal for the substation of the lost once. My wish

907.

and prayer is that the churches elsewhere as well as here may set their standard high for the upbuilding of God's kingdom and pray that the church may grow in spiritual power and aspire to greater activity and a deeper devotion in the spiritual life, and that she may shine as a hright light in this dark world of sin and that our light, as God's children, may ever shine hrighter and brighter. That means that we should live carefully and not defile this hody or soul and that we do not hring reproach upon our character, neither in temporal or spiritual things, so that we may continually hear the image of Him who created us God puts greater honors upon man hy what he has done to redeem and save him, than all the things of this world can bring him, hy sending his Son, Jesus Christ, as the great Redeemer of men. We should ever remember that we through him are the children of God and partakers of the divine nature. "I am the child of a King." How should this truth encourage and inspire us to walk worthy of the vocation wherewith we are called. Hence we should take the utmost care not to mar or de file this glorious likeness, hy which we can know God and understand something of his divine nature and of his wonderful love, and he fitted for the heautiful home above. May this inspire all who love the cause of the great Redeemer and C. C. CULP. Savior of the world.

For the Herald of Truth.

Hadjin, Turkey, Dec. 18, 1906.

To the Readers of the Herald of Truth:— Only a few months ago Sister Adeline V. Brunk and I sailed from New York to the field of labor God had chosen for us.

Sister Brunk, I think, has written to the Herald since and told you of her joy in being in Hadjin. Many a time did she say. "Oh! I am so glad I am here." She loved the orphans and the Armenian people, and they in turn loved her.

After heing in Hadjin only three weeks she was taken ill with typhold fever and later on with pneumonla, hoth diseases in their worst form, and on Dec. 11. exactly three months after the day of our sailing, she fell asleep in Jesus.

During the first part of her illness, when telling her that we were all praying that God might restore her, for we needed her so much, she answeffed, "Oh, yes, Rose; God will bring it out all right in the end." A few days later, when rememhering the several missionaries who were oblight to leave Hadjin on account of poor health after a severe illness, she sald, "Oh, if I would have to leave Hadjin I would go in despair."

Eleven days before her death we told her of her critical condition, when she said, "Oh, why is it? Oh, why?" — Oh, why?"

After leaving a message for her father, hrothers and sisters, she continued, "Oh, I long to work for Hadjin! Oh, I love Hadjin! God hiess Hadjin! God hiess Hadjin! Tell the volunteers: If God is pleased to take my life, I pray God they may not waver in their purp see, but that they may be sure that they are in the place where God wants them to be."

She continued: "I pray, I believe, continually, that God may use my coming out here, somehow for the good of Hadjin. Oh! I kno this work. I love Hadjin. I have loused and prayed that God might use my life her as he never has before, hut If he wants me to die, I still praise the Lord that I may die here, right here. Oh! I praise the Lord."

At first she prayed earnestly for her recovery, hut later was fully resigned to the will of God, and even longed to go.

even longed to go.

The funeral services were conducted Dec. 12, and although it rained all day, the church was silled, all of five hundred being present. The Armenian pastor preached in Turkish from the text. "What I do thou knowest not now, but thou shalk Know hereafter." Our associate missionary,

# HERALD OF TRUTH.

Elder Maurer, preached in English from the text, "Blessed are the dead which die in the Lord."

We feel our loss very keenly, hut trust God's wisdom and know that our loss is her gain. All during her illness she never spoke a word of regret that she was far from home, hut on the cortrary her greatest joy was that she was really in Hadiin.

We know she is safe in the harbor and cannot wish her hack on life's stormy sea. We know God gave her to iis, hut cannot understand why he took her from us ao soon. We are willing to wait until mysteries will be solved; but, oh! we can hut cry to God, the Lord of the harvest, that he will send us some one to fill her place and the places of those who have left hecause their health falled.

Sister Brunk and Bro. Rarker (our superintendent) took ill on the same day, and for a time Bro. Barker seemed to he in a more critical condition than Sister Brunk was. He, however, began to improve, and the day Sister Brunk was hurdel he was allowed to sit up for fifteen minutes. She being in the Girls' Orphanage and he in the Boys' Orphanage on the third flat, he did not even acher. Since then he has grown worse and at this time is again in a critical condition. We pray that God's holy will may be done.

Our consolation is in God, for he knows the great need here and feels it more keenly than we can, and surely he will continue to supply.

How little we know what is awaiting us! While reloicing that He had given us more help and for the many happy hours to be spent together during the coming seven years, he knew that after only a few weeks our hands would make her coffin and a vacent place would be left in our licents and homes.

"And if through patient toll we reach the land Where tired feet with sandals loose may rest. When we shall clearly know and understand, I think that we will say: God knew the best." Yours among the needy,

ROSE LAMBERT.

For the Herald of Truth.
INDIAN LIFE AT CLOSE RANGE ABOUT
DHAMTARI.

By M. C. Lehman.

No. 2. A TYPICAL LOW-CASTE FAMILY.

They are not poor, but live in a comfortable house in Karctha, about one mile east of Rudri. The father has two sons in the Boys' Orphandri. The mother of the boys died during the famine,

and since then the father has married again. In caste they are Chamars or leather dealers.

Their caste is the lowest. They are not Hindus, although long living with Hindus has given them many Hindu heliefs and superstitions as well as customs. By some they are called Sat.Namies or Worshipers of the True Name. Tradition has it that a famous leader of aboriginal and animistic tribes heard of Christ and started to teach the religion hut half learned by himself and gained a namber of followers of the true name. In course of time the sifting tendency of Hindu society exparated them as outcasts or the lowest of castes, with their religion much different than it originally was.

As a caste they can be easily converted to nominal Christianity, because there is "rice in it" so an American says, there is "money in it." Visits at regular intervals by their "guru" or teacher to the villages is an event of wonderful pertinence. The drinking of water poured over his foot inentire absolution from sin. As a caste they are generally treacherous and deceifful. They are a rule somewhat tinged with dishonesty. They are very numerous about Dhamtari. To the north large numbers have been won to nominal Christianity by an older mission, but nearly all have relapsed into heathendom.

This particular family is well respected in its viltage. This father does the work of his casts and deals in leather. He occasionally does other work, such as dealing in rice and working by the day. He has a good income of two dollars per month. Their house is about six by five feel and five feet to the roof. The house is made of mud and solidly built throughout. Their furnishings consist of two low beefs, a few hottles of oil, three or four earthen water-pots, a fan to clean rice, and a mill made of two stones for grinding it, a hollow place in the floor for a stove, a hox of matches and a few spices for cooking rice.

The boys lii the orphanage are hright and are doing well. Their father is proud of them, although they are Christians. These boys should make good workers among these people.

When these people hecome Christians their treacherous characteristics are hard to overcome. Just lately I has been discovered that one of the brightest boys of the orphanage has heen induced and helped to run away by an outside Christian who was formerly of this caste. The hoy who ran away was doing well and expected to he our head school-teacher st one time.

head school-teacher at one time.

These people can he brought to live noble Christiau lives through the power of Him who has given us a perfect example of Christian character.



A TYPICAL LOW-CASTE FAMILY.

It will take more than one generation for them all as a caste to attain to a high standard of Christian living.

The last command of Christ must have been his deepest and most yearning heart's desire. He commanded the world to be evangelized, because he veerned to have it so. Are we all active ambassadors in giving these people the gospel as was his desire?

Dhamtari, C. P., India.

For the Herald of Truth. MISSIONS

By Alda Spicher.

It is the command of Christ that we preach the gospel to all nations. We have seen the results of what the gospel has done for a nation Christianity brings to each nation the new life the new love and the new motives, which every one needs. The church cannot be ohedient and let one nation be without the gospel. The duty is obligatory, not on ministers and missionaries alone, but upon the whole church. The commission was given not only to the disciples, but to the whole body of disciples. It is the very nature of a llying Christlanity to want to spread the gospel. Love to Christ love to man both prompt it. spirit of truth is the life-spring of all religion, and where it exists it must manifest itself; it must plead, persuade, convince and convert. There may be times when silence is gold and speech is silver, but there are times when silence ia death and speech is life.

The command given by Christ, "Go ye therefore and teach all nations," includes bome missions as well as foreign, work in our own neighborhood as well as distant places. The first word in this commission is, "Go." Yet that word is often lost sight of by Christian workers. There are those who seem to think that this message reads, "Come ye from all the world and hear the gospel." Ministers complain that people do not come and hear them preach. Christiana complain that their Godless neighbors are not ready to come and sit under pulpit preaching. What if those who need the gospel will not come and seek it? How about this word to us. "Go"? Go and preach to those who will not come to hear. Go out after the little ones who never come to Sunday school; also the careless and unconcerned parents. Oh! that our church might see the need of more special efforts in our Sunday school.

The disciples obeyed this command and went everywhere preaching the gospel to all nationsnot merely to the Jews, but to all people, races, kindreds and tongues; to civilized, to savage, to Greek, to barbarlan, to white and to black, to bond and free, rich and poor. Every nation needs the gospel as well as ours needs it. The church should thoroughly know its own field. Nothing has done more for the churches at home than a great and abiding interest in foreign work. This is the only way the church will keep pure and progressive. The church that lives for itself dies.

Christ not only gives us a command, but a promise with it. "Lo, i am with you alway, even unto the end of the world." Jesus, with his love, power and willingness to help, promises to be with us till his final manifestation and revelation in the new kingdom.

Rockton, Pa.

TENTH ANNUAL SUNDAY SCHOOL UNION Of Logan and Champaign Counties, Ohio, held at Bethei M. H., Dec. 31, 1906, and Jan. 1, 1907.

After the devotional exercises on Monday evening the organization resulted as follows: Moderator, J. J. Warye; assistant moderator, C. H. Byler; secretaries, J. B. Smith and Mamie M. Yoder; choristers, Noah Troyer and Ruth A. Yo-

HERALD OF TRUTH.

der; treasurer, J. Y. King; query manager, S. E. Allgyer. The following topics were then discussed: i. "What can be done to develop more spirituai

life in the careless and indifferent?" There must first be life before there can be development. Where there is no life, the first duty is to repent. Let God's people come closer to him and point the way to others. Visit, admonish, teach, encourage, pray with and for the careless. Give them some thing to do, but use discretion. Make them feel that they are needed. Don't allow parasites (idols) to rob you of your life. You cannot help by criticising and faultfinding, but by loving them. It is not so hard to discover cause and remedy for indifference, as to get the indifferent to take the

Ii. "The Sunday School Workers' Influence." Influence is immortal. Teachers' influence greater than that of superintendents. Walk in the light. Be an example in your precepts, preparation of lesson, punctuality, life. Be the same, whether among our own people or among others. "How can I believe what you say when what you do is ringing in my ears?" "Every moment of our lives we tread on chords that vibrate through all eternity.

III. "Religious Literature of To-day. Its Influence (a) for Good, (b) for Evil." Our environ ment is not always our choice, but the literature we read is. One who reads much thinks much. Reading works of Spirit-filled men tends to make the reader Spirit-filled. All the good thoughts of good books are in the Blble, but we frequently are not able to get them out unless some one guide us. The press is a greater power than the pulpit As its influence for good is great, so is its influence for evil. Church papers may influence for good or evil. The periodicals we read have a powerful influence upon our religious belief. Many are short-lived; usually have a hobby and if habitually perused dwarf spiritual life and growth. Many readers of magazines become dissatisfied, which leads to doubt.

lV. "The Field." (a) Mission Sunday schools. (b) Our work in general. Not all can go abroad. Four mission Sunday schools have been opened to us. God has given us opportunities, hence responsibilities. Few are gathered in with special meetings. Efforts should be made toward conducting revival meetings in neglected places where there is an opening. The devil is busy in this country and we must be busy or we shall be con-

The following resolutions bearing upon this subject were passed later during the day:

Resolved, That we respond to the plea that has come to us from the neglected fields around us and that we make an effort to conduct special meetings for the ingathering of souls.

Resolved. That a committee be appointed to investigate as to where such efforts would be prac-

Resolved, That the committee consist of the brethren D. S. Yoder, Eli Stoltzfus, B. B. Stoltzfus, S. E. Allgyer and J. S. Kanagy.

Resolved. That in case such meetings be held they be in charge of the ministry and members of the congregations represented by this Sunday School Union and that they be conducted in harmony with methods sanctloned by our respective church conferences.

"Education as a Factor in Christian Service." Education means literally the act of drawing out. When we speak of educating a man we mean the act of drawing out the man in the man. It is not simply the acquiring of knowledge, but the development of emotion, intellect and will - a rounded out man. Education is not taken from us at conversion, but is a great help afterward. Purpose of a college: To acquire in a few years what would otherwise take a lifetime. Not all educated men are college bred.

A children's meeting at 1:15 o'clock on Jan. 1 was a very interesting feature of the program. It consisted of songs, Scripture verses, etc., and apt January 24.

illustrations of Christ's power of drawing men to him (John 12:32). Stress was laid upon the fact that it is much easier to accept Christ when young than later in life.

At the opening of the last evening's session an interesting discussion of queries was held, most of which related to the influence of literature.

The last topic on the program was, "The Secret of a Happy Life," treated by Bro. J. S. Shoemaker. All unhappinesa has its origin in sin. No one is happy who lives in known sin. Wealth never brings happiness. Two conditions must be met (1) The individual must be brought into proper relationship to God through the Lord Jesus Christ. (2) In proper relation to humanity. There must be full consecration. Happiness is acquired through obedience and service. Self-denial must be exercised. We are only happy as we seek to make others happy.

"In the secret of His pres How my soul delights to hide: And how precious are the lessons
That I learn at Jesus' aide.
Earthly cares can ne'er annoy me, Neither sorrows lav me low For when Satan comes to tempt me, To this secret place I go."

This practical discussion was followed by open conference, during which time quite a number of excellent thoughts were presented.

May God bless the seed sown that it may spring forth and bear fruit abundant for his kingdom.

THE SECRETARIES.

For the Herald of Truth

THE SANITARIUM.

By J. S. Hartzier.

As most Herald readers know, my son Vernon and I came here Nov. 7, 1906, with the hope of his getting some henefit from this altitude and from the invigorating air with which God has blessed this country. Thus far the Lord has not left us without a blessing. We look for more.

Had the proposed sanitarium been completed it is very plain that much of this expense could have been saved. A letter to the general superintendent as to time and train on which my son was coming would have been all that would have been necessary. He would have been met and conveyed at once to the sanitarium. Here, aside from the medical treatment needed, he would have been taught to take care of himself.

Some one says, "Had you no friends to whom you could write?" Yes, but I remember, too, that my friend to whom I could write, had a half dozen friends in other states in the same need as I and who would write probably just as urgently as I. Brethren and sisters have opened their houses until they are overcrowded. One not very large house had three persons with weak lungs in it at one time who came from other states. Brethren, this is nothing less than an imposition. One of the crying needs to-day is, "Give us a good sanitarlum."

The place selected by the brethren has its defects (some of which will soon be overcome), but taking it all in all, a better site could probably not be found within a thousand miles. On clear days Spanish Peaks and even Pike's Peak may be clearly seen. Aside from this, from the sanitarium site may be seen thousands upon thousands of acres of the best farming land in the state, \$150 dollars an acre being a very common price.

It has been frequently said that Mennonites work hard for their money and know how to keep it. That is true, but another saying frequently heard is equally true, viz: Convince a Mennonite that the thing for which you ask him to give is a thing needed and he is even more ready to give than others. Here is a worthy cause and worthy brethren are in the field soliciting. Be sure to give liberally that they may carry on their part of God's work in this place.

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: SEEING THE KING CONSECRATION MEETING. FEBRUARY 3.

EDITED BY A. B. RUTT.

THE LESSON MOTTO

Why not turn the windows of our soul heavenward, and receive those celestial things which are without be ginning and without end? He lives most who looks up, lives up, and loves up.

#### THE MEDITATION

The meditation is written for the purpose of helping to direct the mind in private devotion to the central truth of the topic.

"Thy kingdom come." Dear Master, how many times we have brought this petition to our heavenly Father since thou hast left us! In our oft coming our prayers have become formal, and we have lost sight of ourselves and our mission. Many of us need to see the King of this coming kingdom before we shall be able to pray aright. We like Isaiah, may he depending upon some mighty personality to usher in the kingdom of our God and of his Christ. It was not until the king Uzziah died that Isaiah saw the Lord high and lifted up. It was that vision that cost Isalah his selfish pride and his unworthy dignity. God, Almighty, help us to see that there is much of bad in the best of us and much of good in the worst of us. We need the live coal for cleansing, and the vision for service. "Thy kingdom come" into my life that I may enter in the hand-to-hand conflict in winning men, one by one, to Jesus Christ.

#### ILLUSTRATIONS.

"My Father worketh hitherto, and I work," A small five-year-old boy was watching his father chisel out the massive stones that were to form the foundation of one of our large Chicago buildings. After the boy returned to the nursery, he began to busy himself with the toys and various playthings of the room. It was not long until the mother observed the intense interest which the boy manifested in his play. "Harold, what are you playing this morning?" Hardly had the mother asked the question when the boy re plied: "Mamma, l am not playing, I am working. I am fixing stone. I must work if I am to be

Not long ago a young Jewess declared her faith in Jesus Christ, and acknowledged him as her Savior. Several months after her conversion she was asked to sing a solo for a small company of voung people. A German girl happened to be in the meeting and was greatly impressed by the spirit of the young woman. A few weeks ago the two young women met again, and our German friend was heard to make the following remark: "Do you remember that solo you sang at a midweek prayer-meeting some time ago? I did not know you then, but I could not help but ask God to make me pure and good like you. It was what i saw in you that night that changed my entire life. I am now going as a missionary to Africa." If looking into the face of one of God's children can thus transform a life, what a great and glorious transformation would take place if we should catch, as Isaiah did, a vision of the King.

#### The German Scuiptor.

Dannecker, the German sculptor, spent eight years in producing a most excellent and beautiful face of Christ. Afterward he was asked to use his talent upon a statue of Venus, but he replied: "Do you think that I can now turn my attention to a heathen goddess, after gazing so long into the face of Christ?"

#### DAILY READINGS.

Be sure and make a careful atudy of the daily readings. Without them your study of the topic will be incomplete. Jan., 1907

Jan., 1907.
28. M.—Seeing God for myself. Job 19:23-27.
29. T.—God's faithfulness. Deut. 7:9-11.
30. W.—God's greatness. Psa. 145:1-6.

T. -A God of justice. isa. 9:6, 7. Feb., 1907.

1. F.—A God of mercy. Psa. 100.

S —God is love. 1 John 4:15-21. 3. S.—Topic, Seeing the King. Isa. 6:1-8; Matt. 10:16. (Consecration Meeting.)

#### APT QUOTATIONS.

The object of giving these quotations is to meeting, but should always be given from memory.

So long as a man is able to do right Godward, to keep his conscience pure and reverent, set upon doing the best things on the highest grounds, he carries with him an eye through which the everlasting light may, and assuredly will, shine in upon his soul .- Philips Brooks.

It is better to he restless and unsatisfied than to find rest and satisfaction in anything lower than the highest,-Philips Brooks.

The Father never hides his face from his child. Sin hides it, and unbelief hides it .- Andrew Mur-

Asquaint thyself with God, if thou wouldst taste His works. Admitted once to his embrace. Thou snart perceive that thou was only desired.

Thine eye shall be instructed; and thine heart
Made pure shall relish with divine delight
Till then unfelt, what hands divine have wrought.

—Cowper.

They serve God well who serve his creatures .-

Mrs. Morton. We don't want the faith that comes by seeing. but the seeing that comes by faith.-John McNeill.

Free men freely work:

Whoever fears God, fears to sit at ease.

—Mrs. Browning. Get leave to work

In this world—'tis the best you get at all.
—Mrs. Browning Never idle a moment, but thrifty and thought-

ful of others.-Longfellow. No man is born into the world whose work ls not horn with him; there is always work, And tools to work withal, for those who will;

And blessed are the horny hands of toll!

#### RIBLE HINTS.

Isa. 6:1. All of us at some time must face death. None of us doubt its reality. Isalah was in possession of two facts: One was as real to him as the other. His friend Uzziah had died, and in that same year he had a vision of the king.

Isa. 6:3. Many of the gods whom the heathen worship are portrayed as vile, vicious and licentious. One of the beautiful things about the religion of larael was, that they worshiped a Jehovah who was "holy, HOLY, HOLY."

Isa. 6:5. No man ever felt like wrapping a cloak of self-righteousness about himself when he came into the presence of that which was truly holy. When man faces God, conviction of ain fol-

lsa. 6: 6, 7. Why not enter into our work with a large hope, when we know that the God and Christ we love, redeems, cleanses, and sanctifies the hearts of humanity?

Isa. 6:8. Every man spends much time, labor, and thought in deciding the vocation he expects to follow in life. Too many of us have only vocations. Too few of us are here on a mission. You

cannot expect to be sent until you face Him who gives the commission

Matt. 10:16. God's method of bringing redemption to humanity is by a reveiation of his love. We must use his method if we wish to be suc

#### THINGS WORTH REMEMBERING.

Whoever gives himself wholly to God, by the same act he gives himself wholly to the service of

The men of faith and of will are the men who have caught the great visions of God and his divine purpose.

God is not selfish. But if you were to judge by the life of the average Christian professor, you would in all probability conclude that God is selfish. They claim to possess God, but they never attempt to give him to any one else.

One of the best evidences that you have looked into the face of your Redeemer is seen by your desire to have others behold his face.

#### BIBLE LESSON.

[The questions and references given in the Bible Lesson below, are to be written out on slips of paper and given out before the meeting begins.] What is God's purpose in giving us individual

visions? lsa 6:7. 8 What does Jesus have to say concerning the pure heart? Matt. 5:8.

How may we become effective witnesses for Jesus? Matt. 11:4.

Do you think Paul's exhortation is a practical one? Heb 12:14.

Why is Jesus justified in giving but one condition for entrance into his kingdom? John 3:3. What are the essential characteristics of a successful worker? Matt. 10:16.

Did Paul have the highest motive possible for carrying out his lifework? Phil. 3:14.

Upon what does the successful issue of our work depend? Gal. 6:9.

#### SUGGESTIONS FOR LEADER.

We suggest for the leader's talk that he give only one thought on each of the two divisions of the subject. The first part of Isaiah's vision is a revelation of sin, followed by a cleansing. The second part of the vision is a call to service. God needs a man, and Isaiah wanted the place. When sin is out of the way it does not take long until God and man are "at one." It might be well to raise the question why so many Christian people are afraid to yield themselves unreservedly to the

leading of the Holy Spirit. Sing during the evening songs that imply clean ing, and songs that imply surrender for service Church and Sunday School Hymnal" Nos. 102, 102 106 306 and 190

Leaders, make use of the Bible lesson. Without designating any one, cali for a voluntary response from the persons to whom references were given. Make any change in the Bible lesson that your meeting may justify. Some will want fewer references, others will want more references than those given in the page. Each leader must decide according to the needs of the individual field.

The best way to close a consecration meeting is by a short prayer service. You may close with silent prayer for God's blessing to rest upon what has been said; with a aeries of sentence prayers on the subject of the meeting; or with three or four short prayers by members whom you will

[Additional matter on this subject will be found in the Young People's Department.]

# Young People's Department

All persons or congregations who wish to lend a helping hand in the publication of the folders and other matter in connection with the Young People's Bible Meeting Topics should send all offerings or collections to Bro. H. Frank Relst, 80 Institute Place, Chicago, Ill., care of Bible Institute. The committee in charge of the work have received several donations and wish to express their appreciation, as well as for the prompt response that is coming from our church in adopting the topics.

> For the Herald of Truth. CHRIST'S LAST WEEK ON EARTH.

> > By D. Burkholder.

ARTICLE III.-IN GETHSEMANE. "Behold the Man."

lt was late in the evening Thursday night, April 6, when Jesus with his disciples crossed the brook Cedron. This was a storm brook or winter torrent, but dry at this season of the year. Pro ceeding further they came to the Mount of Olives, Jesus now sald to his disciples: "All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep shall be scattered" (Zech. 13:7). This was something they could not believe, especially Peter, who declared: "Though I should dle with thee, yet will I not deny thee," and so said all the disciples. Going still farther they came into the garden of Gethsemane. Judas also knew the place, for Jesus often resorted thither with his disciples. It was on the west or city side of the mountain. Here a remarkable scene took place.

Jesus said to his disciples: "Sit ye here while I go and pray yonder," and he left the eight and took Peter, James and John and went a little farther and said to them: "My soul is exceeding sorrowful, even unto death; tarry ye here and watch with me" (or bear me company). It did him good, it seems, to have them beside him. But soon even they were too much for him. He must be alone. "And he went a little farther and fell on his face and prayed, saying. O my Father! If it be possible, let this eup pass from me; nevertheless, not as I will, but as thou wilt."

Returning to the three he found them asleep, "and saith unto Peter, What? could ye not watch one hour with me?" But he sympathized with them, because he knew that the Spirit was willing but the flesh weak. There was a reason for their condition. it was now late in the night and they had had no rest or sleep as yet.

Then he went the second time and prayed, and came back and found them asleep again, for their eyes were heavy. Returning the third time to pray, the sorrow became overwhelming. His human nature seems to give way. It was necessary for an angel to come down from heaven to support him and comfort him, "and being in agony, he prayed more earnestly, and his sweat was as if It were great drops of blood falling down to the ground."

The question here arises: What caused this exceeding sorrow and this extreme agony? Was it because he knew that in about ten hours he was to he nalled to the cursed tree? No; we have reason to believe this was a separate cup from that on the cross. It was the thought of having the sins of the whole world loaded upon Him who was pure, holy, harmless, undefiled and separate from sinners. This is what hurdened and weighted down his soul unto death.

But we notice a difference now. A change has come. When he returns to the three disciples he does not say as he dld on the two previous occaslons "Watch with me"; but: "Sleep on now, and take your rest." What dld this mean? It meant a decided triumph. The battle was now over, and the glorious victory was won. He is now

prepared to lay down his life. The bitterness of death is past. "Thy will be done," issues from his ilps. "I will sufter," is the grand result of Gethsemane. "It is finished," is the triumphant shout that bursts from the cross. At the close

HERALD OF TRUTH

of the whole scene, fluding them still sleeplng, worn out with continual sorrow and racking anxiety, he blds them with deep emotion: "Sleep on now, and take your rest. The hour is come when the Son of man is betrayed into the hands of siuners. Let us be going; the traitor is at hand." While he thus spake, about midalght, Judas,

with a multitude of men armed with swords, staves and other weapons, as if they had come to take a band of highway robbers, came. It was in the time of full moon, but in case he might hide in some of the deep ravines shaded by the large oflve trees they made all the necessary preparations with torches and lanterns in order to make the arrest sure. Judas had given them a sign: "Whom I kiss, that same is he; hold him fast." And coming forward now, he said: "Hall, Master," and kissed him. Jesus made no resistance. "As a lamb led to the slaughter, or as a sheep is dumb before his shearer, so he opened not his mouth." But he showed them what power he could use when they fell back to the ground. And he also told them that he could pray the Father that he would send him more than tweive legions of angels to protect him; but then the question was: How would the Scriptures be fulfilled and the world saved?

Some of the disciples manifested a spirit of resistance when they asked him, "Shall we smite with the sword?" and impulsive Peter did not wait for an answer, but used the sword and struck Malchus, and cut off his ear. He had not yet learned of what manner of spirit he was. When lesus saw that, he healed the ear. Here the Master gave them a lesson of love. He put into practice what he taught: "Love your enemles." And Jesus rebuked Peter and sald: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword," which undoubtedly implies that those who are engaged with steel swords and other carnal weapons, slaying their fellow-men, will perish with the spiritual sword. Peter's courage and boldness now failed him and he with all the rest of the disciples fied, and they that laid hold on Jesus led hlm away to Annas first. He was father-in-law to Calaphas, who was high pricet that year. It was now Friday, April 7, about 1 o'clock in the morning.

Nannance, Ind.

For the Herald of Truth. LATE THEORIES ON THE EVOLUTION OF MAN.

By L. J. Heatwole.

Unusual attention is tately being given by both local and metropolitan journals of this country to a discussion of the latest theories on the origin of the human species. In connection with this feature of the subject, the study of the general field of evolution is receiving fresh impulse, and most decided luterest has been revived on the subject in the minds of many scientists.

Results following the examination and measure ment of some lately discovered skulls on this contlnent, in connection with the researches made by special expeditions that have been sent abroad, are all pursued with the view of finding out if possible just how low down in the scale of animal life were the first beginnings of human existence. One scientist, Prof. Oshorne, who writes for the Century Magazine, makes claim for evidences that prove the existence upon this continent at one time of a race bearing such little resemblance to human beings as to be hardly worthy the name of man. This conclusion seems to have been reached in the measurements taken and classification made of some supposedly human skulls that have lately been unearthed.

In support of these latest and possibly other

earlier theories, Sir Oliver J. Lodge, principal of the University of Birmingham, England, has made public a catechism that is designed for the use of teachers in training the college student in such a way that religion may be made to harm niza with the principles of the modern idea of the evolution of man. The text of this catechism, which is embodied in eighteen questions and answers, has been cabled across the Atlantic to one of the New York dallles.

To the casual reader it is apparent that some of the answers to these questions in a general way admit the existence of a Supreme Being as Ruler, of Jesus Christ as Savior, of the Holy Spirit as Conferier, and of the utility and purpose of prayer-yet in every instance they yield but a faint and extremely distant conception of God as Creator.

In the attempt made to define what man is, and that which causes and maintains his existence on earth, the answers are again quite vague and uncertain

To Question 1, "What are you?" the following is given in reply: "A being, alive, conscious upon the earth-my ancestors having ascended by gradual processes from the lower forms of animal life and-with struggle and suffering-became man." This on its face stands as a flat contradiction of the inspired account of man's creation as given In Gen. 1:26; 27, where it is stated explicitly with out equivocation or the least attempt to mislead, that God created man in Hls own image and likeness, and that he came from the hand of the Creator as the crowning act of all His work. In bodily organism and mental endowments physiologists have pointed out that throughout the domain of all animated nature not a living thing can be found that comes anywhere near the human form as respects its erect posture and external symmetry. Nothing within the wide realm of the animal kingdom can he made to compare with the varied expression of the human eyeto approach the charm of the human smile-or the significant touches that beam from the human countenance. In the light of all these facts it seems but the height of human folly to attempt to establish a theory such as the one set forth

On Question 2, "What is meant by the fall of man?" the following is offered: "At a certain stage of development man became conscious of the difference between right and wrong, so that there after when his actions fell below a normal standard of conduct he felt ashamed and sinful. Nevertheless the possibility of the fall marks a rise in the scale of existence, as creatures below this level are irresponsible, feel no shame, suffer no remorse and are said to be without conscience.

In this, as in the previous answer, the inference is drawn that the human species has sprung from some ordinary type of the animal kingdomwhence hy a process of development that has been carried through indefinitely long periods, has risen flually to occupy a scale of intelligence in which by the law of instluct or some other innate faculty. man became conscious of the higher ideals of life In which he now finds himself; and further, that this higher knowledge has been gradually acquired hy promptings and suggestions that have come to his mind only from a sense of shame and remorse of conscience by reason of his previously depraved condition and unaccountable acts. In short, the whole is a mere subterfuge based on the idea that both in his physical and intellectual make-np, man is only animal, in which there is to be no conception of the soul or the divine image in which he was originally ereated.

The answer to Question 8, "What Is sin?" though having about it some semblance of truth, is perhaps as mischievous and misleading as either of the former. "Sin is the deliberate, willful act of a free agent who sees better but chooses worse, and thereby acts injuriously to himself and others. The root of sin ls selfishness, whereby needless trouble and pain are inflieted on others. It is akin to moral suicide."

## HERALD OF TRUTH.

#### TTEMS

At the Milicraville Mennonite cemetery in Lancaster Co. Pa. forty-five burials took place during the year 1906; at the Mellinger cemetery, twenty one: and at the Groffdale, ten.

Mizaffer ed-din, who has been the Shah of Perele slace 1896 when he succeeded his famous father. Nazr-ed-dln, died Jan. 5. He will be suc ceeded by his eidest son, Mahommed Ali Mirza. As is usuai in Persia, there are other claimants to the tarone in the royal family, and the succession may not be a peaceful one.

#### CONFERENCE NOTICES.

A Bible Conference will be held from the 22d to the 28th of January at the Roanoke, Harmony and Metamora churches. The brethren D. D. Miller, Eli Frey and Peter D. Schertz will be the instructors. A cordial invitation is extended to all.

Bible Meeting.—The Lord willing, a six-day Bible Meeting will be held at the Fair View meeting-boung, two miles south of Surrey, N. D., on March 4-9. J. S. Shoemaker of Freeport, Ill., and J. M. Hartzler of this place are the instructors. All are cordially invited. Especially do we crave an interest in your prayers, that the meeting may be to the promotion of the Master's cause. I FUL S CLICK

A Rible Normal will be held in the Thomas A Sible Normal will be arted in the riodias M. H., Somerset Co., Pa., Feb. 12-19, 1907. The nearest railroad station on the B. & O. is Holsopple, and on the Pa. R. R. is Johnstown. Those who expect to come from a distance should be sure to notify Bro. Levi M. Thomas, Johnstown, Pa., R. F. D. No. 4. An invitation is extended

A Bluce Conference will be held in the Yeliow A Sibre Conterence will be held in the Yellow Creek M. H. near South West, Elkhart Co., Ind., on Feb. 4-10. The instructors are Daniel Kauf-man of Missourl and M. S. Steiner of Ohlo. A good program is given and we hope the conference may prove a real benefit to all searchers after

#### General Conference.

The next meeting of the Mennonite General er part of 1907. In order that there may be ample time to make all necessary arrangements, secure railroad rates, etc., it was decided that the time and place of the next meeting be announced advance Congregations desiring the Ger eral Conference to be held with them next year are hereby invited to correspond with the committee.

JOHN NICE, Morrison, Ill.

D. F. DRIVER, Versalles, D. H. BENDER, Scottdale, Pa.

#### MARRIAGES

Wyse-Freienberger.-On the 13th of Dec., 1906 at Waylaud, lowa, by Sebastian Gerlg, Edward C. Wyse and Katle Freienberger, both of Henry Co.,

#### DEATHS.

Good .- Bro. Jacob C. Good was born in Fairfield Good.—Bro. Jacob C. Good was born in Fairfield Co., Ohlo, Sept. 6, 1828; died in Allen Co., Ohlo, Jan. 6, 1907; aged 78 Y., 4M. He was married to Anna Blosser of Hocking Co., Ohlo, in 1851. "To this union were born three sons and three daugst-ters, of whom the oldest son died in lindary. 19 ved with his family to Allen county in 1853 where he resided until death. He leaves to mourn his departure a devoted and compassionate com-panion, five children, eight grandchildren and two rothers and many friends and neighbors. funeral services, which were held at the Salem M. H. near Elida, Ohlo, were conducted by N. O. Blosser from Rev. 20:12.

Blosser from Rev. 20:12.
Schwartzentuber.—On the 12th of January,
1907, at Baden, Waterloo Co., Ont., of paralysis,
after a short lliness, wife of Joseph Schwartzentruther; aged 69 Y., 8 M., 8 D. Burled in the A. M.
cemetery near Baden on the 12th, followed brail
large concourse of John Gasebo and Blab. D. H.
services D. She leavês her husband and six children to mourn her death. One daughter died several years ago. May God comfort the family in eral years ago. May God comfort the family in their bereavement.

Snyder .- On the 12th of Jan., 1907, ln Providence Twp., Lancaster Co., Pa., of the infirmities of old age, Jacob Snyder, aged \$2 years. He is survived by four children, two sons and two daughers.

Sensenig.—On Jan. 8, 1907, at the home of her son-in-law, Hiram Warfel, in Conestoga Center, Lancaster Co., Pa., Mary Sensenig, widow of John Lancaster Co., Fa., Mary Sensenig, without or Sonsenig; aged 69 years. She was a member of the Mennonite church. Her daughter, Mrs. Hiram Warfel, died of pneumonia only on the previous Friday. She is survived by five children. Burled

Shupe.—Anna Shupe was born March 21, 1852; died Jan. 3, 1907; aged 54 Y., 9 M., 12 D. She was a faithful member of the Mennonite church, a loving and beloved mother. Her life was one of the few bright lights on this dark earth. We are grieved that one so much needed should be taken from us, but God knows what is best. She leaves her husband, one son and five daughters, one son and three daughters having gone before; also four-teen grandchildren, four sisters, one brother and teen grandenuten, tout sisters, on broken amany friends. Funeral services were conducted at the White Hall M. H. near Oronogo, Mo., by Joseph Weaver and J. T. Hamilton. Interment beside her parents in the Weaver cemetery M. S.

Richfield, Snyder Co., Pa., Glenn Edward, son of Samuel and Grace Leitzel; aged 7 Y., 7 M. Funeral Samuel and Grace Leitzet; aged 7 k., 7 M. Funeral scrvices at the Richfield Mennonite M. H. by Elmer and S. S. Graybill. May a kind heavenly Father comfort the young brother and sister in COR. their bereavement.

We put forth an effort to see those whom we most dearly love. What effort are you putting forth to obtain a clearer vision of God? Are you trying to keep away from God because you are afraid he may want to send you into his vineyard to labor for him?

In forming a conception of what sin is as here

defined, no mention appears with reference to its

relative effect with the Father, the Son or the

Holy Spirit, but indicates only the wrong that

one human being may inflict upon another, and at

a time, too, when he himself knows his act to be

wrong when committed. In the light of such rea

is bliss, 'tis folly to be wise," finds its most ready

sanction.

Page.

soning, the adage which says: "Where ignorance

The remaining questions and answers appear to

follow the general trend of Bible teaching as to

religious duties and the distinctive qualities of

true manhood. It appears only in the three ques

tions cited that the actual attempt is made by the

catechist to throw a bridge across the chasm

origin has as yet been able to cross.

Dale Enterprise, Va.

which no patron of the evolution theory of man's

[Continued from Young People's Bible-Meeting

PERSONAL THOUGHTS.

Some of us will make a complete failure of life, simply because we will not follow his leading. Are you one of the "some"?

The greatest discovery humanity ever made was the discovery that led us to believe that "God ls love." Is this a bit of information to you, or has Calvary been at work on your heart?

God has sent his children a number of messages It is not his fault that we do not know him better. Why not treat him the same as we treat all our friends, read his letters-the Blble?

#### HOW TO LEAD.

Try to forget all about yourself. Don't try to be like some one else. "Be willing to break down for Christ and you will not break down."

You may feel timid, but don't be afrald. If God wants you to do it, he will also help you. Think less about your contrades and more about God.

The purpose of leading a meeting is to help others. Why not expect large things from God? Why not attempt large things for him? Win some soul for eternal life.

Impromptu speaking may be all right, but impromptu thinking is all wrong. If you fall to prepare, you will doubtless fall as a leader. You need to possess some great truth, and then think upon it until it possesses you. A good meeting never happens. Plan your meet-

ing carefully. Never speak long at the opening. One or two points are sufficient. Save some good thought with which to close the meeting.

Have a program, but don't hesitate to depart from it if the occasion demands.

A little freshness in method will give life to everything and make the meeting a memorable

If you have any personal experience that comes in line with the subject of the meeting, do not fall to give it. Personal experiences always help much in creating a healthy atmosphere for your meeting.

Do not interrupt the meeting by continual comments, or by urgings for members to take part. Fussy leaders spoil their meetings. Talkative leaders shut the mouths of the timid.

Do not say: "The meeting is now open, it is yours," and then settle back in your chair as if your work was done. A word, a bright smile, a look from you will almost always make the meet-

Good works will make one's life more agreeable and conform more nearly to the heavenly life, but Buried on the 16th at New Providence M. H. will give no one a passport to heaven,-S. F. C.

at the Byerland M. H. on the 11th.

Leitzel-On the 10th of January, 1907, near

Beamensderfer.-Sarah, wife of William Beam-Beamensoerier.—Satah, whe of which the enderfer, died the jobh of Jan., 1907, at her home in Ellzabethtown, Lancaster Co., Pa.; aged 50 years. The eause of her death was paralysis. The deceased is survived by her husband and three deceased is survived by her husband and three sons, also by a mother, five brothers and two sls-ters. She was burled on the 12th at the Mt. Tunnel demetery. Funeral services in the Menno-Tunnel cemetery. Funeral services in the N nite M. H. in Elizabethtown, conducted by Samuel Oberholtzer and Pre. Hoverter of the Church of God

Gsell.-David Burkhart Gsell was born near Gsell—David Burkhart Gsell was born near Chambersburg, Franklin Co., Pa., Dec. 15, 1850; died in Clyde, Whiteside Co., Ill., Jan. 1, 1907; aged 56 Y., 16 D. His death came very unex-pectedly, both to the family and the community. He was in his usual health on New Year's morn. ages, both to the family and the community. He was in his usual health on New Year's morning, ate a hearty breakfast, and about haif-past nine, for some reason, walked out tint to the field, probably to close a gate that had been blown own to the family of the family. Whiteship county. His family of the family. Who will be called next, we do not know that this sudden call is certainly a warning to all to be prepared when the messenger of death comes. The unconverted expected the class of the family of the warning and pretain of the class of the family. Who will be called next, we do not know but this sudden call is certainly a warning to all to be prepared when the messenger of death comes. The unconverted expected the class of the family of the family and pretain of the class of the family and pretain of the class of the family of the family of the family and pretain of the class of the family of the family of the family and pretain of the class of the family of the family of the family and pretain of the family of the fa

Schantz.—Slater Emma Schautz was born near Archbold, Fulton Co., Ohio, July 3, 1865; died Jan. 11, 1907; aged 41 Y., 6 M., 8 D., She leaves an aged Gather, mother, three Frothers and three slaters to mourn the death of one whom we now believe is in the hands of a kind and merciful God. believe is in the names of a sind and merchal Got. Funeral services were held in the A. M. M. H. conducted by D. J. Wyse in German and Henry Rychener in English. Text. John 8:51 and Psa.

98:27, 28.

Miller,—Ira, son of Jacob Miller, was born in Lagrange Co., ind., April 22, 1881; illed at his father's home, two miles coast of Mottville, Ind., Jan. 10, 1907; aged 25 V., 8 M., 18 D. if was married to Rillie Whitehim and leaves of the was two sons, father and moder, The Services of the was the service of t

#### CANTON MISSION.

A report from the Canton Mission Sunday school shows a total collection for the fourth quarter of \$112.42; balance on hand, Oct. 1, 1966, \$26.73. Toal \$139.20.

expenditures for rent, grocerles, light, fucl. charlty, stove, traveling expenses, supplies for

#### HERALD OF TRUTH.

Thursday, January 24, 1907

John F. Funk and Ahram B. Kolb, Editors,

#### Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. to one address, \$1,50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the follow ing Mennonite Conferences

- Lancaster, Pa.
- Eastern District (Franconia). Franklin Co., Pa., and Washington Co., Md. Virginia
- Canada. Ohio and Pennsylvania, Amish
- Ohio, Mennonite,
- Southwestern Pennaylyania
- Indiana, Amish (Spring). Indiana and Michigan District (Fali).
- . Iliinois.
- Western District Amish
- Missouri, lowa and E. Kansas. Kansas and Nebraska.
- Nebraska and Minnesota
- Alberta, N. W. T., Canada
- 17. Pacific Coast District

church and various other expenses, total \$115.18; leaving a balance on hand Jan. 1, 1907, \$24.02. A very commendable amount of potatoes, apples provisions, clothing, etc., has been sent in, which proved a great help to the mission and which was

tbankfully received

The Building Fund Report is shown as follows Amount due, Oct. 7, 1996, \$422.65. Received Oct. 27, a brother, 50c; Nov. 22, a brother, \$2.50, Friends, \$20; Dec. 1, Oak Grove congregation, Wayne Co., Ohio, \$58; Dec. 8, sale of left-over material, \$3.20; total, \$84.20; leaving a balance due Jan. 1, 1907, \$338.45.

#### WELSH MOUNTAIN INDUSTRIAL MISSION. Financial Report, Fourth Quarter, 1906.

### CONTRIBUTIONS RECEIVED.

Bro. Eshleman, 50c; Paradise Mission Meeting, \$25.87; Lydia Kettering, \$5; Isaac Smith, \$5; a Sister, \$1; Dr. Hostetter, \$5; a Brother, \$5; Sister Erb. 50c: Annie Epler. \$1: C. W. Vercler. \$5: a Brother, \$20; Moses Moyer, \$5; Friends, \$7.78.

Received for Mdse., \$883.63; rent, \$3; labor, \$12.91; money borrowed, \$350; Mdsc., discount, 70c. Total for quarter, \$1,336.89. Previous receipts, \$5,580.43. Total to Jan. 1, 1907, \$6,917.32.

EXPENDITURES.

EXPENDITURES,
Paid for Mdse., \$1,220.99; rent, \$6.29; labor,
\$15.04; general expense, \$83.32. Total for quarter,
\$1,325.64 Previous expenditures, \$5,556.70. Total
to Jan. 1, 1907, \$6,882.34.

Gratefully acknowledge NOAH H. MACK, Treas.

### Superintendent's Report.

Clotbing.—A Sister, \$4c; Amos Leaman, \$1.80; Friends, \$1.20; Paradise Sewing Circle, \$8.54; Mrs. E. M. Zell, \$1.10; Ohlo Friends, \$4.50; Sister Lewis Kulp, \$2.75; Millersville Sewing Circle, \$36.44; Scottdaie Sewing Circle, \$5

Provisions.—Friends, \$1.35; a Brother, \$1.25; a Brother, 45c; a Brother, 40c. Total, \$65.62.
Mennonite Book & Tract Society, book, "A Talk

With Our Boys and Girls."
Gratefully acknowledged.

NOAH H. MACK, Supt. Per L. S.

### Auditors' Report, Jan. 5, 1907.

We, the undersigned auditors, appointed by the Sunday School Mission Board, have examined the of the Welsh Mountain Industrial Mis sion and found same correct as follows:

RECEIPTS.

Balance on hand, Jan. 1, 1906, \$27.31; Mdse. sold, \$5,553.16; labor, \$60.73; Mdse. discount, \$3.85; money borrowed, \$350; rent, \$33; contributions, \$889.27. Total, \$6.917.32.

#### DISRUBSEMENTS

Paid for Mdse., \$5,762.05; iabor, \$107.32; ma-hinery and fixtures, \$4.75; general expenses, 384.65; borrowed money returned, \$600; rent, \$16.87: orders paid. \$6.70: balance on hand, \$34.98

New Holland, Pa.

JOHN K. RANCK, Auditors.

MENN, BOARD OF MISSIONS AND CHARITIES. Financial Report for the Month of Dec., 1906.

RECEIVED.

Primary Classes 2 and 3, West Liberty S. S., Kansas, \$39.46; Blooming Glen Cong., Pa., \$45; Thanksgiving Meeting, Elida, O., \$25; Harvey Friesner, \$1; Pleasant Grove Cong., Pa., \$27.41; Alten Parrish, \$1; P. J. Esmis, \$5; B. F. Gehman, \$5; Dreysland, \$1; P. J. Esmis, \$5; D. F. Gehman, \$6; Dreysland, \$1; P. J. Esmis, \$5; D. F. Gehman, \$6; Dreysland, \$1; P. J. Esmis, \$1; J. T. Nice, \$1; J. T. Nice, \$1; J. T. Nice, \$1; Mattawana Cong., Pa., \$25; Clinton A. M. Coder, \$1; J. T. Nice, \$1; Mattawana Cong., Pa., \$25; Clinton A. M. Scholer, \$1; J. T. Nice, \$1; Mattawana Cong., Pa., \$25; Clinton A. M. Scholer, \$1; J. T. Nice, \$1; Mattawana Cong., Pa., \$25; Clinton A. M. Scholer, \$1; J. T. Nice, \$1; Mattawana Cong., Pa., \$25; Clinton A. M. Scholer, \$1; J. T. Nice, \$25; Mattawana Cong., Pa., \$25; Clinton A. M. Scholer, \$1; J. T. Nice, \$25; Mattawana Cong., Pa., \$25; Clinton A. M. Scholer, \$1; J. T. Nice, \$25; Mattawana Cong., Pa., \$25; Clinton A. M. Scholer, \$25; Mattawana Cong., Pa., \$25; Clinton Cong., Ind., \$87.44; Springs Cong., Pa., \$23.17; Cong., Ind., \$51.22; Springe Cong., Ta., \$20.25; Bible Conf., Oak Grove Cong., O., \$55; Palmyra Cong., Mo., \$21.28; Birch Tree (Mo.) Cong., \$12.86; White Hail Cong., Mo., \$21.50; Pea Ridge, Mo., 75c; Middle Dist. (Rockingbam Co., Va.) Cong., \$246.90; Middle Distr. (Rockingham Co., Va.) Cong. (Lepers), \$1; Middle Dist. (Rockingham Co., Va.) Cong. (Village), \$1.10; Mt. Pisgah Cong., Mo., \$11.27; David L. Hoover, \$5; Chas. & Frances Mo., \$11.27; David L. Hoover, \$5; Chas. & Frances Cooprider (N. S.), \$2; Maple Grove Cong, Ind., \$19.50; Blooming Glen Cong., Pa., \$45; Hildebrand S. S., Va., \$5.12; Thomas Cong., Pa., \$42; Primary S. S. Class, Thomas S. S., Pa., \$45.1; a Sister, Belleville, P., \$6; Mrs. M. B. Brunk, \$2; Jos. B. Diller, \$20; B. L. Kemp and family, \$1.50; Berns S. S, Mich., \$2.080; Blough Cong., Pa., \$20.85; S. S., Mich., \$20,80; Hougan Confg., Fa., \$20,80; Stahl Cong., Pa., \$35; Souderton Treachers' Moeting, Pa., \$33,31; Slate Hill S. S., Pa., \$24,64; J. C. Stauffer, \$5; Brother, Tiskluva, III, \$1; an Family, Ohio Sta., III, \$10; Go. A. Coss, \$1; Union S. S., III, \$10; Dan. S. Bender, \$5; John L. Stauffer, \$5; Joe Gasho, 26; V. L. Roth, \$1; Oak Grove Confo, \$13; East Union Cone, I.a., \$102,35; Lower Cone, I.a., \$102,35 Dist., Rockingham Co., Va., \$102; Phoebe A. Smucker's S. S. Class, \$2.60. Total, \$1,286.16.

India Orphans—Middle Dist., Rockingham Co., Va., \$1; Allensville S. S., Pa., \$14.09; A. L. Eshle-man, \$5; Mt. Pisgah Cong., Mo., \$15; Katie F. Heatwole and Lillie Minnich, \$15; C. W. and M. I. Neuhouser, \$15; Mary Gilliom, \$15; N. S. Hoover and family, \$15. Total, \$95.09.

Received and sent direct to India by S. H. Musselman, East, Treas., New Holland, Pa.-Lichty's Hammercreek, 3-8, Bowlands in Martin, \$5, Cash, \$6; \$92; a Brother, \$1; Horace Martin, \$5, Cash, \$6; Landeaville Cong., \$6.80; Willow St. Cong., \$62; Stumptown & Mellinger, \$103; Jac. E. Brubaker, \$5, Amos F. Eby, \$2; Abraham Suty, \$1; In His ne, \$3; Bossler's Cong., \$19.50; Samuel Reesor, Name, \$3; Bossel's Cong., \$1.050; Banner Cong., \$2; M. G. Sauder, \$1; Gingricb & Danner Cong., \$37; Monument S. S. and Y. P. Meeting, \$11.80; Weaverland S. S., \$10.50; Ephrata Menn. Aid Soc. \$23; a Brother, \$2; Weaverland collection, \$9. Jacob Harty (for specified orphan), \$15. Menn. S. S. Mission (for India educational work), \$100.

Total \$604.67

Chicago Mission.—Emanuel Slagel, \$10; Sister Short, \$2; Sister Ropp, \$1; Friends, Flanagan, Iil., \$6,50; Nancy Kulp, \$1; Dan Oyer, \$1; N. L. Kauff-\$6.50; Nancy Kulp, \$1; Dan Oyer, \$4, N. L. Kauman, \$1; Cullom Cong, Ill., \$1.32; a Sister, Morton, Ill., \$1; Herbert Groh, \$1; Salem S. S., Ill., \$1.76; Visiting Brethren, Ill., \$2; J. D. Smith, \$1; Lydia H. Smith, \$1; a Friend, Laura C. Smith, \$1; Lydia H. Smith, \$1; a Friend, Laura C. Smith, \$1: Lydia H. Smith, \$1: a Friend, \$1., \$1: Iren Kulb, \$2: Andrew Birkey, \$4: John Flaher, \$3: Bro. Schrock, III., \$3: Sister Smith, \$1: India Friends, \$2: John Schrotz, \$1: Abert Schrock, \$1: J. S. Shoemaker, \$1: Visiting Friends, \$22: John Schrotz, \$7: Chief Schrotz, \$1: 1, Chmith, \$1: Schrotz, \$1: \$1: Schrot J. S. Shoemaker, \$1. Vlsiting Friends, \$22; John Schertz, \$7; Christ Schertz, \$5; J. C. Smith, \$1: Alta Smith, \$2: Salome Yordy, \$2: Harry Herr, \$9,50: Anna Sharp, \$2: a Brother, \$1; John Albrecht, \$2:65; Fannie Sears, \$2; Tiskilwa Cong, III., \$16.25; Five Friends, III., \$5; Cong, Fooeland, III., \$62.5; Friends, Roanoke, III., \$12; Samuel Gers, \$1: A. K. Kurtz, \$2; Nicholas Schertz, \$8: Herne S. S. Ind., \$12; Dro Lantz, Ind., \$1; J. A. Sachman, \$2: a Brother and family III. \$5: Goar Friend, Ill., \$10: Christ Imboff, \$2: Martna imnost, \$7: Arthur Singel, \$1: Delbert Humbolder, \$1: Noah Oyer, \$1: Moth Miller, \$1: Moth Oyer, \$1: Moth dorf \$2. I. O Albrecht \$3: Two Sisters, Ill., \$4 Christmas offering for dinner, \$47.50; Henry Schertz, \$1; Yordy Sisters, Ill., \$3; Friends, Fisher, Ill., \$2.50; A. Yordy, Ill., \$1; Alice Slagel, Fisher, III., \$2.50; A. Yordy, III., \$1; Ance Stager, 50c; Sam Slagel, 50c; Aaron Slagel, 75c; Friends, Groveland, III., \$7; J. K. Gerig, \$3; Dan Slagel, \$2.50; Ellen Landis, \$5; Moses Roth, \$3; Yordy Slaters, \$1.25; Matilda Bixler, \$1; Bro. and Slater E. H. Oyer, \$2; Bro. and Sister B. J. Schertz, \$2; Friends, \$1.25; Pearl Gundy, \$1; J. E. Neuhouser, Friends, \$1.25; Pearl Gundy, \$1; J. E. Neulouser, \$1; Kate Neuhouser, \$1; Visiting Friends, \$1; Sycamore Grove Cong., Mo., \$15.28; Lloy Hersh-herger, \$5; Bertha Shoemaker, \$1; a Brother, \$6; A. F. Wlens, \$39.31; rent, \$23; Christina Beachy, \$3; A. R. Miller, \$60; Jos. Rediger, \$5; Middle

Dist, Cong., Rockingham Co., Va., \$31.50; David L. Hoover, \$5; East Union Cong., Ia., \$53; Lewis Eichorn, 50; Mosea D. Miller, 25c; Abner M. Mil-ler, 25c; Bend. J. Sbetler, \$1. Total, \$692.05. Evangelizing.—Thanksgiving Meeting, Elida, O.,

Fort Wayne Mission .- A. R. Milier, 50c; Middle Fort Wayne Mission.—A. R. Miller, buc; Middle Dist. Cong., Rockingham Co, Va, \$1; Frlends, Goshen, Ind., \$2; per Emma Oyer, \$2.50; South Union Cong. Ohio, \$10; per A. W. Hershberger, \$2; A. B. Litwiller, \$2; Laura E. Suter, \$2; Bulah King, \$1.95; Mary and Anna Steiner, \$1; Howard and Miami Cos., Ind., \$3.50; A. R. Zook, \$1; S. C. Brunk, \$1.55; Mr. Chose, \$1; per D. A. Lehman \$11.55. Total \$43.55.

511.00. Total, \$43.00. Old People's Home.—Middle Dist. Cong., Rockingham Co., Va., \$1; Daniel Stauffer, \$2.50. Total.

Orphans' Home,-Middle Dist. Cong., Rockingham Co., Va., \$1; Jacob Stauffer, \$2.50, Total, \$3.50 Kansas City Mission.—Middle Dist. Cong., Rock-ingham Co., Va., \$2; East Union Cong., la., \$100; Jos. G. Roth, \$5. Total, \$107.00.

Canton Mission .- Middle Dist, Cong., Rocking

For Sister Burkhard,-Middle Dist. Cong., Rock ngham Co., Va., \$12.50,

General Fund.—A Sister, Washington, Ill., \$1; S. W. Wind, \$4; Menn. Cong., Medows, Ill., \$18.30; Levi Biough, \$10; John L. Stouffer, \$3; Daniel Kipfer, \$2; Cedar Creek (la.) S. S., \$8. Total

#### PAID.

Kansas City Mission, \$102; Henry Weldy, Evang., \$6.60; Noah Metzler, Evang.; \$4.50; Old People's Home, \$37.10; Orphans' Home, \$17.35; American Menn. Mission, Dhamtari, India, \$4,000; P. A. Friesen and family, tickets to India, \$496.62; Chicago Mission, Exp., \$246.20; Fort Wayne Mission, Exp. \$54.66. Total \$2.965.03.

GEO. L. BENDER.

# ATLAS AT A BARGAIN

The Rand & McNally Handy Atlas of the World The contents are as follows: Historical events, discoveries, explorations and inventions chronologically arranged from 1493 to 1865. A map showing the territorial growth of the United States. A map of the world, 13x19 inches, giving statistics of area and population of all the different countries. Map of Europe, 13x19, with statistics. Map of Asia, map of Africa, map of North America and a map of the western part of Germany, also an cellent map of Russia, each 13x19 inches and

A man of Palestine which alone is worth in students the price of the entire atlas. This s on a scale of fifteen miles to the inch, with modern Jerusalem and environs on a larger scale

Then come the Dominion of Canada, Philppine lsiands. West Indies, Puerto Rico, Alaska, etc. with mans of the states of Indiana Illinois Ohio Pennsylvania, Georgia, Missouri, Iowa, Nebraska and Kansas. These maps are all nicely printed in colors, and state maps show counties and give statistics of chief cities, population, etc.

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# HERALDOFTRUTH

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JANUARY 31, 1907.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All should be addressed Hendeld by spapers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

#### EDITORIAL NOTES.

Glad indeed for a letter from Bro. J. N. Kaufman, which appears in this issue among the "Tidings from the Church." What he says of the "doors of opportunities" that are open to the doctor at the mission hospital to which he was taken for treatment, would no doubt be true of the mission doctor that is wanted at Dhamtari.

We wish to say again that in case the date on your label is not changed two weeks after you send us your subscription, to kindly write us, giving us your full name and address, and telling when you sent the money and how much. We still have a number of orders with remittances for subscriptions which cannot be credited, because the name or the address of the sender is omitted

Under the general head of "Tidings from the Church" will he found all correspondence, mission news, etc., from at home and abroad. By putting all under the same head, for it is all one church and all one work, we believe the two phases of our church work will be shown in the proper relation. The mission in India is foreign only so far as nations have drawn geographical lines. With God no work is foreign. The whole world is his field.

A note from Bro. Ressier at Dhamtari, India, states that "those who had been sick among us are all better. We hope they may all soon be entirely weil." He also states that the pressure of financial need is ever for the present, but the need of workers is still as great as ever. It has apparently come to be almost a race between their endurance and their regular work, together with the training of the new workers as they come out, for new workers there need more experience, beside the study of the native language and the people, than in city mission work in this

Brevity.-Recently we read in an Eastern paper how a man made a will, bequeathing all his possessions to his wife in a single sentence of six words: "I leave all to my wife." This was plain and simple, but sufficient for every purpose and ieft no room for doubt as to the intent of the maker of the will A few days ago a letter came to the editor, enclosing \$3.00, with three words only: "Fuer die Mission" ("For the Mission"). While we would have been glad for the donor's name and address, the three words were sufficient to indicate what should be done with the money, and it will be forwarded to Bro. Ressler for the work in India. This we have reason to believe was his purpose, and he gave it with an eye single to the giory of God and the salvation of souls.

A brother in Ohio who has watched with deep interest the expansion and development of the work of our denomination, together with various outcroppings in recent years, says: "Our church is confronted by a two-fold problem: (1) How

can we persuade more to enter our fold? and (2) How can we retain those who have already entered in? In recent years the former part, or, rather, the missionary phase, has been receiving the most attention, while the latter part, or the practical phase, has rather been neglected. I believe I am safe in saying that for every man that our city missions are saving, the churches are iosing ten. Then the question is: What must we do to hold the ten? I believe that our mission aries are doing good work, and that we should continue to support them. And I believe also that there are many other questions of equal importance that so far have been practically ignored.' There are certain elements that must enter into

every Christian work to make it practical. Like-

wise there are certain elements that must be present and harmoniously combined in every body of Christian workers to make it productive of desirable results. Christian work means many avenues of activity, but no one running counter to the other. Where all are walking toward a common point there are no cross roads. Where all are bent upon the same object and are impeiled by the same Spirit (notice, not spirit, but Spirit), there are no cross purposes. So in church work. There are certain things we should do, and certain other things which we should not leave undone. Evangelistic and missionary work are among the things that are being done. What of pastoral work? What minister visits every member of his congregation and every family in his community twice or oftener every year? "It takes time." So do continued meetings. And those continued meetings are almost always the most successful where the evangelist visits the homes and does personal work. The same amount of personal work by the pastor might be just as productive of results, so far as additions to the church are concerned, and, besides, many a spir itually lame, halt, blind or deaf member might be restored. Let me be distinctly understood that l believe continued meetings, Bible conferences, etc., have been a great blessing to the church, but let me be just as distinctly understood when I say that no amount of continued meetings, Bible conferences, church conferences, committees, prayer meetings, etc., can be made a substitute for real pastoral work. And one does not in the least conflict with the other. One may supple ment the other, but one should never supplant the other simply because one cannot be a substitute for the other. No doubt many a conference difficulty would not exist if more attention were paid to the matter of ministers visiting members, and no doubt the losses of which our correspondent speaks would be greatly reduced and the working force of the church augmented if our ministers, deacons and members would unite more definitely in the effort to visit and encourage one another in the faith.

Was Waldo a Theosophist?--- An article in the "Theosophical Quarterly" for January gives news that to us Mennonites is almost startling. Genealogy is a fad of to-day that has extended from families to church bodies. It is not unusual, nor perhaps unnatural, for families to be proud to include among their ancestors some illustrious personage. We have been made, without our consent, ecclesiastical or theological cousins to half a dozen different denominations, who claim descent from the Waldenses, or Anabaptists, at the same time ignoring or ignorant of the fact of the existence of a body that is in deed and in truth the direct descendant of these early Christians who were called by different names in different ages. It is not desirable that they recognize such a body, for it spoils their claim to succession. But it remains for the Theosophist writer to make a ciaim that for unmixed assumption outdoes all the others. Under the euphonious title, "Mystical Movements of the Middle Ages," he assures himself that Peter Waldo was an exponent of a philosophy that is now known and decried as Theosophy. The writer seems to draw this conclusion, after confessing that his reading has been more or less desultory, from the rather far-fetched fact that Waldo, in common with modern Theosophy, advocated an upright and honest life, love toward neighbors and an endeavor to carry into effect the teachings of Christ. This is a broad and sweeping inference. By this token then all who do so to-day are Theosophists! Or else it means that all who do not call themselves Theosophists to-day are living as he says tho Catholics, and especially the priests, of Waido's time lived! Moreover, he cails Theosophy a philosophy. Is right living merely a philosophy? Is Christianity merely a philosophy? Was Waldo simply a philosopher? Those to whom Christianity is merely a philosophy have only the ossified form without the power.

It is true that in the modern Christianity much is wanting. It is spirited far more than spiritual. Notions of morality in all its phases are vague and hazy, and while there is immense activity along certain lines, there is growing lethargy in that which cails for true spiritual life and real separation from the world, while working in the world for the world's salvation. But to brand the whole Christian church with the scarlet name ascribed to the Romish church of the Middle Ages is a rather sweeping verdict. Especially is this a precarious assumption from one who cails the whole of life, the whole of righteonsness and of salvation, merely a philosophy. If Theosophy is simply a philosophy, then that alone is the plainest of all distinguishing marks between it and the Waidensian idea of Christianity. If the Theosophic writer lives and advocates honesty and morality merely as a philosophy, let it be known that Waldo and his fellow-helievers lived honestly and morally and spiritually because they had been renewed in heart and mind by the work of spiritual regeneration. Nicodemus may have been a Theosophist before he came to Christ, but he was not a Christian. He believed in Christas does the Theosophist-but Christ was not his personal, atoning Savior. To ail who make the mode of life which Christianity advocates, merely a philosopby, the Savior says, "Except ye be horn of water and of the Spirit, ye cannot see the kingdom of God." This is plain, but the gospel is plain, and needs to be, for even plain as it is, it is not comprehended by those who see in it only a philosophy and not the power of God unto salvation.

#### PERSONAL MENTION.

Bro. J. S. Shoemaker spent a few hours with us at the Publishing House on his way bome last week.

Bro. Jacob S. Landis of Lower Salford Twp. Montgomery Co., Pa., is so severely afflicted with all day.

is slowly improving.

on the 19th. See death notices.

Jesus? Gal. 6:13.

tures? John 7:38.

John 14:26: 16:13.

truth? 2 Pet. 3:18.

1:13: Tit, 1:9.

Dbil 3:13 14

Prov. 4:26, 27.

good? 1 Thess. 5:19.

Luke 9:23: 14:27.

Dout 15:7 8: Gal. 2:10.

will? John 5:39; Acts 17:11.

119-24

1 Peter 2:2.

Psa. 143:10; Luke 11:9.

spinal disease that he is not able to help himself.

was taken with the same disease last summer, is

somewhat better, but still not able to go about.

Co., Pa., who had a stroke of palsy last fall, has

so far recovered that he is now able to be up

Bro. Jacob B. Nyce of Elroy, Montgomery Co.

Pa., is suffering from a paralytic stroke, which

came upon him about two weeks ago, but he

Bro. I. W. B. Sherk of Breslau, Ont., of whose

serious illness the Herald made mention last

week, died at the home of his brother, B. B. Sherk,

Sister Saily Musselman, widow of Henry Mussel-

man and mother of Sister Moyer, wife of Pre.

Jacob C. Moyer of near Harleysville, Montgomery

Co., Pa., with whom Sister Musselman has her

bome, is in feeble health, due to the infirmities of

old age. She is over ninety years of age, and

SEARCH-LIGHTS ALPHABETICALLY AR-

RANGED.

By J. S. Shoemaker.

Art thou a Christian, a new creature in Christ

Believest thou on Christ according to the Scrip-

Continuest thou in the things that thou hast

Dependest thou upon the Holy Ghost for guidance?

Enquirest thou to know the will of the Lord?

Feedest thou upon the sincere milk of the Word?

Jesus is coming again, art thou ready for his com-

Knowest thou the wonderful keeping power of the

Lovest thou thy brother, and thy neighbor also?

Makest thou progress in the Master's service?

Needest thou more wisdom and grace? Look to

Obeyest thou the Lord in all things? Psa. 119:6;

Ponderest thou carefully the paths of thy feet?

Quenchest thou the Spirit, when prompted to do

Rememberest thou the poor in their distress?

Searchest thou the Scriptures to ascertain God's

Takest thou up thy cross dally in the path of duty?

Understandest thou what Christ's will is concern-

Victory! Hast thou had it over the powers of

Walkest thou worthy of the vocation wherewith

Xaminest thou thyself to know whether thou art

Yieldest thou thyself in absolute surrender to the

ing thee? John 7:17; Acts 8:30, 31.

darkness? 1 John 5:4; 1 Cor. 15:57.

thou art called? Eph. 4:1; Coi. 1:1.

in the faith? 2 Cor. 13:5.

Lord? Rom. 6:19; 12:1.

God for a supply. Jas. 1:5; Pbil. 4:19.

ing? Mark 13:26; Acts 1:10, 11.

Lord? 2 Tim. 1:12; Jude 24.

1 John 3:14: Matt. 19:19.

learned? 2 Tim. 3:14; Jas. 1:25.

For the Herald of Truth.

there are five generations of her family living.

Bro. Abraham G. Nyce, of the same place, who

Bro. Jacob C. Godshalk of Norwood, Montgomery

By a Sister.

rich enough to purchase our redemption, besides Jesus, the only begotten Son of God, who so willingly gave himself as a ransom for our sins upon the cross on Calvary, and this great gift was given to us because God loved us and would not that we should perish, but that we might be saved and made heirs of eternal glory. Jesus himself tells us in his conversation with Nicodemus that God so loved the world that he gave his only begotten

O wonderful love! But let us go a little farther and come a little nearer still. What is he saying? that they can be saved except I drink it, let me

forgive them.

dear Savior, let me be more and more like thee! The sinner sometimes says: If I could have

Growest thou in grace and the knowledge of the Holdest thou fast the life-giving Word? 1 Tim. out. "Crucify him! Crucify him!" In what hast thou the greatest delight? Psa. 1: 2;

from your evil ways while you have the opportuand cried for mercy: but, alas! it was too late

Brethren and sisters, you who have named the name of Jesus and profess to be his followers, followers of the meek and lowly Jesus, let us cling close to him and let us so conform ourselves unto him that he may fill us with his Spirit and make us true men and women in Christ Jesus -Spirit-filled workers in his service. Let us practice what we profess; let us show to the world that we have been with Jesus and learned of him, and that he has cleansed us from all our sins, and that we are faithfully working for him, and that hy our earnest efforts in this direction we may be

May God help us that at the end of our journey

will ye die, O house of Israel?

Hertzler, Pa.

Listen! "Oh, my Father, if it be possible let this cup pass from me; nevertheless not my will, but thine be done." Father, if there is no other way drink it with its bitter dregs. Is this all? No. Go with me over yonder to Calvary and watch those cruel men as they drive the great nails through his blessed hands, those hands that broke the bread to feed the hungry throng, the hands that were always busy in deeds of love, those hands were stretched out upon the rough and cruel cross; but in his great agony and awful suffering he forgot himself and cried out in his great love, "Father, forgive them, for they know not what they do." They do not know me as the Son of God; they do not believe in me-Father,

Notice, in this awful suffering be prays for his enemies, those who hated him with cruel batred. Oh, that we could be more like Jesus! Oh, my

lived when Jesus was upon the earth and seen his miracles, then I could have believed. Well, if you do not helieve with the evidences you have, I fear you would have been one of those who cried

Sinner, take warning while yet there is time and flee from the wrath to come. Turn ye, turn ye nity to do so, for there is a day coming which you cannot escape, and if you spurn and despise the day of grace and heed not the voice of the Lord you will some time, perhaps when it is forever too late, sorely regret it-regret with a regret for which there is forever no remedy and no relief. In the parable of the rich man and Lazarus we read that in hell the rich man opened his eyes Therefore open your eyes now in the day of grace and cry for mercy, which is God's free gift unto ali who will come and accept it. O sinner, turn, turn! for why will you die when the Lord is so willing to save you?

instrumental in bringing lost souls to Christ. We cannot all he preachers of the Word, but by our daily walk and conversation we may he living epistles, known and read of all men.

we may go home rejoicing, bringing our sheaves with us.

Turn ye, turn ye from your evil ways; for wby

By R. S. Steiner.

The question of immigration is by no means a new one. No doubt most of the readers have read the story of Abram, an old man of seventy-five years, who received the divine injunction, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." "So Abram," accompanied by a few friends and relatives, "departed as the Lord had spoken unto him, to go into the land of Canaan, and into the land of Canaan they came." From the aforesaid reading it must be conceded that the principle of colonization has a divine origin, that under similar conditions the same injunction is still in force and that the same blessings promised to that little band will fall on those who beed his call at the present time.

There are many who say, "it is unnecessary to organize new colonies so long as we can make a living at home." That is good argument if fighting for an existence is the only purpose in life. Yet, can we "subdue the earth" by simply remaining at home? If Abram had remained in Chaldea, would there have been a chosen people in Palestine? lf our forefathers had remained in Europe, would we have any Mennonite churches in America? The most successful method for promoting and expanding God's kingdom on this earth in the past has been by means of colonization. Then wby should we not continue to follow a similar course in the

In many of our overcrowded communities in the North and East there are many young men and women in the churches living in a dormant state, whose energies are going to waste simply because they have, seemingly, no occasion to bring them into active use. Others of a more ambitious sort go to the cities to work in the factories, where they become an infinitesimal part of a huge machine, and soon lose their identity. Then there are also those with families who would like to do more work for their Master but cannot conveniently do so as it would be very expensive to support them in a mission. And, to speak the truth, our home missions are usually supplied with workers, and to start too many missions would not be practical, as the expenses would become too bigh to maintain them. The only practical and economic manner or method through which effective missionary work can be done is to put it on a self-supporting hasis as soon as possible. To do so will mean some strenuous efforts on the part of those who undertake it, but it can be done in a new country by means of colonization.

It has been quite frequently insinuated by not only a few enthusiasts, that the missionary side of Christian life and work had been sadiy neglected by our forefathers. While that may be partly true, yet through their brain and brawn about a thousand Mennonite congregations have been established since their first advent into America. Nor was their task an easy one, as they had to pass through many trials and hardsbips of which we have but meagre knowledge. Now that they have passed through it all and have come out victorious, shall we desist from such a worthy purpose? If we wish to do as much as they did, it will he up to us to organize another thousand congregations throughout the West and South America during the next generation.

Some have already hinted that we should start a mission or two in Mexico. After having been in Mexico himself, the writer has concluded that the only feasible plan through which missionary work can he done there is by means of colonization. The Mexicans are very indolent and nomadic. Many of them never stay at one place more than a few days or weeks, unless they have a very promising position. This however has special reference to the poorer classes, who are homeless, and who principally inhabit the rural districts. The only way to locate them permanently is to buy land

erect little Mexican huts that would cost from \$50.00 to \$100.00 each, and establish them so that they would not care to move. In their present condition many of them do not know how to work or to live. They simply exist.

In order to see what churches are the most active and aggressive, read the letters that appear in the correspondence columns of our church papers. They tell the story. There you will read of interesting Sunday schools and Sunday school Unions in Alberta, preaching to the lumbermen in Michigan, a new mission for the miners at Nampa, Idaho, the building of a sanitarium at La-Junta, Colorado, a series of meetings at Normanna, Texas, etc.

They are out in the front ranks, fighting the enemy. They are on the offensive. They are building new forts. That they are sometimes forced to retreat must be admitted. That they are sometimes defeated is equally true. Yet they are fighting in the front line of battle; they are conquering the foe; they are winning the campaign. it is no easy task, but it is a noble purpose. Let them continue to march onward. May they subduc the earth.

Biuffton, Ohio.

For the Herald of Truth.

FASHION AND FEATHERS. Prof. Dallas L. Sharp, of Boston University,

preached a sermon in Chicago some time ago in which he is said to have declared that any woman who wore the feathers of birds in her hat would never enter heaven. This declaration, as any one may snppose, was a bomb-shell in the camp of the followers of fashion and human vanity. A number of these expressed themselves, as we might expect, that they did not care what the professor said or what the consequences might be they would wear them anyway, and the professor was squarely called foolish and a fool. One said, "Ninety-nine out of every hundred women who wear birds on their hats have no idea of the destruction of life which enables them to procure such ornaments, and 1 am sure that God will not bold them responsible." Another said, "If women are to he barred out of heaven for causing the death of birds, they ought to be barred with equal justice for causing the death of the Thanksgiving turkey." Another made the remark, "What is the difference? Prof. Sharp's assertion savors of the theology of the middle ages. it is no sin to kill them for the beautifying of woman's attire." Stiil another says, "If with up-to-date philosophy you consider heaven a clear conscience on earth, Prof. Sharp is right. The woman who causes the death of little birds to satisfy her vanity, will be harred thereafter from a clear conscience. Though I do not take the professor literally, I think his sermon will do good."

Neither the declaration of the professor, nor the sayings of those who are worshiping at the shrines of vanity and worldliness and are living only for display and social pleasures, are to the point when considered from the standpoint of true Bible theology and the principles of right. As a Mennonite minister some time ago remarked in reference to wealth and earthly possessions: "Money does not keep people out of beaven." But the apostle says, it is the LOVE of money that is the root of all evil and that bars the gates of heaven against those who are given to it. So likewise it is not the killing of the birds nor the wearing of their feathers that bars people out of heaven, hut the love of the display, the vanity, the pride that is in the human heart and that has no other purpose than to gratify the carnal desires of the heart. Do not understand from this that feathers and hirds may be worn in woman's head attire without doing wrong when the heart is kept free from pride and love of display, for such a condition of things is impossible. Proper clothing for the human body is perfectly in order when it is consistent with reason and right and in accordance with the word of God; for God

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in the very beginning gave man the idea of making proper garments by clothing Adam and Eve in garments of skins. When proper clothing-as the apostle says, "modest apparel for the body, apparel suitable to conditions and climate - is made and worn because it is needed for comfort and protection, no one can be censured or criticised for it; but when vanity, pride, extravagance, carnal desire and worldliness are the predominating purposes of the mind, and men and vomen array themselves in apparel that is unnecessary and inconvenient and only for valu show, then it is manifest that there is in the human heart that savor, not of God, but of the devil. Then indeed it is manifest that there is pride in the human heart, that the love of vanity and folly are predominant, and these are the things that bar many professors from the glories of the better world.

The killing of a bird in order to obtain its feathers for the display of vanity, and the killing of another or even the same bird for food, are two different questions. In one case the bird is killed simply to gratify the vanity and foolish whims of the fashionable lady, which according to the word of God is wrong. On the other hand, the killing of a bird or other animal for necessary food and for the sustenance of the body, is per fectly right and in harmony with the will of God.

In discussing questions of this kind we must consider all its bearings in the light of right and the requirements of God's word. When the heart is right in the sight of God, then the outer life will put away these things that are contrary to God's will, and then will appear the life, that better life, that divine life that will fit us for beaven and the joys of the world of light.

> For the Herald of Truth. DATIENCE.

By Nettie Culp.

Patience is a virtue which every child of God should possess. "For," saith the apostle, "ye have need of patience that, after ye have done the will of God, ye might receive the promise" (Heb. 10.26)

Patience is indeed one of the necessary things belonging to the Christian life, and the individual who has not patience, lacks one of the essential

principles of Christianity. How then may we obtain this valuable gift? The apostle James says, "Knowing this that the trial of your faith worketh patience" (Jas. 1:3). Let us not become discouraged when God tries our faith, for thereby we learn to he patient, "and not only so, hut we glory in tribulation also, know ing that tribulation worketh patience, and patience experience, and experience hope." It seems to me if it were not for the hope of eternal life which we have and also the hope of glory and the happiness of God's children it would indeed be a hard matter to live the Christian life here in this world. In order to enlarge and cultivate this beautiful gift we need to go to the same source to which the apostle directs us to go when we lack

wisdom. Very often we become impatient when God does not grant us our requests and wishes at the time and in the way we would like; "but if we hope for that which we see not, then we wait for it with patience" (Rom. 8:25). And after all, patience brings comfort and joy to the believer.

In Heb. 12:1 we are told to "run with patience the race that is set before us," even though at times everything seems to he dark and gloomyit is even then best to leave all in the hands of God who always knows what is hest for every one of us.

The apostle James also tells us (Jas. 5:10), "Take the prophets who have spoken in the name of the Lord, for an example of suffering, affliction and patience," who all came out victorious; and think of Joh, how very patient he was in all his afflictions, and how greatly he was blessed above that which he was hefore he had endured the

severe trials the Lord gave him. Surely we may see that there is blessing in store for those who patiently endure the sufferings and trials they meet in life. Therefore the apostle also writes to the Thessalonians, "Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak; be patient toward all men" (1 Thess. 5:14).

> For the Herald of Truth. TALENTS.

By Jennie L. Spicher.

Talents are the powers and means God has entrusted to his people for carrying on his work. They are the "gifts" Paul enumerates in 1 Cor. 12. The day of Pentecost was one special season of distributing the talents.

In Matt. 25:14-30 we have given the parable of the talents. The first servant received five talents, the second two and the third one talent. They each received according to their ability. The one who bad received the five talents gained five talents more. He had twice as many as were first entrusted to him. iiis Lord said unto him, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord." God will say, "Well done," only to those who have done well.

He also who had received two talents gained two other talents. He was as falthful and as successful as the one who had received five talents. He had the same rewards as the man with five talents, for he was equally falthful. What an inspiration to us to use to the best of our ability all that God has entrusted to us.

He who received one talent went and digged in · the earth and hid his Lord's money. He did not try to use it as the other two servants had done. He tried to make excuses to the Lord for not using his talent, hut his talent was taken from him.

The punishment for refusing to use the talent is the loss of the talent itself. The loss of the talent begins in this life hut finally at the judg ment day it will be wholly taken away and given unto him who has ten talents because he is fitted to use it well.

We all have one talent at the least and we must use it. There is no limit to Christian work. Some can do more than others, but God rewards faithfulness rather than the amount of labor. May God help us so to live that we may fully carry out his purpose in whatever place our lot may fall.

Rockton, Pa. For the Herald of Truth. FULTON CO. (OHIO) BIBLE CONFERENCE.

We present to the readers of the Herald of Truth the following report of the Bible conference beld at the A. M. M. H. in Fulton Co., Ohio, Jan. 3-10, 1907,

The meeting was opened with devotional exer cises, after which Bro. Eli Frey was chosen moderator. D. J. Johns, Goshen, Ind., and S. G. Shet-

er, Johnstown, Pa., were the instructors. Instructions were given on the following subjects: God; Christ, the Messiah; the Holy Spirit; Man; the Bible, God's Word; Faith; Regeneration; Obedience; Baptism; Practical Christianity Communion; Feetwashing and the Devotional Covering; Marriage; Non-Resistance; Secret Socleties; Evil Spirits; Resurrection; Angels.

We must all believe that such meetings are interesting and edifying to the church. During these meetings seventeen young souls came out and confessed Christ as their Savior. May God hless them in their new life, and as there are more under deep conviction, may God give them grace that they may fully realize the need of their Savior

The attendance was good, and we have reasons to believe that much good will result from the many precious truths which were presented unto us. May God bless the work abundantly. COR.

Zealous be thou, and make thy calling and election sure. 2 Pet. 1:10. "Christ went about doing good all his life; but it was his death that rent the veil."-C. H. M.

FOREIGN MISSION.

la. — American Mennonite Mission, Dhamtari,
C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Iii. Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street. Chicago, Iii.

Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Ft. Wayne.—1209 St. Mary's Ave, Ft. Wayne, Ind.
Lancaster.—462 Rockland Street, Lancaster, Pa.
Canten.—Mission Home. 1934 East Eighth Street.

Kansas City.-701 Pacific St., Kansas City, Kan.

Canton, Ohio

The meeting conducted at Salem, Allen Co., Ohio, by Bro. A. D. Wenger and Bro. Jacob Bixler closed on the 23d of January with twenty-four confessions. Bro. Wenger is now holding meetings at the Pike M. H.

Sripat Purunia, Bengal, India.—Editor Herald of Truth, Dear Editor:—Your paper, the Herald of Truth, has been sent to us. We are very glad for the paper and thank you many times for sending it to us. We read it with interest. God hless you. In His name, AMOS HORST.

Newkirk, Okla, Jan. 20, 1907.—Dear Herald Readers:—Greeting in the blessed name of Jossus. Bro. Noah Ehersole of Harper, Kansas, preached to us the living Word on Sunday forenoon and evening, Jan. 13. May God hiess the dear brother in his lahors and use him as clay in the potter's hand. We also reorganized our Sunday school on Jan. 20, for the year 1907.

Woodburn, Oregon, Jan. 16, 1907.—Greeting to all of God's children. We have now a little colder weather than usual for Oregon, but health in general is good. The Hille conference held at Zion's M. H. was well attended. L. J. Miller of Garden City, Mo., and C. K. Cerig of Albany, Oregon, were the Instructors. Ministering and other brethren from the Albany and Hopewell congregations were present and assisted. The saints have been strengthened and the sinners faithfully warmed. May God add his blessing. Brothren, pray for us. Bro. L. J. Miller returned home, stopping off at Nampa, on the 9th of January.

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Nappanee, Ind., Jan. 19, 1907.—Greeting to all the reader of the Herald. A few words from this place may be acceptable. Bro. Hartsler of Missouri commenced a meeting at this place on Jan. 2, and closed the 14th, with two confessions. The hrother did his part and we all live with increasing responsibilities. I trust we all may in this time of sin and compromise take heed to the many warnings given by the brother, and may hlessings crown his work wherever he goes. We reorganized our Sunday school with some changes, and may the efforts put forth by the new workers prove a blessing to all.

NOAH METZLER.

Roseland, Adams Co., Neb., Jan. 18, 1907.—
We were favored with a pleasant vialt by Bish.
S. G. Lapp of South English, I.a., who came into
our midst on Thursday, Jan. 10, and remained
with us over Sunday, during which time he couducted four meetings. Also on Saturday an instruction meeting was held at Bish. Albrecht
Schiffler's home. Bro. Schiffler has heen afflicted
with sciatic rheumatism for some. time. On Sunday morning Bish. Lapp received four precious
souts into church fellowship, two by baptism and
direct them in the way of truth and righteomeness.

West Liberty, Ohio, Jan. 25, 1907.—Dear Bro. J. F. Funk:—Please accept thanks for remittance of one dollar for the Orphans' Home Fund. No preventing providence, I expect to leave Monday evententing (Jan. 28) for Philadelphia, where our mission workers have three little hrothers, aged three, five and seven years respectively, whose father is dead. They want me to bring them to the Home, as the mother cannot care for them. My intention is to stop at the quarterly mission meeting at Kinzers, Lancaster Co., Pa., on Wednesday, Jan. 30. All well here. God bless you. A. METZLER.

Normanna, Texas, Jan. 21, 1907.-Our meetings closed last Monday. We indeed had good meetings. Bro. Andrew Shenk of Oronogo, Mo., preached the Word with power, and we were abundantiv biessed. Several backsliders were reclaimed, and others are seeking for the more abundant life. We have already a very good congregation at this place. We organized with twentyfour members, hut that number will probably be doubled within the next sixty days. A good part of our congregation consists of young neonle. The ionger I am here the more I am convinced that a great work can be done here. I will write more within a few days and give a full account of the PETER UNZICKER. meetings

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Cherry Box, Mo., Jan. 25, 1907.—Dear Editor and Readers of the Herald:—May the rich blessings of God be yours to enjoy. Perhaps a few lines from our small congregation would be encouraging to you, and in this way we may he helping each other ajong in the work and strengthening the flocks. Our Sunday school is in good spirits. The attendance and interest are good, considering the weather, which has been very changeable. We reorganized Jan. 6, 1907, and elected the following officers: Noah Detwiler, superintendent, Hannah Bissoy, secretary; Nannie Hersbey, chorister; Laura Foreman, librarian. Pray for us that we may never tire in well doing. COR.

Nampa, Idaho, Jan. 15, 1907 .- To the Readers of the Herald of Truth:-Greeting in Jesus' name. On Sunday, Dec. 30, we reorganized our Sunday school. The following officers were elected: Superintendent, E. Stahly; assistant superintendent, D. H. Kauffman; secretary and treasurer. Alta Schrock; chorister, D. H. Kauffman, Jan. 7, Bro. L. J. Miller of Missouri arrived at this place in the evening on his way home from the Bible conference in Oregon, and preached the same evening in our meeting-house from Gen. 32:17, "Whose art thou? and whither goest thou? and whose are these before thee?" The next day at 10 o'clock we met again and the hrother used 1 Kings 10:18. 19. The brother's visit was much appreciated. We were sorry that he could not stay with us longer. E. STAHLY.

York, York Co., Pa., Jan. 18, 1907,-Dear Readers of the Herald:-Greeting in Jesus' name, I am a reader of our paper, the Herald of Truth, since lts beginning and I was never so much interested in it as I am now. I am especially interested in reading of so many precious souls being gathered into the church, thereby hullding up our church throughout the land by the earnest efforts of our workers, which I have advocated for many years. I am seventy-three years old, and now in the evening of my life I am glad that I am spared to see that our church sanctions these continued meetings. Oh! for more of this pentecostal revival work, and that the time may speedily come when the whole world may he taken for God. This is my sincere prayer.

JACOB HERSHEY.

Berlin, Ont., Jan. 18, 1907.—Dear Heráid Readers:—Greeting in the blessed name of Jesus. On Jan. 14 we commenced our four-weeks' course of Bible study. The brethren S. F. Coffman of Vineland, Ont. L. J. Burkholder of Markham, Ont., and J. B. Smith of West Liberty, Ohlo, were the instructors. We have the studies of Luke, Acts, Sunday School Normal Work and the Tahernacie, which have thus far been ably treated and very much enjoyed by the class.

Up to the present we have an enrollment of thirty-five names in the day class and about twenty-seven in the evening class. Several have come from outside counties. Our prayer is that all who attend might be strengthened for more efficient work in the Master's service and that their influence may go out and reach the uttermost parts of the earth, that many may come from darkness to light.

OOR.

Peabody, Kan., Jan. 22, 1907.-Dear Readers of the Herald of Truth:-We feel thankful to a kind heavenly Father for his goodness and for his won derful works to the children of men. We have enjoyed a rich spiritual feast. Bro J. B. Brunk came into our midst on Jan. 12, and held a series of meetings. The attendance was not very large on account of the misty, rainy weather and muddy roads, but good interest was manifested: Our dear brother expounded the word of God in its purity and with power. His sermons were scrip tural and to the point. He is not afraid to declare the whole counsel of God. He earnestly taught us the Word and the way of salvation. Deep im pressions were made on both saint and sinner One precious soul became willing to confess Christ as her Savior. May God's richest blessings ablde with her forever. We closed the meetings on Sunday evening, Jan. 20. On Monday Bro. Brunk left for McPherson county, to hold meetings in the Spring Valley congregation. May God's blessings attend our dear brother in all his labors. We trust the Lord will continue to bless and prosper the church at Peabody. L. L. BECK.

Dhamtari, C. P., India, Dec. 21, 1906.—It is many months since my last letter to the papers, and now that I am back again at Dhamtari I shall take the privilege to address myself to the many readers.

About the middle of last August I was attacked with what proved to he a somewhat obstinate case of dysentery and owing to the weakened condition of my body at the time of the attack I was unable to ward off the disease. An attempt to carry on the regular work with this sickness proved a failure, having experienced a relapse in the meanwhile and it was decided that I go to Champa for a rest and change. While there I began to improve, so that I became really happy in the hope that soon I would be well and strong again But another relapse convinced me that more definite measures are necessary to bring about my recovery. Accordingly I was removed to the mission hospital in Bilaspur, C. P., Bro. Mahlon Lapp having come to Champa to assist me, as I had to be carried to and from the stations. 'This mission hospital is conducted by the missionaries of the Christian church. The missionary doctor in charge came from America about three years ago, and doors of great opportunities are open to the doctor and nurse for the healing of the hody as well as teiling the people of the Great Physician who loves them and longs to heal their souls.

Under the doctor's care I began to Improve at once and after having been in the hospital for a period of about three weeks I was well enough to return to Champa and enjoy the kind hospitality of the missionaries there for another week, after which I returned to Dhamtari, having been away about ten weeks.

During this period of waiting the Lord was very near and his presence gave me much courage and patience. Surely the Lord knows how to take care of us whatever our condition may be.

The apparently dark cloud which had been hang

ing over us for the past months is dispetiting and the hrightness of the rays of the Sun of Righteousness is bursting forth with great splendor. Our heavenly Father, through the liberality of our dear brethern in the homeland, is lifting the burden of deht from our shoulders and the present needs are graciously supplied, and while the needs will continue we know that the Lord will continue to

supply them all.

We rejoice to know that reinforcements are soon to leave the homeland for the battlefield. It is impossible for us to tell you how great the needs are here and we can only wrestle with God in prayer to take care of his work in his own good way. Yours in Him. J. N. KAUPMAN.

For the Herald of Truth CHICAGO MISSION NOTES.

The men's meeting, which has been organized recently, is proving to be a success. A number have already started in the glorious fight and others are being convicted of sin. God has made such a wonderful change in the lives and appearances of some of these men that some of their former associates and companions in sin have already renounced the world and are now happy in the new life which their companions set forth by example. These experiences very forcibly impress upon our minds the importance of living the Christ-life. Bro. Frank Kornhaus, secretary of the Y. M. C. A. at Dixon, Ill., addressed the meeting Jan. 23.

For several weeks past special prayer has been offered by the students and teachers of the Moody Institute in hehalf of a certain college about one hundred miles from the city. The result was the conversion of all but one student. I give this as an illustration of what might he done for this city by the united prayers of God's children.

Dear readers, will you not offer a special prayer in hehalf of the men's meeting held at this place every Sunday at 4 p. m.? We expect great things from God in the near future, but the results of our efforts will largely depend upon your prayers.

THE WORKERS. Per F. R. Z.

For the Herald of Truth.

INDIAN LIFE ABOUT DHAMTARI AT CLOSE RANGE.

By M. C. Lehman.

III. A TYPICAL MEDIUM-CASTE FAMILY.

They live in Balodgahan, the village which the mission has purchased. Their easte is called "Gondela" or the heggar-and-joker caste. They are respectable and well-to-do in Illiadu society, yet the hegging of their caste is by no means desirable to the villagers. The father, who is not less than seventy years of age, lives with his two sons.

Their home or "mukhan," as they call it, consists of a small compound about sixty by eighty feet and enclosed by a mud wall about seven feet high. In this are two houses and a stable. The houses are about as comfortable as those of many Hindus, being made of mud and grass, with a hole in the wall large enough for a door, and no windows. The stable is built just like the houses, only longer and narrower. In many cases the stable and house are one building, as is the case with the dwelling place not more than forty feet from the tent in which the writer is writing.

The father has ceased working and his two sons support him. They are industrious and make their living by teaching school, farming and hunting. The mother of the family is dead, and the sons living with the father are both married and have families of their own. The grandchildren show a marked reverence for their grandfather and help him in every way possible.

A third son has gone begging, true to his caste. This is a delight to the father. A memher of the beggar caste is supposed to have some priestly, supernatural powers. If he is not given some

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thing when he asks he calls all sorts of curses upon the alarmed household who at once give all they possibly can. The son who is begging certainly has a lucrative manner of support, for some heggars grow very rich.

Are they ashamed of their caste? By no means. If you will listen the father will six in your doorway and talk by the hour of the achievements of his caste people and of their artful way of begging, all with the expectation that you will give him an old coat or a pair of trousers.

The father is of a philosophical turn of minal, although he knows absolutely nothing of Kant or Berkely. He is a continual wonderer, for his ancestors have wondered, as to the ultimate reality of substance and spirit, and he hopes his sons will continue in the same way. He has a complete system of metaphysics worked out to his own satisfaction and believes it as firmly as any philosopher of proud and ancient fame. The story of Jesus has a charm for him, however. "It is so simple and so sweet," he says. He can neither read nor write, but can count well enough so his neighbors cannot cheat him in exchanging goods or money.

He expects to die soon and go to eternal rest. He has been a good Hindi. He has not known any better way. To account for the fact that he has not known better, the burden of proof rests with God's church militant. Pray that he may yet see the better way and that all like him shall have a saving knowledge of God's means for the salvation of all, when His kingdom shall come. Dhamtari, C. P., India, Dec. 26, 1996.

ISLAM AND HINDUISM.

T. J. Scott of India reports that Sir Sayad Ahmed Khan of Aligarh, India, has not only warned Hindus not to let their orphans fall into the hands of Christian missionaries, but has founded in Aligarh a powerful Mohammedan college and liberally endowed lt. A strong Hindu college has also heen established at Leahore, the capital of the Punjab, which is intended to become a power for the preservation of Vedic Hinduism. More than this, they are talking of sending missionaries to convert America to the llindu faith! A Hindu theological school has also been established at Hardoi, on the Ganges, and to the Hindu perhaps the most sacred spot in Indla. Here as high as 12,000,000 people sometimes as semble on religious pilgrimages. Worst of all, Mrs. W. Besant, who claims to be a convert to Hlnduism, has established a college in the sacred city of Benares, where girls and hoys are to be taught "along the lines of pure Hindulsm." Another Hindu sect is proposing to build a theolog icai seminary in Calcutta.

All these activities go to show that the Hindus are viewing with deep concern the onsweeping tide of Christian mission work and propose to use the same methods for the preservation of their religion as the missionaries are using for the spread of Christlanlty. On the other hand there are signs that show unmistakahly that the most advanced thinkers among the Hindus are seeing some of the iamentable follies and weaknesses of the present social system and are taking practical steps to inaugurate a change. Such a step was recently taken when, according to a Calcutta newspaper, "at an entertainment given in his honor by Kayastha Sabba, Justice Chunder Madhah Ghose expressed an earnest hope that the four sub-divisions of the Kayastha community would be amalgamated into one united whole. A practical beginning in the realization of this hope was made when Babu Chunder Madhab Ghose gave a dinner which was attended by not only the leaders of the four sub-castes, but the rank and file of the entire Kayastha society of Calcutta and its suburbs. More than 500 Kayasthas were present, and they sat down to dinner indiscriminately. In this way the restriction which prevented one suh-caste from eating with another in the same row at a social gathering, was removed forever

and a great reform effected. The four sub-castes have also sanctioned intermarriages among themselves, and thus the two principal obstacles that kept them separate no longer exist."

Moreover it is said that the first widow remaining among the higher castes in Orissa has just heen celebrated. The bride was a Kayastha girl, and although her late hushand's father sought to prevent the marriage by law, the civil law upheld the contracting parties and the marriage ceremony was performed.

But India is a vast country, changes move slowly, and while there are hopeful signs, it will require many years of Christian teaching and Christian Influence to reach the utmost parts of the country with the gospel in its practical application to and accertance by the people.

For the Herald of Truth
THE SANITARIUM.

By J. S. Hartzler.

No. 2.

The management of the Institution has decided to admit all classes, money or no money, Christian or infidel, so long as they comply with the rules of the Institution. One of these rules will be that when physically able to do so they must attend chapel exercises every day. Those not able to do so must present an excuse signed by the medical advisor.

Here will be taught, not simply general truths, hut the Bible as a whole. Those doctrines which are plainly stated in God's word, hut which are not observed because they have become unpopular, will be presented. God's holy word kept thus daily hefore these young (and in many cases unconverted) people cannot help bear fruit, and with the proper amount of personal work many with God's blessings will he added to the church. From sixty to ninety of the students of Elkhart Institute and Goshen College were converted while at school and added to the church. By the time that the sanitarium is as old as the school now is i truly believe that its record along this line will be even better because of the opportunities and the condition of these who come here to be helped. In fact, can we not see opportunities for missionary work here such as are to be found in very few other places in the world?

Already at least one soul has been saved through the sanitarium movement (notice her testimonial in the Herald, Jan. 10). Now, count in dollars and cents the worth of this one soul with all the possibilities of saving many others. We speak of one soul heing worth more than all the world. Be very conservative. Allow that the sanitarlum in all the time of its existence would be instru mental in winning only ten souls into the kingdom that would not otherwise be won. That would still worth more than ten worlds like this, and even the richest of us can possess but a very small corner of this one. Let us possess these things, not as our own, but as belonging to the Lord. Let us glorify hlm with our substance and give to this worthy cause.

La Junta, Colorado.

For the Herald of Truth
HOMES IN THE SOUTH.

By John F. Good.

in view of the fact that a great many of our people are looking for a location where they can huy a sufficient area of land to accommodate the necessary spread of their offspring, in which every father and mother are interested, the writer wishes to state that he has recently returned from a visit to Halifax Co. Vm. located in the southern central part of the state, where large tracts of land can be had at very low figures and on easy terms. The Dan and Banlater rivers flow together in this county and along their banks lie large

tracts of vory fertile bottom lands, which can be bought at a very low price.

The soil is generally fertile throughout this section and farming easy. One man moved in there a year ago and his first corn crop produced sixty bushels per acre. His cattle have had no grain this winter yet and are fat enough for Chicago or St. Louis beef markets. The market for general farm products is very good and can be expected to improve to a greater extent than the larger Eastern markets, until the land is taken up and sufficient products raised to more than supply the local demand. The manufacturing and commercial industries now far exceed that of the farmer.

South Boston is the principal town in this county. It is located on the bank of the Dan river and at the junction of the Southern and Norfolk & Western railroads, and has a population of about 4,000. The main street is paved and the buildings are being rapidly converted from twostory to three-story buildings. The banks of the town hold capital and surplus to the amount of \$366,000. The manufacturing capital stock is over \$700,000. There is also a large brick factory, lumber mills and wholesale houses of various kinds. Any one having any city experience can readily see that this is an unusually wealthy town for its population.

It might not be out of place to state here that South Boston marketed this season over 20,000,000 pounds of loose leaf tobacco, averaging 11 cents per pound, which partly accounts for other farm products heing so high in the local market, and t is the desire of the writer that should any be influenced by this letter to move to this section that they use their influence as much as possible against the raising of tobacco, which is poisoning the minds and bodies of so many of our boys, filling our insane asylums and causing a large amount of suffering and trouble in the world. Lithia water is found within thirty-five feet of the earth's surface in places, and is proving a great health restorer to those who are moving into this locality. Our people have the use of a very comfortable church house at Wolf Trap, four miles east of South Boston, and they have services there twice a month and Sunday school every Sunday, and have opportunities to do a great work for the Master. The Lord's work has been greatly neglected at this place. The present citizens are very congenial and extend a hearty welcome to

Why the land is so cheap, lying so near our door and we not occupying it until quite recently, is a question. However, it is the case and unless our people take it up at once others will soon occupy it and in a short time the land will advance to double its present value. Any one wishing to confer further, may do so by addressing H. H. Good, Wolf Trap, Va., or W. D. Hill & Co., South Boston, Va., for description of farms and terms of

Knoxville, Tenn.

For the Herald of Truth. STERLING (ILL.) BIBLE NORMAL.

Held at the Science Ridge M. H. near Sterling, Iii.

Organization resulted as follows: Moderator, A. C. Good; secretary, C. E. Sleber; chorister, S. R. Good. Instructors were D. D. Miller and A. D.

"Prayer," by D. D. Miller. Prayer is the soul's sincere desire, a talking with God. As bread is food for the body, so is prayer to the soul. Every family should have a time when all can gather

"Holy Spirit," by A. D. Wenger. We receive it by asking in faith (Luke 11:13). We do not receive more than we use. It is only given as we are willing to work for him. The Christian's source of power.

"Love," by D. D. Miller. It is only natural for us to love those who love us, but Christ says we shail love our encmies. To do this we must have

# HERALD OF TRUTH.

the love of God in the heart. All the comman ments are based on love.

"Baptism," by A. D. Wenger. It is a church ordinance commanded by Christ (Matt. 28:19, 20). It is the outward sign of an inward cleansing.

"Feet-Washing," by A. D. Wenger. Not an old custom, as many say; for had it been, Peter would have known something about it, and in the old custom they washed their own feet, but in this command we are to wash one another's feet. It is to be observed literally.

"Obedience," by D. D. Miller. We should obey God above all else. Blessings are alone to the obedient. It is hetter to obey than to sacrifice.

"Church Government," by D. D. Miller. Object is to keep the body pure. The church is a body of believers equally yoked together in love. A wellorganized church consists of bishop, ministers, deacons. The members should be subject to all rules if not contrary to God's word.

"Non-Resistance," by A. D. Wenger. Christ, the Prince of peace, calls us to follow in his steps. The golden rule worked with good success in olden times. See 2 Kings 6:21-23. God would protect us as a nation if we would trust him better than the weapons of war can; but we should all be armed with the spiritual weapons.

"Christian Separation," by A. D. Wenger. We should be separate in the places to which we go; in thought, in conduct, in attire. The Christian should aim to please God. The worldling seeks

to please self. "The Ideal Home," by D. D. Miller. The model home is one where love securely hides law, where truthfulness and honesty are practiced, where family devotions are not forgotten, and where Christ is an abiding guest. Parents should always stand together; should never correct in anger.

"Christian Business Relations," by J. S. Shoemaker. The worldling looks out for no one; his plan is to get rich quick. The Christian should have his neighbor's welfare at heart as well as his own. We should never take the advantage of any one. We should not accept bribes.

"The Lord's Day," by D. D. Miller. The Lord's day was not meant as a day to sleep, but one of rest. The Jews kept the seventh day in remembrance of God's finished work of creation, while we keep the first day in memory of the Savior's finished work of redemption.

"The Duty of Giving," by A. D. Wenger, Every Christian should he a giver. We should be careful to whom we give; should give only to those who are in need. The Lord loveth a cheerful giver. God needs our means to help along his

"Secret Societies," by D. D. Miller. They are contrary to the teaching of Christ (1) Because of the oath. (2) Because of the shameful, im moral, unlawful, ungodly practices carried on behind the curtain. (3) They even denounce religion in some of them. (4) They are partial in their charity; they do not help those who need

"Devotional Covering," by A. D. Wenger. It is a command (1 Cor. 11:1-16). There are two coverings mentioned. The revised version says "veil," and the Greek puts it thus, "Katakaluptetai," meaning veil (verse 6); and when speaking about the hair uses the word, "Perilolaion" (verses 14 15).

"Consecration," by D. D. Miller. We should be consecrated to the service of our Master, willing that he may use us as is his desire; there is a great field open for consecrated workers.

A gospel sermon was preached each evening by the brethren A. D. Wenger and D. D. Miller. The results were that three precious souls were convicted of sin and were willing to confess their Savior. May the Lord hless them and keep them C. E. SIEBER, Sec. faithful.

In all departments of activity, to have one thing to do, and then to do it, is the secret of success .-

For the Herald of Truth. RECORD OF CONFESSIONS.

January 31,

By Jonas Metzler.

In the following record of confessions to the Mennonite and Amish Mennonite congregations of the United States and Canada for one year, beginning with Dec. 20, 1905, and closing Dec. 12, 1906, the statistics are given as nearly correct as possible. They were taken just as the correspondents gave them in the Herald of Truth and Gospel Witness, and the Year Book was a great help in locating congregations that did not appear in the correspondence columns. I wish that the correspondents would give names of postoffice, congregation, state and date. I may not have the congregations credited right with all of these confessions. But that does not make so much difference, just so that their names are on the "page white and fair." Brother, sister, let us double our efforts to bring lost souls to Christ, and live such lives that our actions may speak louder than words. "He that hath falth and hath not works, can faith save him?" (Jas. 2:14).

PENNSYLVANIA. - Allensville, 11; Blooming Glen, 50; Blough, 2; Bowmansville, 12; Bratton Twp., 4; Byerland, 19; Connors, 6; Doylestown 19; East Petersburg, 11; Elizabethtown, 125; Ephrata, 95; Farmersville, 5; Franconia, 7; Gordonville, 1; Hanover, 26; Harrisburg, 8; Johnstown, 8; Kinzers, 3; Kulpsville, 7; Lampeter, 20; Lancaster City, 2; Lancaster City Mission, 9; Lebanon, 19; Marion, 13; McVeytown, 11; Mechanics Grove, 10; Millersville, 32; Milnor, 8; Monument, 13; Mount Pleasant, 8; Mumasburg, 8; New Wilmington, 20; Paradise, 77; Pulaski, 17; Richfield, 9; Rockton, 2; Scottdale, 5; Slate Hill, 5; Souderton, 18; Springs, 50; Stahl, 7; Stony Brook, 33; Strasburg, 14; Weaverland, 18; White Horse, 29 Total 879.

CANADA.-Bloomingdale, 9; Breslau, 8; Carstairs, Alta, 11; Hespeler, 19; High River, Alta.. 13; Selkirk, 4; Vinetand, 3; Waterloo, 22. To-

OHIO.—Archbold, 34; Beech City, 4; Bluffton, 10; Canton Mission, 29; Crown Hill, 5; Elida, 3: Logan and Champaign counties, 86; Middlefield, 21; Midway. 19; North Lawrence, 3; Salem and Pike, 5; Shanesville, 23; Smithville (Oak Grove). 46; Smithville (Salem), 21; Sugar Creek, 35; Union Hill, 1; Wadsworth, 10; Walnut Creek, 37; Winesburg, 5. Total, 397.

1NDIANA.—Clinton A. M., 6; Elkhart, 5; Emma. Forks, 27; Fort Wayne Mission, 16; Goshen. 21; Holdeman (Wakarusa), 8; Hudson, 8; Howard and Miami Cong., 34; Leo, 19; Maple Grove (Topeka), 20; Middlebury, 10; Nappanee, A. M., 9 Nappanee, Menn., 14; Olive, 11; Shipshewana (Shore), 2S; Teegarden, 1; Yellow Creek, Total, 251.

VIRGINIA.-Denbigh, 11; Shenandoah Valley 58. Total, 69.

IOWA .- Eagle Grove, 4; Mason, 2; Wellman, Wayland 7. Total, 16.

ILLINOIS.-Bloomington, 10; Chicago Mission 27; Flanagan, 15; Tremont, 3; Hopedale, 18: Metamora, 16; Roanoke, 20; Sterling, 17. To tal. 126.

MISSOURI .- Bethel, 2; Birch Tree, 8; Carver 12; Cherry Box, 1; Ewing, 2; Mt. Zion, 1; Oak side, 8; Pea Ridge, 1; Sycamore Grove, 6; Vereailles 3 Total, 44.

KANSAS.-Canton, 15; Crystal Springs, 2; Har per. 9; Kansas City Mission, 19; Larned, 1; Moni tor, 13; Newton, 70; Olathe, 8; Peabody, 8; Sci den, 4. Total, 149.

MICHIGAN.-Barker Street, 8; Bay Port, 17 Big Prairie, 8; Chief, 10; Elmdale, 1; Fairview 24. Total, 68.

MISCELLANEOUS.-Iowa, La., 8; Alpha, Minn. 8; Mountain Lake, Minn., 25; Baden, N. Dak., 3: Martinsburg, N. Dak., 5: Shickley, Neh., 12; New kirk, Okla.; 5; Hubbard, Ore., 10; Concord, Tenn Total, 77. Grand Total, 2,165. McGrawsville, Ind., Dec. 30, 1906.

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: Tarry ye until ye be endued A LESSON ON PREPARATION FOR SERVICE FEB. 10, '07 EDITED BY A. B. RUTT.

THE LESSON MOTTO.

Whatsoever is worth doing at all, is worth doing well.

#### THE MEDITATION.

The meditation is written for the purpose of belping to direct the mind in private devotion to central truth of the topic.

"Our Father which art in heaven," impress us as young people with this great truth, that in thy all-wise providence events are more than mere happenings-they are planned. The greatest gift that heaven has given to earth took centuries of preparation before an incarnated Christ touched bands with man. A fall, a promise, a chosen people were included in the divine plan. God always makes provision for a preparation in the divine plan of our life. Lord, help us to make this same provision; teach us the importance of preparation for service; instruct us how to "tarry" without a waste of time. Help us, our God, to fully realize that the very best we can do is none to good for heaven. May the preparation be thorough, then the service will be accordingly. The fairest blossom of the garden must be nourished by the dews of heaven. The soul of man and the Spirit of God were intended for each other. The winds from another world must blow upon man's soul before his preparation will be stamped with divine approval. God, give us the courage to obtain a complete preparation for service.

#### ILLUSTRATIONS.

#### Poor, Beginnings.

The man who goes on the proposition that a poor beginning makes a good ending, will find himself woefully disappointed. A building poorly begun will topple over when the turrets and spires are completed.

#### Will versus Money.

Two country boys were discussing their future prospects. One of the two remarked: "I am going to get an education."

'Where's your money?" said the other; "you're poor and I'm poor."

"Yes, we are both poor boys, but there is one thing more important than money-your will."

The boy who made money the first essential is now a cowboy on one of the large cattle ranches of the West. The boy who made will the first essential is now a preacher in one of the great commercial centers of the world.

#### A Severe Judgment.

The secretary of a college Y. M. C. A. asked a certain young man of the same institution to give a talk at a men's mass meeting. About twenty minutes before time for the meeting the young man rushed into his room, threw his arms about bis "chum" and sald: "Hurry up and help me get out some sort of an outline for my talk this afternoon." Several years later the same young man appeared before a mission board for examination. After the president of the board had learned the young man's name, he excused him at once. The president explained his action to the other members of the board by saying: "He was never known to do his best in anything he undertook during his college training. We can't afford to work with That may seem like a severe judgment. The world into which we go is no less

#### DAILY READINGS.

Be sure and make a careful study of the daily readings. Without them your study of the topic will be incomplete.

b., 1907.

M.—"Mighty in the Scriptures." Acts 18:24-28.

T.—Paul's early training. Acts 22:1-3.

W.—Wanted: good soldiers. 2 Tim. 2:1-13.

T.—Paurs early training. Acts 517. 2:1-13.
W.—Wanted: good soldiers. 2 Tim. 2:1-13.
T.—Spiritnal understanding. Col. 1:7-12.
F.—The children's great lesson. 1 Sam. 3:1-10.
S.—Youth's great lesson. Eccl. 12:1-7.

8. — Youth's great lesson. Exct. 12:1-7.
 10. S. — Topic: "Tarry ye until ye be endued."
 A lesson on preparation for service.
 Prov. 4:1-13; Luke 24:49.

#### BIBLE LESSON.

The questions and references given in the Bible Lesson helow, are to he written out on slips of paper and given out before the meeting begins.] What kind of study is the most profitable? 2 Tim. 2:15.

Why is not all knowledge accompanied with spiritual understanding? Col. 1:9.

How shall we seek for knowledge and understanding? Prov. 2:4, 5.

Give a Bible illustration of seeking. Luke 15:3. Was Paul's early training a help or a hindrance

to him? Acts 22:1-3. How can he who seeks an education throw a safeguard about himself? Eccl. 12:1.

What do you consider prepared the disciples for the promise of the Father? Luke 24:49.

#### APT QUOTATIONS.

The object of giving these quotations is to arouse comment. They may be used in the public meeting, but should always be given from memory.

A well-prepared mind hopes in adversity and fears in prosperity.-Horace.

In all matters, before beginning, a diligent preparation should be made,-Cicero.

God bas given some gifts to the whole human race, from which no one is excluded.-Soneca. Every man is the architect of his own fortunes. -Sallust.

Men are neither suddenly rich nor suddenly good.-Lihanus.

Things bad begun make strong themselves by ill.-Shakespeare.

It is right to be contented with what we have, but never with what we are.-James Mackintosh. If heaven sends no supplies,

The fairest blossom of the garden dies. -William Browne.

Thought expands, as by natural elasticity, when the pressure of seifishness is removed. The moral and religious principles of the soul, generously cuitivated, fertilize the intellect .-- Channing. The true idea of God, unfolded clearly and liv-

ingly within us, and moving us to adore and obey him, and to aspire after likeness to him, is the noblest growth in human, and, I may add, in celestial natures.-Channing.

i hardiy can conceive of a better way of achieving saintliness than every night to sit still and let God say to you whatever he has to say.-F. B. Meyer.

Duty, faithfully performed, opens the mind to truth.-Channing.

#### PERSONAL THOUGHTS.

The best preparation you can make is the preparation that will never permit you to do less than

Are you making any definite plans whereby you expect to better prepare yourself for service?

The church is trying to help her young people. Are you taking advantage of the opportunities at your door? That is God's ordained way of preparing you for something greater.

Are you conscious of the Holy Spirit's presence? If not, you had better sign another quit claim

Prov. 4:1. It is a wise father who urges in the pursuit of knowledge and in the getting of understanding.

Prov. 4:4. Life and the keeping of commandments are not divorced.

Prov. 4:6, 7. The man who desires to obtain wisdom and understanding must set his affections in the same direction.

Prov. 4:8, 9. Knowledge and wisdom have their reward-an ornament of grace, a crown of glory. But, unless youth exalts understanding, youth will not pay the cost, the pain, the labor and the weary hours that knowledge demands of its seekers.

Luke 24:49. No man can afford to do without the promise of the Father. None of us are sufficiently trained for service, until the hreath of heaven fills the upper room of our thought life.

#### SUGGESTIONS FOR LEADER.

In preparing to lead this meeting consider carefully how men are trained for useful service. Why do some men succeed, while others who appear equally strong fail? One good way of stirring up the gift that is within us is to make use of opportunities. We never know what we can do until we try. We learn by doing.

We get our training from four sources: The home, the school, the church, and by service. Each of these sources should he carefully discussed, and their relative importance decided upon. The man who is wise will seek to do God's will in all four. We must make room for God in the home, in the school, in the church, and in life, if our service to humanity is to be stamped with divine approval. Man's work very often lacks God's signature.

A little originality always brings freshness into a meeting. A slight change in the way of opening and closing a meeting will often make the meeting memorable. Some time during the meeting it might be well to ask the members to give the name of a book they have recontly heen reading

and add some comment.

Subjects for talks and essays: 1. Home: the place where preparation for service begins.

2. School: the place where preparation for servico cught to be continued.

3. Church: divinely instituted to meet the demands of the soul.

4. Learn by doing.

#### THINGS WORTH REMEMBERING.

There will come a time in every life when the iast ounce of stored-up energy will be needed to carry out successfully the divine plan of that life. God holds a man responsible for what he might have been. He may forgive him if he falls short, but in all probability the man will never forgive himself.

No man's education is complete without an adequate knowledge of the Bible.

The man who prepares well, who does his best, receives the sanction of God and the praise of

A training that makes no provision for God ic no training at all.

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The Torrey-Alexander meetings held in Phila delphia last year cost a little over \$36,000. Who will say they were expensive if many souls were truly saved, and who will say that they were chean of those who heard the message and heeded

A friend of our departed sister Adeline V. Brunk has kindly sent the Herald a number of extracts from letters sent her by our sister. They breathe the message of love from a heart that has found holy joy in the Master's service and for whom all other things are gladly made secondary. Such quiet, deep consceration is worthy of imitation.

Our esteemed friend, Charles Doran, who has supplied so much heipful reading to these pages, is at present at San Diego, California. He is a missionary in an unobtrusive way, for the extra copies of the Herald sent him are distributed among friends and those not thus used are placed into the city library "that they may be read by those in search of good, comforting matter." We would be glad for more such workers and helpers in the cause of good literature.

We have an excellent article on education for the Young People's Department, which for want of room in this issue is held over. Also one on "The Field," by Sister Amanda E. Troyer, in which the subject of missions is ably discussed, will be found in next issue. As soon as the subscriptions will warrant it, the Herald will be materially enlarged to make room for a great amount of excellent reading matter that is crowded out for want of room. Every additional new subscription received is a step nearer to an enlarged paper. Send in the names of friends who are not taking the Herald. We will be glad to send them sample copies free. Hundreds of subscriptions have been secured in just this way and we want hundreds more.

One of the greatest crimes, lu the mind of ambitious young souls, is, not to be heard of. There are various ambitions, some worthy, some sordid, but the fellow who poses first and foremost for grandstand effects, who plays for the applause of the gaileries on the stage of life, is working for low wages indeed. He has become acquainted only with his baser self, and knows not the purpose of his creation. Our first duty is, first to find our place, and, having found lt, to prepare to put into that place the most superb service we are capable of. If that service belongs somewhere down in the foundation of the building that is built of "lively stones," let it be there to the glory of the great Architect who fitted us for that place Not all can be door sills, copings, keystones and the like, in this great building, but without the foundation and every other stone there could be no siils, copings or keystones. Public opinion changes with the changing mood and moon. Popular applause is an article of barter, that often walts for the highest bidder. What looks good and sounds good to the crowd to-day is passed by unheeded or even scorned to-morrow But while man looketh upon the outward appear ance, while the human heart is deceitful, and the human tongue fickle, God is always the same. He looks upon the heart. His approval is worth striving for, worth sacrificing even all thought of worldly praise for. They achieve most who tune their smbition to God's purpose regarding them. and then, whether men commend or condemn follow out that purpose for God's sake. And life with all its trials becomes sweet in the face of outward adversity and popular disapproval, when conscience is clear and the heart bright and light with the consciousness of being in God's favor and in line with God's plan:

For the Herald of Truth. EXTRACTS OF SEVERAL LETTERS RECEIVED

FROM ADELINE V. BRUNK. One of these was written a few weeks before she sailed for her chosen field of labor; the other was dated Nov. 9 and was written just prior to her sickness, in the first, speaking of her Chris-

tian life, she says; "Especially in the last year i have learned to see His leading and keeping power in my life and i am sure you must know that it has not been without some bitter experiences, for self and weakness must be overcome, and the process is not usually easy or pleasant.

"Just now there comes to my mind the story of the shepherd who had a wee lamb that constantly strayed away from the flock-such a wayward iamb-and the shepherd knew he must bring it to love his leading, so he took it into his arms and broke its leg. It was, oh! so painful and it almost tore the shepherd's heart to do it, but he must. The poor lamb could do nothing now but rest on the shepherd's breast and trust fully in I have been thinking that the dear Father's chastenings are so much like this; and how happy we might be if we always recognized the deep, tender Father love that permitted the sufferings. It is after all only to show us the deep concern and care that is always over us."

Nov. 9 .- "Letters from my dear friends mean more to me now than they ever have before." \* \* \*

"The one hundred and forty girls we have in the girls' home are noisy at their play, but ln worship they are a marvel of quietness, respectfulness and reverence. I have never seen anything like them. The other evening at their regular hour of worship Rose asked them to repeat several psalms and I thought nothing in particular of it, but when she asked for one of the longest chapters in Exodus and they went through without faltering you can imagine I was a bit surprised. The other missionaries tell me they have committed to memory entire books of some of the short books of the New Testament, such as James for instance. This is encouraged in the orphanage here, because no one ever knows when the Bibles may be taken from the people. They are tolerated now of course, but it is difficult to say what other cruelties and persecutions may be heaped on the Armenians. But whatever may come if His word is in their minds and hearts nothing can take it from them

"I have wondered whether it is possible for any place to be as filthy and dirty as Hadjin. To-day as I watched the women on the flat roofs of their houses spreading out wheat, tomatoes and peppers on dirty boards and rugs to dry for the winter, i thought that certainly His grace must be with me or I could never stay in a place like this. I must not, indeed I cannot, describe things as they are I did ask Miss Tschuml whether she thought that a few years here would make one lonely to see a green lawn and a forest; she said nothingonly smiled, for I think she knew why I asked.

"Well, you may be assured I shall not borrow any ioneliness; on the contrary, i do thank my heavenly Father that he permitted me to come to a place of such grest need. I have noticed that every one in this city of 20,000 who is at all clean, even in home and clothing, has been at some time onnected with the missions. The American Board has been stationed here for twenty-five years and our orphanage for eight years. One can see what mission work means when lives such as these are transformed. \* \* \* \*

"Sunday is a very quiet day for me. I attend the services sometimes, but there is little satis faction for me or for any one else on my account. because I cannot understand the language. Just now and likely most of my first year, will be given to the study of Turkish, but I am enjoying it and suppose 1 am getting on ordinarily well.

"Saturday I took a horseback ride out across the mountains where the pines grow. So you see that even though the mountains immediately sur-

rounding Hadjin are barren we are at least within a few hours' ride from places where vegetation grows quite iuxuriantly. Riding is our best means of exercise and the old missionaries insist that the new ones must exercise daily in the open air though indeed we do not live up to the require ments. It is so easy to slight that part of one's duty when there is so much to be done.

"The Armenian is very shrewd and is likely to become puffed up when surrounded with natural advantages, at least so they tell me; but when one remembers how long they have been under the rule of the Turk and what all that means one cannot be surprised to find almost any trait in them. Indeed it is a marvel to me that they have remained as pure in life as they have through all these years of oppression. I love them even now though I cannot come in close touch with them because of not knowing the language. They are so responsive and have such great respect for what they are told is in God's word that they readily accept it so far as they are able to comprehend. Dear people! Their consciences need much training, but if God does not grow impatient with them why should his children? \* \* \*

"Especially since I have come out here I have longed and prayed that whatever He sends me may be put to the very best possible use for His glory. I do so long to be a blessing and to be fully and entirely given to Him. May our Father keep us very close to Him. Your devoted friend and sister."

Written to one who loved her.

For the Herald of Truth. CHRIST'S LAST WEEK ON EARTH.

By David Burkholder.

IV. IN THE HIGH PRIEST'S PALACE. "Behold the Man" (John 19:5). As nearly as can be ascertained, it was about

one o'clock Friday morning, April 7, when Jesus was brought from the Mount of Olives into the house of Annas in Jerusalem. It is quite likely that a preliminary or non-official hearing was given him before Annas, and then he was given over to Caiaphas and the Sanhedrim, where a formal and official hearing was given him. Annas was father-in-law to Caiaphas, who was high priest that year. Josephus informs us that Annas was appointed high priest about A. D. 12, and sfter holding the office for several years he was deposed by Valerius Gratius, Pilate's predecessor in the procuratorship of Judea. He appears, however, to have possessed vast influence, and it is thus highly probable that besides having the title of high priest merely as one who had filled the office, he to a great degree retained the power he had formerly exercised, and came to be regarded practically as a kind of rightful high priest It is also quite likely that the high priest men tioned in John 18:19 was Annas, who examined Jesus and asked him about his disciples and his doctrine, and who suspected him to be a leader of some secret party. But Jesus told him that he had done all his teaching publicly in the presence of the Jews and even in their own synagogue and had done nothing in secret, adding that he should ask them who had heard him. When Jesus had thus answered him, one of the officers struck him with the palm of his hand, saying, "Answerest thou the high priest thus?" This indignity shown to the Son of God seems to have had the sanction of the high priest, which was very inconsistent for a man whose duty it was to take the blood of those heasts whose bodies were burned without the camp into the sanctuary, the most holy place to make atonement for sin.

In John 18:24 It is stated that Annas had sent Jesus bound to Caisphas, the high priest. At any rate it seems clear that they gave him two trials before they sent him to the Roman governor.

By all appearances he must have been in the hands of Annas and Calaphas from 1 to 5 a. m., or nntil the meeting of the council mentioned in

1907

Matt. 26:57, where the chief priests, scribes and elders were assembled before Caiaphas, and where they sought false witnesses and found none. course there were false witnesses enough, but the trouble was their testimonies did not agree, just as we read in the history of Susanna. When the false witnesses were examined separately and asked under what kind of a tree they saw her with the young man, the one said: Under an oak; and the other: Under a basswood. Thus their witness did not agree and they brought judgment upon themselves.

When Jesus would not answer the high priest he put him under oath, saying, "I adjure thee by the living God, that thou tell me whether thou be the Christ, the Son of God." Then Jesus answered him, "Thou hast said," by which he meant, "Yes I am." Then the high priest said, "What need we any further witness; for we ourselves have heard his blasphemy." So they sentenced him to die The law of Moses commanded that bias phemers should be stoned to death, but that did not satisfy the envy of the Jews. They demanded crucifixion, something more cruel and Ignominious, even though he was innocent.

They would now have put him to death, but could not for several reasons. One reason was, because the trial was given in the night and not, as it appears before a fuli council, which was unlawful. Another reason was, the Jews were subject to the Roman power, which forbade them to kill any man, and so they had to walt until day light and call a full council of the Sanhedrim. During this time Jesus was in the hands of an infuriated mob, exposed to ail the insults, crueities and indignities that they could devise. They spit in his face. How in the world could a person show greater indignity to a feilow-man than simply to spit in his face? My conscience would not allow me to spit even on a brute, much less on a feilowman, let alone in the face of Him who gave his iife for my soul. They buffeted him. This means striking blows with the fist. They smote him with the palms of their hands. That is, they smote him in the face with the open hand. They blindfolded him and struck him on the face and said, "Proph esy who it is that smote thee!" Luke says, "Many

other things biasphemously spake they." in the morning after daylight, between 5 and 6 a. m., the full council, according to Matt. 27:1. me and took counsel to put Jesus to death. It is not stated here that they gave him another hearing. or that they examined other witnesses. Perhaps the object of this meeting or this council was only to sanction what was done at the preceding meeting in the night, and all that was necessary to put the sentence into execution now was to get the sanction of the Roman governor, it is highly probable that they expected to obtain this without any further hearing or examination.

During this trial Peter denied his Savior while he was standing in the open court, warming himself by a fire of coals. The traitor now also ended his life. When he saw that Jesus was bound and led away condemned to die, he saw and confessed that he had done wrong in betraying innocent blood and went out and hanged himself.

For the Herald of Truth. BIRLF MEETINGS A TRAINING SCHOOL IN THE CHURCH.

Nappanee, Ind.

Not long ago I was asked the question whether I considered the Y. P. Bible meetings a sort of iterary society. I answered that question by say, ing, it is much more. It is a training school in the church for work of the church.

The new Christian, however young or feeble he may be, may at once be engaged in service. Here he may be recognized as a Christian, may at once have the opportunity to acknowledge his Savior, is encouraged by others, and at once is given something to do in the way of practical service.

Bible meetings give the young Christian something to do at once. They accustom him to the HERALD OF TRUTH.

sound of his own voice. They cause him to under stand that he has a part to perform in the activities of the church. They teach him his Christian duties. They send him on countless errands for Christ.

"A generation of Christians trained from early boyhood and girlhood in this way, patiently, persistently kindly would be a generation of working Christians.'

A Christian in my opinion has no right to desire to be a Christian unless he volunteers for work.

ITEMS. .

The total number of immigrants into Canada during 1906 was 189,064.

During the year 1906 over 11,000 lmmigrants were harred from this country, because they had not the necessary amount of money with them to entitle them to land.

Following the fearful earthquake at Kingston, Jamaica, last week, it is reported that the shore is sinking and that a good part of the rulned city is now under water, the shore line having changed very perceptibly.

Mauna Loa, Hawaii's famous voicano, has been active since Jan. 9, and as a result great rivers of flaming lava, miles wide, are pouring into the sea. At night the spectacle is of wonderful grandeur The light of the volcano can be seen a hundred miles away on the ocean, the vast crater being over 13,000 feet above the sea level.

Eliza Yeates, a prominent member of the Friends' Society, died at Malvern, Pa., on the 14th of January in her one hundredth year. She would have been one hundred years old on Aug. 20, 1907 had she lived to that time. She lived in Phila delphia for thirty years. She was born in Birmingham. England. She possessed her second sight and had not worn spectacles for thirty years. She was so well preserved in regard to her apnearance that she was taken generally as a woman

#### CONFERENCE NOTICES

Bible Meeting. - The Lord willing, a six-day Bible Meeting will be held at the Fair View meeting-house, two miles south of Surrey, N. D., on March 4-9. J. S. Shoemaker of Freeport, Ill., and J. M. Hartzier of this place are the instructors and J. M. Hartzier of this place are the institution.

All are cordially invited. Especially do we crave an interest in your prayers, that the meeting may be to the promotion of the Master's cause.

LEVI S. GLICK.

A Bib!e Normal will be held in the Thomas H., Somerset Co., Pa., Feb. 12-19, 1907. nearest railroad station on the B. & O. is Holsopple, and on the Pa. R. R. is Johnstown. Those who expect to come from a distance should be notify Bro Levi M Thomas, Johnstown R. F. D. No. 4, An invitation is extended

Bible Conference will be held in the Yellow Creek M. H. near South West, Elkhart Co on Feb. 4-10. The Instructors are Daniel Kauff man of Missonri and M. S. Steiner of Ohio. A good program is given and we hope the conference may prove a real benefit to all searchers after

#### General Conference.

The next meeting of the Mennonite Genera ace will be held, the Lord willing, in the meeting-house of the Howard-Miami congregation near Kokomo, Ind., beginning Nov. 13, 1907.— John Nice, Morrison, iii; D. F. Driver, Versailles, Mo . D H Bender Scottdale, Pa., Committee

A heart without love is like a sky without a sun. True experience is the product of opportunity muitiplied by years.

Good will, like a good name, is got by many

Fear not, lest thy life come to an end; but rather lest it never have a beginning.

No man is so foolish, but he may give another good counsel sometimes, and no man is so wise but he may easily err, if he will take no other's

#### MARRIAGES

Clymer-Kulp.—On Dec. 22, 1906, in Montgom-ery Co., Pa., Bro. William Clymer, son of Bro. John Clymer, and Sister Annie N. Kulp, gaughter of Bro. Henry B. Kulp, all of Souderton, Pa.

Ebersole-Greenawalt.-On Jan. 12, 1907, nea Mount Joy. Lancaster Co., Pa., at the residence of the officiating clergyman, Bish. Jacob N. Bru-bacher, Harvey Ebersole of W. Hempfield town-ship to Minnie A. Greenawalt of E. Donegal town-

Koch-Adair.-On Saturday, Jan. 12, 1907, iu Lancaster Co., Pa., by Bish. Benj. Weaver at his home in Spring Grove, John Koch and Annie Adair, both of Caernarvon Twp., Lancaster Co., Pa. Kauffman—Yoder.—On Jan. 22, 1907, at the home of the bride's father, by Bish. Michael Yoder, Bish. John E. Kauffman to Sister Mary N. Yoder, both of Mattawana, Pa. May peace and happiness he their lot in life and in eternity.

Musselman-Yoder.-On Jan. 16, 1907, at the home of the bride's parents near Concord, Tenn., Cora Yoder, daughter of N. Z. Yoder, and Ivan Musselman of Blue Ball, Pa., the father of the bride officiating.

Hartzler-Detweller and Hartzler-Detweiler On Jan. 22, 1907, at the home of the brides' mother, Sister J. K. Detweller, in Champaign Co., by S. E. Aligyer, David J. Hartzler and Mol Amanda E. Detweiler. May God abundantly bless these unions that they may live to the honor and

#### DEATHS.

Hartzler.-Jonathan B. Hartzler was born in Mifflin Co., Pa., Oct. 4, 1837; died at his home near Bellefontaine, Ohio, Jan. 21, 1907; aged 69 Y., 3 M. 17 D. He was married Jan. 28, 1864, to Martha E. Yoder. This union was blessed with ten children, four sons and six daughters, two of whom preceded him to the spirit world. He leaves an affectionate companion, three sons, five daughters, eighteen grandchildren, two brothers and three sisters to mourn his departure. Four grandchildren, one brother and two sisters had preceded him. He had been falling for two years, gradually going down, until the morning of his death, when he ate his breakfast as usuai and soon retired to his bed. At about half-past seven o'clock his wife saw that there was something unusual the matter with him She summoned help and notified the children liv ing near, and at two o'clock he died. The funeral was held in the Wshut Grove M. H., where services were conducted by C. K. Yoder in German, from John 5:25, and by J. J. Wayre in English. from Deut. 3:25

George.-On Jan. 14, 1907, at her home in Augusta Co., Vs., Sister Catharine George suddenly passed away, aged 70 Y., 9 M., 22 D. After eating a light but hearty supper sho retired in usual health. In the morning the family arose and went about their work. Her daughter, while preparing breakfast, heard a noise—thought the door had opened and mother would soon appear. But when she did not come as expected, she at once went to her room and there found her on the floor with life extinct. She had dressed and appeared to be ready to leave her room. It was her desire to be taken in this way, so that she might not become burdensome to any one. She had given up all earthly things, was willing and ready to go home, whenever the Lord saw fit to call her, to inherit the treasures laid up in heaven. Her maiden name was Grove. One daughter, son-inlaw, grandson and a brother are the near relatives isw, graintson and a brother are the hear relatives left to mourn their loss. Her husband preceded her thirteen years ago. She was a faithful mem-ber of the Mennonlic church for about forty-eight years. She will be much missed in the home and also by the congregation at Spring Dale. May the suddenness of this discensation be a loud call to those who are not prepared to meet God in pe The funeral was held the 16th at Spring Dale the hrethren E. C. Shank, A. P. Heatwole and J. H. Martin. Text. Luke 12:40.

Andreas.-Peter Andreas was born Jan. 19, 1822; died near Sterling, Ill., Dec. 28, 1906; aged 84 Y. 11 M., 9 D. He was a member of the Mennonite church for a number of years. Funeral services at the M. H. by John Nice, using for his text, Isa 57:1.2

Klopfenstein.—On Jan 3, 1907, near Medford, Johnson Co., Mo., Rolia Dwlght, oldest son of Christian and Emma Klopfenstein. He was born March 6, 1901, and was aged 5 Y. 10 M., 3 D. He leaves father, mother, one brother and one sister to mourn the loss of their little darling, who is now resting in the arms of Jesus. Although having been sick for about ten weeks, his death was very been sick for about ten weeks, ins death was very unexpected. He was able to be up and about the house. On Wednesday after a hearty dinner and enjoying a play with his younger brother he lay

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The Herald of Truth is the organ of the foliowing Mennonite Conferences:

- 1. Lancaster, Pa.
- Eastern District (Franconia). Franklin Co., Pa., and Washington Co., Md.
- Ohio and Pennsylvania, Amish.
- Ohio. Mennonite.
- 8. Southwestern Pennsylvania.
  9. Indiana, Amish (Spring).
  10. Indiana and Michigan District (Fall).
- lilinois Western District, Amish.
- Missourl, lowa and E. Kansas Kansas and Nebraska.
- Nebraska and Minnesota

down for his usual nap, but awoke very sick. He suffered severely during the night, but early Thursday morning found rest in the arms of Jesus. Funeral services were held in the Pleasant View meeting-house on Friday. Services were conduc by Pre. Ben Hartzler of Garden City, Mo., and D.

Kornhaus .- At the home of Bro. Henry Det wilers near Penrose, III., Margaret Kornhaus; born June 25, 1835; died Jan. 15, 1907; aged 71 Y., 6 M., 20 D. She was a member of the Mennonite church for a number of years. She is survived by three sons and one daughter. Funeral services on the 17th at the Mennonite M. H., conducted by A. C. Good and John Nice.

Koser .- On the 17th of Jan., 1907, at the homo of his brother-in-law, Graybill Lefever in Manheir burough, Lancaster Co., Pa., Aaron Koser, aged 47 7, 9 M., 11 D., of pneumonia and dropsy. He was a member of the Mennonite church. He leaves four brothers and seven sisters to mourn his death Buried on the 21st at Hernley's M. H.

Taylor .- On the 12th of Jan., 1907, in East Earl township. Sophia, widow of the late John Taylor (who died at the age of 91 years), at the advanced age of 94 years. She died on her 94th birthday. She was the mother of 16 children and had 33 grandchildren, 53 great-grandchildren and two great-great-grandchildren. Peace to her ashes.

Denbo.-Gertie Denbo was born July 24, 1902 and died Jan. 18, 1907; aged 4 Y., 5 M., 25 D. She was the daughter of William H. and Emily A. Denbo of Crawford Co., Ind. Funeral services were held Jan. 20 at Mifflin M. E. church by Pre. Wilford Howerton of English, ind. It was hard to give up little Gertie, but they need not mourn as those who have no hope, but rather think the storms of life are over and she is safe in the arms of Jesus She can never c go to her if we are faithful She can never come to us, but we can

Geisinger.—On the 16th of Jan., 1907, in Northampton Co., Pa., of apoplexy, Bro. Noah Geisinger, aged 63 Y., 10 M., 3 D. He was buried at the Springfield Mennonite meeting-house in Bucks Co., near his home. He leaves a widow and seven

Shatz.-On Jan. 14, 1907, near Saifordville, Mont gomery Co., Pa., of appendicitis, Bro. Franklin Shatz, aged 49 Y., 8 M., 20 D. Deceased was never married and is survived by his mother, two sisters and a brother Interment at the Salford Menno

Landis.-On Jan. 13, 1907, at Eiroy, Montgomery Co. Pa., of dropsy and old age, Bro. Isaac K. Landis, aged 84 Y., 3 D. He resided with his son-in-law, William M. Landis. Buried on the 17th at the Franconia meeting-house

Sherk .- ()n the 19th of January, 1907, at the home of his brother, Ben, B. Sherk, at Bresian Ont., after a protracted illness, Bro. Isaac W. B. Sherk, youngest son of the late Pre. David Sherk of Doon, Ont.; aged 79 Y., 21 D. He was received into church membership some months ago. He was never married. Buried in the Cressman cem thery, Breslau. Funeral services by Pre. P. Geiger at the home and by Pre. Noah Stauffer of Stras-

burg, Ont., and Bish. Jonas Snyder of Waterloo

Coy.—Samuel Coy was born Aug. 22, 1846; died Mahoning Co., Ohio, Jan. 17, 1907; aged 60 Y., 4 M., 25 D. The deceased leaves a wife, six children (all grown), three brothers and one sister. He passed into the great beyond without making ression of religion and is in the hands of a just God. May the remaining family, brothers and sister, who are not at peace with God, make their calling and election sure before they, too, close their eyes in death. Buried at Midway cemetery, Jan. 20, 1907. Services by E. M. Detwiler, assisted by David S. Lehman. Text, Psa. 39:4.

by David S. Leiman. Text, I'ss. 39:4.

Good—Samuel S. Good was born in Hocking Co.

Ohio, May 27, 1824; died at the Oid People's Home
near Rittman, Ohio, Jan. 20, 1907; aged 82 %, 7

M, 23 D. He was married to Elizabeth Miller,
Nov. 4, 1847. To this union were born thirteen
children, seven sons and six daughters. His wife,
two sons and one aughter preceded him to the
apirit world. He also had thirty-four granded
from theward to the description of the control of the c who is in his eighty-fifth year, survives him. Uncle who is in his eighty-inth year, white a him. Once Sam, as many of us called him, was a kind-hearted and hard-working man, yet never gained much of this world's goods, but was always cheerful, contented and satisfied with what he had. However, he did not neglect the one thing needful, but was much concerned about laying up treasures in heaven. He united with the Mennonite church about forty years ago and remained faithful and steadfast unto the end, and contended earnestly for the faith of our forefathers. He often remarked that the church is drifting into worldi ness, which caused him much sorrow. Having no home of his own he was taken to the Oid People's Home, Dec. 1, 1906, but his stay there was sho se the Lord saw fit to take him to his heavenly home, which is far better than any earthly home. We have good evidence that he is gone to reap the reward of the righteous. May all prepare meet him in heaven. Buried at Salem, near Elida, Ohio, on the 23d. Funeral services were conducted by Jacob Bixler of Indiana and A. D. Wenger of Pennsylvania, from Job 7:6.

Horst .- On Jan. 14, 1907, at her home near North Lawrence, Stark Co., Ohio, Sister Anna F Horst, wife of Amos M. Horst; aged 45 Y., 6 M., 11 D. Bro. and Sister Horst were united in mar-riage, Nov. 24, 1885. To them were born four children. Roy departed this life in 1892, the father in 1898, Grace in 1906 and the mother in 1907. Ella (aged fourteen) and Ralph (aged nine) yet survive and are thrown out upon an unfriendly world to fight life's battles without the counsel and care of a loving father and mother. May loving hands and hearts minister to the wants of these children and cause rays of sunshine to fitt across their darkened pathway. Sister Horst will not only be missed in the home, but also in the Pleasant View congregation, of which she has been a faithful member for many years. Funeral services were held Jan. 16, in the presence of a large combly of relatives and friends, in the Pleasant View M. H., by I. J. Buchwaiter from the text, Psa. 34:7, assisted by N. A. J.Ind. May God comfort those who are mourning the loss of their mother,

#### LANCASTER (PA.) MENNONITE HOME. Report for December, 1906.

Articles Contributed.—David L. Groff, cash, \$1; J. W. Rohrer, \$1; Magdalena H. Hershey, \$1; David Harnlsh, \$2; Henry F. Eshbach, \$1; Emma H. Eshbach, \$1; D. D. Leaman, quart Lima beans, 2 lbs. rice, 4 lbs. sugar, crackers, 2 cakes, 3 cans corn, box toast, box Egg-O-See, oat meai, 2 bon-nets; Magdalena H. Hershey, 3 doz. oranges; Sister Daniel Leaman, basket cakes, bushel sweet po tatoes: Anna Leaman, crock applebutter, crock blackberry jam, lot of cakes; A. H. Hershey, soap and sugar; Henry Willour, oranges; Elizabeth Brubaker, Scripture texts.

Health throughout the month was just middling: quite a number had caught coid. Hanna Beck is on the sick list and Anna H. Long died on the 18th and was buried on the 21st at East Petersburg. Services .- Dec. 9 was our regular day for serv

sees and we had communion at the Home. Nearly all partook of the sacred emblems. Jacob N. Bri-bacher and Noah Landis conducted the services. On the 23d we had preaching by Elias Groff; text, 23d psalm. The sttendance was small on ac-count of the cold. We had Sunday school five times in the month. On the 16th we had song services and Sunday school and the attendance was good. Amos G. Kauffman led the song servand Beni. Charles the Sunday school services

which we all enjoyed very much.

On the 8th it was cloudy and cold, and the trustees held the monthly meeting with ten pres-Gratefully acknowledged

A K DIENER Sunt

HERALD OF TRUTH COMBINATION OFFERS

1. Regular subscription price of the Herald of Truth is \$1.00 per year, fifty-two numbers in a

2 If you send us \$1.50 you will get the Herald of Truth for one year and the book, "Around the Globe and through Bible Lands." This book contain 432 octavo pages, 140 fine illustrations, is well printed and bound in cioth, and the regular price is \$1.50. In this combination it will cost you only 50 cents. This is a rare chance to get a good and

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The Herald of Truth is the oldest Mennonite

paper published in the English language, and has now been before our people and the public for forty-three years and during this time it has faithfully maintained the teachings of the gospei, the doctrines and practices of the Mennonite church and the highest standard of pure morals and Christian piety to which the large circle of our reader can bear testimony, and by the help of God it is our purpose in the future to follow on in the ilne or path in which we have moved during the past, and to hold fast to the same doctrines, the same faith and maintain the same principles, and as In the past so in the future we have the assurance patrons and friends will stand by us and lend a helping hand in the work.

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"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly

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NOTICE.-All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUB-LISHING CO., ELKHART, IND.

#### EDITORIAL NOTES.

The Amish Mennonite people have a congregation of about forty members in a new settlement located in Manistee Co., Mlch. One family recently came from Oklahoma and settled there and are weii satisfied with the change.

To Our Correspondents .- Be sure and have your name and full address, not only on the envelope, but also on the sheet on which you write. Envelopes are sometimes torn or cut in opening and thrown away and then the address is lost. And be sure that you always sign your name.

Bro. M. R. Smeltzer, formerly of McPherson Co., Kansas, soid his farm there and now lives near Minneoia, in Ciarke county, where he owns a farm of 160 acres, which he offers to rent to a minister or member of the Mennonite church on very reasonable terms, for a number of years. He is sixteen miles from the nearest Mennonite settlement. This opens for some active worker in the church an opportunity to go and plant the gospei where it is but little known. Any one who is wiiing to take up a work of this kind should write to Bro. Smeltzer for particulars.

Ministers Chosen.-On the 22d of January a minister was chosen in the Masonville congregation in Lancaster Co., Pa., to fili a vacancy, caused by the death of Abram Witmer, of the Habecker ongregation. There were eight brethren who had received votes and the lot fell on Bro. Harry Haverstick of Washington Borough, who was accordingly ordained to the solemn duties.

On Thursday, Jan. 24, a meeting was held at the East Petersburg M. H., to select and ordain a minister in the place of Bro. John Rohrer, who on account of his advanced years has withdrawn from active service. The meeting was conducted by Bish. Jacob N. Brubacher, Bish. Isaac Eby, Bish. Beni, Weaver and Bish, David Westenberg of Lebanon county. There were twelve candidates and Bro. Frank Kreider of East Petersburg was chosen. May the Lord biess these brethren and make them active and earnest workers in the CRIISO

The new meeting-house built during the past ummer in Lancaster City, Pa., was opened for service on Sunday afternoon, Jan. 27, 1907, at two o'clock. This building is located at the corner of East Chestnut and Sherman streets and has seat ing capacity for about 900 persons. The opening services were conducted in the presence of 1,300 people. A number of ministers from the surrounding congregations were present, among whom were Bish, Jacob N. Brubacher of Mt. Joy, Bish. Noah Landis of Neffsville, Bish, Abram B, Herr of New Danville, Pre. S. G. Shetler of Johnstown and Pre. John Moseman, who has charge of the Lancaster congregation. The services were interesting and edifying and were listened to with the best attention. May this house serve as a pisce where God's people may gather from time to time to worship in spirit and in truth for generations

In the series of articles by Prof. Frederick W Starr, of the University of Chicago, in the "Chicago Daily Tribune," in which he describes his experiences and observations in his recent visit to the interior of Africa, it is interesting to note his statement that he believes that any weil behaved white man can to-day traverse Africa in every direction without danger so long as he confines his journey to the Bantus and true negroes. Those who travel armed, or who are impudent or cruel to the natives usually find use for the weapons they carry. The trouble probably is that, having weapons, they feel a certain confidence in them and a carelessness about personal behavior that engenders animosity. One does not need to go to Africa to learn that phase of human nature. But peace-loving, inoffensive, kindiy-intentioned people rarely have trouble in their dealings with those beneath them in mental endowment. True non-resistance is the best weapon and the greatest civilizing agent yet known.

Bro. Samuel L. Kauffman of Gap, Lancaster Co., Pa., writes us under date of Jan. 26, 1907: "I was one of those who subscribed for the Herald of Truth and received it while its office was yet ln Chicago, Iii. That was soon after it was started. I was seventy-seven years old on the 24th of January.'

A sister recently wrote us, also from Lancaster Co., Pa., that while writing the letter she sent us renewing her subscription for the year, she was sitting in the same place in her house where she sat forty-three years ago when the editor handed her the first copy of the paper published in January, 1864, and this sister has been a constant reader of the Herald from that time to this.

It affords us great pleasure and gives encourage ment to hear from these dear old friends and supporters of our paper, who have stood by us with out wavering since the paper was first issued. It does us much good as we are carried back in memory to these dear, kind friends and to the scenes and incidents which are brought up in our minds by them. The friends who have been our friends long ago and who have maintained their friendship through all these years of toil and trial, sre the friends whom we naturally cherish the most and whom we like hest because the attachments of friendship formed in early life seem to be stronger than those of ister years. D. L. Moody, in a letter to the editor, shortly before his death, wrote the same thought: "I like the old friends heat" because they bring up beautiful memories of the past. Let us not forget the old people and especially the old friends.

The contents of a paper generally reflect the moral status of its editors and readers. This is more especially true of religions papers. The articles and general items of news are a very sig nificant and true index of the faith and character and also of the moral strength of the people among whom it circulates and who snpply the llterary food upon which they feed. When the paper has a good, strong religious tone it tells the moral stamins of the people; when the naper gives out a strong spiritnal tone, we may conclude that they are a spiritnai people. When a paper lacks these characteristics, it is easy to read

between the lines that they are lacking among the people. When the paper continually breathes of formalism, we know whence it comes. The lliustration that recently appeared in the columns of the Heraid comes in play right here. The brother had received a copy of the Herald and read it with the purpose of finding the spiritual food for which he ionged, and this was for something about Jesus, and he wrote in his letter, "I did not find much about Jesus," and when we examined the columns of our paper we found that the criticism was to a certain extent proper and in place, and we made up our mind that as far as we were able we would try and have articles that would tell more of Jesus. We think we are having them, and we know that when our correspondents and writers have their attention cailed to the fact they will incorporate into their writing more of Jesus and his love, more of Jesus and his word. Brethren and sisters, let us have our paper tell

> "The oid, old story Of Jesus and his love; The old, old story Of unseen things above."

#### PERSONAL MENTION.

Bro. A. C. Kolb, of the Publishing House force, and Dr. H. A. Mumsw spent several days in Chicago during the past week, on husines

Bro. Amos Geiger of Beliefontsine, Ohio, spent several days in Goshen and Elkhart last week. We were glad for the pleasure of a visit from him.

Bro Chr. Allebach, of the Towamencin congregation near Kuipsviiie, Montgomery Co., Pa., conducted services at the Harleysville Chapel on Sun-

Pre. David Siabach and daughter of Oscoda Co. Mich went on a visit to Holmes Co. Ohio, about the middle of January, and expect to spend seversi weeks in that iocality.

Bish. J. D. Wert of Norfolk Co., Va., recently spent some time visiting among the congregations and preaching the Word in Baltimore Co., Md., and Lancaster Co. Pa.

A number of brethren in Allen Co., Ohio, and possibly other parts of Ohio, expect, the Lord willing, to take a trip to Texas and Old Mexico the latter part of this month.

Pre. Joseph Zook of Warwick Co., Va., preached recently at the Union meeting-house at Martin's Creek and at Charm in Holmes Co., Ohio. His discourses were appreciated by those who heard

Pre. J. M. R. Weaver of McPherson Co., Kansas who as noticed in a former number of this paper has purchased a home in Bee county, in the vicin ity of Normanna Texas, we learn, will move his family to that place within a short time.

Bish, Beni, Geria of Wayne Co., Ohio, was called Henry Co., Iowa, on account of the death of his sister (Sister Cable), who was buried on the 19th of January. He remained with the brother hood in that locality and preached on Saturday evening and on Sunday.

Pre. Daniel Kauffman of Versailies, Mo. was holding a series of meetings during last week at the Yellow Creek M. H. in Elkhart Co., Ind., preparatory to the opening of the Bible conference on Feb. 4. The conference will be conducted by Bro Kanffman and M. S. Steiner.

Bish. Jacob F. Swartzentruber of Washington Co., Iowa, left home on the 14th of January on a trip to La Junta, Colo., where his daughter Anna had been staying for some time on account of her health. She did not receive the benefits she expected from the climate there and returned to her home with her father.

For the Herald of Truth.

"SOLD UNDER SIN."

By A. K. Kurtz.

To be sold implies bondage, servitude, slavery. We serve him to whom we have been sold. In Rom. 7:14, last clause, we read, "Sold under sin," referring to a fallen race. We were so absolutely and unconditionally sold under sin, to evil, that there was no power even to do that which we would desire to do (verse 15). A most miserable and undesirable condition to be in indeed. This condition becomes so offensive and unbearable to one who has the least desire to do that which is right, that finally in verse 24 he cries: "Oh, wretched man that I am! who shall deliver me from the body of this deatb?"

He finally sees a ray of light and hope, and cries out: "I thank God through Jesus Christ, our Lord."

Now, this seventh chapter of Romans, about which there is so much diversity of opinion and which seemingly is so hard to understand, is nothing but a vindication of the law and the experience of one under the law. And the more it is studied the more couvincing this view of the subject becomes to the mind. To be "sold under sin" is certainly an awful condition for any one to be in, and cannot possibly mean any one who has by faith accepted the Lord Jesus Christ in all his fulness, because Jesus himself says: "If the Son therefore shall make you free ye shall be free iudeed" (John 8:36). This is the very opposite experience of one under the law.

"Sold under sin." The only thing that remains soid under sin (after accepting Christ in his fulness) is this mortal body. We all know that through sin the race became subject to death, natural and spiritual, or eternal death; but now Christ has atoned for spiritual and eternal death, redeemed us from the curse of the law, and the only thing that remains that is not atoned for is the mortal body, this tenement of ciay in which we live. So, if we choose we can say that these our mortal bodies are "sold under sln," because God for some wise purpose did not include the lm mortality of the body in the atonement. But, thanks be to God, the death of this body is only a release from its weakness and imperfections and perfect and glorious body given in its stead. We do not understand, however, that the heing "sold under sln" mentioned by the apostle has any reiation to our mortal bodies, but to the spiritual condition of the human family prior to the fulfilling of the plan of salvation, the redemption of the human famliy through the vicarious offering of our Lord and Savior, to whom, let us remember, belongs all the honor for this great work of love.

A consciousness of sin brings condemnation, and Paul says (Rom. 8:1), "There is therefore now no condemnation to them that are in Christ Jesus." This is the very opposite of the seventhof Romans experience. It is simply a change, a transition from the law "which could not make perfect" (Heb. 7:19), into the glorious liberty of the children of God under the Holy Spirit disnongation.

God in his word has laid down a standard of righteousness and holy living which can only be attained by a living faith in the Lord Jesus

HERALD OF TRU. H.

Christ We ought to be very careful not to seek a lower standard by hiding behind experiences that do not measure up to the Scripture standard. We cannot set our ideals of right living too high, else when we would attain to that standard we would stop, and there is no limit to the possibilities of grace. By no means let us stop at such a low standard as the seveuth chapter of Romans gives. Smithville, Ohio.

For the Herald of Truth. I AM NO WORSE THAN MY NEIGHBOR.

By Flizabeth D. Witmer.

Quite likely that is not enough. Are you what God says you ought to be? That is the point for you to settle. We read in the Bible of a man whose name was Saul of Tarsus, who was not only not worse than his neighbors, but was better than any of them. Ho says he was above his equals in knowledge and more exceedingly zeal ous. His religious leaders had so much confidence in him that they gave him a commission. He received authority from the chief priest. Surely this was a fair specimen of one well up in religion, a "man," as men would say. He was most attentive to every form of worship and obedient to the letter of every Jewish tradition, and a man according to that standard, with a good chance of getting to heaven. But when Saul of Tarsus was brought into the presence of God, when he saw himself in God's mirror, he came to the conclusion that he was the "chief of sinners." What a wonderful change it makes in a man's estimate of himseif when he gets into God's presence and gets a look at himself from God's standpoint! He has nothing more to say about his neighbor. He for gets all that and sees himself as God sees him He stands before the great tribunal, convicted of his guilt, condemning himself. The language of hls soul is this: "Behold, I am viie, I will lay my hands upon my mouth" (Job 49:4).

Reader, have you seen yourself like this? Have you measured yourself by God's line and plummet? If not, you will some day, either here or hereafter. There will be no neighbor to justify yourself with, but the open book of the judgment throne, the righteous Judge, and you, the guilty sinner. Better by far look fully into your condition now and meet the conditions of the salvation of your soul. To the honest sinner who realizes his lost condition, Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). And to all who come to him and receive him as their personal and only Savlor, he gives salvation, rest and peace. They will be willing to confess Christ before men and enter into fellowship with his people, and to them is the promise of an inheritance in glory. They are hoth professors and possessors, and will glorify his name while on their pilgrimage and when they enter into the more perfect ilfe beyond.

Enhrata, Pa.

For the Herald of Truth. IDLENESS.

By Silas Bauman.

"Why stand ye here all the day idle? They say unto him, Because no man hath hired us" (Matt. We notice in this chapter that the Lord wanted laborers in his vineyard; and as he wanted laborers then, so he wants them now in his spiritual vineyard. We also notice the different views and ideas these laborers had. Also, the work which was to be done. We are told by our Savlor

that many are called, but few are chosen. We will first discuss those who worked for wages and expected more than they had bargained for. This may represent that class of people who ork, not because they love to work, but because they fear they might get punishment instead of pay, and who work like slaves, complaining about their burden and the heat of the day. Now the

Lord says, Few are chosen, and the first sha be last and the last, first. It is hard to believe that these were chosen ones.

The next class we will consider are those who were called and went to work, not making any bargain at all; only trusting the Lord that he ld do that which is right. We believe these enjoyed their service, were satisfied with their board and wages and never complained, but always rejoiced and thanked God for his favors and blessing. No work is too great or too heavy for us if we do it unto the Lord and not for our own seifish ends.

There is sometimes another spirit reigning in the hearts of men, and that is the desire to have the highest place in Christ's kingdom and manifesting a jealousy toward those who are seeking higher and better things. It is not wrong to seek after the better things of this and the future life done out of love to God, with the purpose of glorifying him, as the apostle says, "But covet carnestly the best gifts, and yet I show unto you a more excellent way" (1 Cor. 12:31). If this can be done, not from jealousy, and not to lift ourselves above our brethren, it will not be wrong, but jealousy is always wrong and shows a proud and selfish heart.

We also notice in this same chapter that those desiring to be nearest to Christ must be willing to suffer with him, and those who want to be great must be willing to minister, and those who want to be chief must be as servants. Even as the Son of man, our Example and Master, came not to be ministered unto, but to minister and to give his life a ransom for many.

Here we see that our work is to give ourselves unto God and his work in such a way that we may be the means of saving others. In the last part of this chapter we see how two blind men came to Jesus seeking help and calling upon the Lord; and the multitude rebuked them, instead of leading them to the Lord.

Some one might here say that the incidents recorded in this chapter have reference to former ages, when the people were yet under the Mosalc law, while we are in the last ages of the gospel and its blessed privileges. Now this may be true, but I believe there are still people who labor under the law, instead of under gospel liberty, which brings rejoicing in the Lord, and not rejoicing in the perishing things of this sinful world and in carnal liberty.

Dear reader, are you still standing in the market place of this world ldle? Or are you hired, slavelike, laboring under the burden without the joy of salvation in your heart? Are you as a true child of God serving him joyfully, resting on his promises, and do you sincerely love those who are n advance of yourself in the race of life? Are you following after them without jealousy and with rejoicing in your heart that they are thus going in the way to glory, and seeking to bring with you as many as the Lord may call to this glorious work?

Jesus came into the world to teach and to help the people. He is presenting to us pictures of life as he moves along, and if we ask him to open our eyes, we can behold ourselves as in a glass. James says, Whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, that man shall be blessed in his deed. Please read Matt. 20 and Jas. 1 carefully and prayerfully.

Floradale, Ont.

True pleasure consists in clear thoughts, sedate affections, sweet reflections; a mind even and stayed, true to its God, and true to itself.

Let us begin our judgment and accusations for our sufferings where God did-with the serpent. and not with Adam. If the people were more a enmity with the serpent, they would have more sympathy for Adam and more love to God .- [S. F. Coffman, in S. S. L. Helps.]

For the Herald of Truth WORLDLINESS-THE ANTIDOTE.

By J. M. Shenk.

That worldliness in its various forms, such as seeking after wealth, honor, pleasure, etc., is hindering the spiritual progress of the church, is apparent to every observing mind, and while efforts verywhere are being put forth by our ministers, as well as many of the laity, to counteract this dangerous evil, yet we are not succeeding as we should. It therefore behooves us to consider well whether onr manner of teaching and carrying on

the work is not at least to some degree at fault If urging upon our people the importance of obedience were sufficient, surely the condition of the church would be better than we find it at present. If pointing out the necessity of keeping the commandments would answer the purpose then again we would have reason to look for a more encouraging condition of the church. If indoctrinating our people would serve as an antidote for worldliness, then surely there ought to be less worldliness in the church. If Bible normals and Bible conferences could be the means of banishing worldiness and bringing the church into a real spiritual condition, then again we would have reason to expect less worldliness and more spirituality among our people. But it is very evident that all of these teachings and efforts to getber are not bringing about the much-desired and much-needed condition of things.

wish, therefore, to offer a few thoughts and suggestions on this question, which I hope will not be in valn. To my mind it is plain that we must dlg deep and lay a good foundation for each one to build upon. Obedience amounts to nothing unless it springs from a regenerated beart, filled with the "love of God, shed abroad by the Hoiy

Keeping the commandments is all in vain, unless we love God and do therefore desire and seek to please bim. We may be thoroughly indoctrinated and be very zealous for the doctrines and traditions of the church, vet this, too, will count for naught unless there is the new life and a living principle within, which is manifested without in "incorrupt and sound" doctrine. And again Paul says: "Though I bave all knowledge, and understand all mysteries, and have not charity, I am nothing." We must teach more on the necessity of our experience which enables us to say, "I know that my Redeemer liveth," and of the outward evidences and proofs of an inward work of grace that is manifested in a loving obedience to God's commandments and exemplifies the doctrings and life of dur blessed Redeemer.

We should seek to set forth clearly the evidences of a soul living and walking in dally communion with God, and also point to the pleadings, invitations and promises held out to all those who, upon self-examination, find themselves not walking with God and seeking to do always those things that please him. It seems to me that the chief aim and work of our conferences should be to set forth and urge upon our ministers in particular and the church in general, the great importance of living and walking in the Spirit, of an actual experience that by an outward expression of an inward condition shows forth continualiy the principles of the Christian religion as expressed in the doctrines, commandments and ordinances as taught in God's word. The burdens, prayers and efforts of all our ministers, Sunday school teachers and workers, as well as all of the spiritually minded brethren and sisters, should be to bring about, by God's assisting grace, more spiritual life and power in our beloved Zion.

Denbigh, Va.

To live but one day in good will to all men is to anticipate and hasten that day when all men shall live in good will.

Silence is a great peacemaker.

HERALD OF TRUTH.

For the Herald of Truth THE SANITARIUM.

By J. S. Hartzfer.

One of the questions which naturally comes up in the minds of the brotherhood is, "How will this Institution be supported?" "Will it be a constant drain upon the church as some of our other institutions aro?" (This is not casting any reflection on any of our church institutions. God bless them; we would not want to do without a single one o them.) It is self-evident that every institution when quite young will have extra expenses. Experience will doubtless enable the management to conduct the work more economically. Aside from this, for a short time there may not be inmates enough, so that the expense would be considerably greater than the income; but from the plead lngs that the mails bring, it would seem as though such would not be the case very long. There are still other considerations, such as new buildings, etc., that will require money. Then there will be others who cannot pay, but they must not be rejected simply because they are poor.

Very recently a letter was received from another sanitarium, stating that a man in their in stitution bad no more money, and as that institu tion would not keep one who could not pay, the man must leave. She said in her letter, "Can you not find some little corner where this man can stay, and give him a little something to eat? He is so bopeful and be is worthy." This is touching, but what shall the people here do, as you can already find one or more consumptives in nearly every bouse? Doubtless it would fail upon the church at large to furnish at least the greater part of this. So that we must expect that we will be asked to bein in its support.

On the other hand, the farm, though rented, made approximately one thousand doliars for the Institution this year and Bro. Weaver thinks that next year the farm may actually be made to clear two thousand dollars. This will be a source of income that will aid very much in solving the problem of money.

Again, there are those who are fully able to pay their own expenses, and others who would not be willing that their afflicted friend should become a charge to the church or the sanitarium. Such will be charged a certain sum per week. This should be the greatest source of lncome. But in another article the statement was made that the management would accept even those who had no money. Here comes a tender point. A worthy poor person-saint or sinner-comes from a cerain locality or church. The church there should not send such person to the sanitarium and expect other churches or the institution to bear the ex pense. They should see that the money is made un and sent in.

Oh, my dear brother! pity the man or woman barred from other places because of lack of funds, whose lungs are sore. Many are cast out into the cold world to die; shall we, like the priest and Levite, pass by on the other side, or shall we do like the good Samaritan? Here is our opportunity; let us help build this institution where men and women may be cured of this dreaded disease, or at least given the needed comforts the few remaining days they have to live.

La Junta, Colo,

For the Herald of Truth. ROANOKE, HARMONY AND METAMORA CON-GREGATIONS BIBLE CONFERENCE.

Heid Jan. 22-28, 1907.

The organization resulted as follows: Peter Summers, moderator; C. S. Schertz, query man-

The following subjects were treated by the brethren D. D. Miller, Eii Frey and Peter D. Schertz: Holy Spirit, the Unpardonable Sin, Lord's Day, Rom. 6:4, Evils of the Tongue, Powers referred to in Rom, 13:1, the Unequal Yoke; Does Property Insurance rob God of any Trust we owe to Him? Needs of the Church, Mission, Giving, Woman's Work in the Church, Love, Non-Conformity in Social and Business Relations, Dangers that Threaten the Church, Ideal Church, Practical Consecration.

On the 26th one hour was spent with the chil dren by D D Miller

The following are a few of the many good thoughts presented:

We may know the Bible from Genesis to Revelations but if the Spirit is not in us to quicken the Word It lies dead

Many pardonable sins are made unpardonable because the sinner will not humble himself and ask forgiveness of Jesus.

Works of necessity and charity may be done on the Lord's day, but so much cooking and baking or a Farmers' institute desecrate it.

That which is born of the Spirit is Spirit, that which is born of flesh is flesh, that which is born

of water (literal) is water, and we want no watery Christians. Things we jet slip over our tongues cause us

more trouble than that which we let slip through If we help elect our rulers, how can we stand

back when they want us to go to war for them? God's will has always been that his children be a separate people.

God is the only safe insurance company.

We are living in a more dangerous time for be ing led astray than they who lived in the Dark

No man has a right to spend his money foolishiy or for that which is unnecessary if he is ever so rich, for the earth is the Lord's and the fulness thereof.

If any one is called for a certain work, not only the one cailed, but others also, will have it revealed unto them.

Women may privately expound the Word, but not publicly.

Children who will not help their parents in whatever they are able to do will grow up to be lazy men and women.

Love is the foundation of the Christian life.

We are not only to look out for self, but also for another man's weaith and belp him all we can.

We should not listen to the quacks who are coming from every direction, but we are to keep close to God's word.

The ideal church is an organization of believers founded on Christ and his worn

We are not only to consecrate a part of our life, but all of it to the Lord.

Six souls confessed Christ during the meetings and others were under conviction, but would not AGNES ALBRECHT. vleid Pray for them.

#### EVERY ONE A SOWER

It is a legend of Brittany that all the harvests of the land come from one single wheat grain, brought in the beak of a robin. It is even thus that the seed of well and evil doing spreads. In Australia there are leagues on leagues covered and rendered useless by stubborn gigantic thisties, and it is well known that all sprang from one single thistle brought over by a Scotchman and planted In his garden. Every single act is a seed of righteousness or of sin. Everybody is sowing seeds, and it remains with us to see that they are the seeds of kindness.

Every man is worth just about as much as the things are worth about which be is concerned.

True wealth consists in enjoying what you have. not in having more than you can enjoy.

To do wrong is to inflict the surest injury ou our own peace.

FOREIGN MISSION.
India. — American Mennonite Mission, Dhamtari, C. P., india-

HOME MISSIONS.

Chicago.-Home Mission, 145 W. 18th Street, Chicago, fil.
Chicago. — Mennonite Gospei Mission, Emerald
Ave. and 26th Street, Chicago, Ill.
Welsh Mountain. — Welsh Mountain Industrial Mis-

sion, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Amher and Dauphin Streets, Philadelphia, Pa.

tt. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street, Canton.—Whission Home, 1934 East Eighth Street, Canton, Ohio,

Kansas City,-701 Pacific St., Kansas City, Kan.

From the Holdeman congregation near Wakarusa, Elkhart Co., Ind., our correspondent reports that Bro. J. E. Hartzier is now conducting a series of meetings, beginning Monday evening, Jan. 28. lt is intended that these meetings shall continue until Feb. 8.

Bro. J. K. Bixler returned home from Ailen Co .. Ohio, on the 26th of January. He had been in that vicinity for some time assisting in holding a Bibie Normal. If the Lord will, he will hegin a series of meetings with the congregation in Elkhart on the 10th of Fehruary.

The Bible Normal held in the congregation near Elida, Ohio, two weeks ago was well attended considering the inclemency of the weather and closed with twenty-five confessions.

Bro. J. S. Shoemaker of Freeport, Iii., will begin a series of meetings in the Union Chapel, four miles west of Wakarusa, Ind., on Sunday, the 11th of February.

Hanover, Pa., Jan. 28, 1907 .- A series of meetings were conducted at our meeting-house by Bro. John Biosser of Hancock Co., Ohio, These meetings were closed on the 27th of January with cight confessions and the church was edified and is much encouraged. COR.

From Hubbard, Oregon, Bro. J. P. Bontrager of Albany, Oregon, writes us under date of Jan. 23, 1907, that he began a series of meetings in the Hopedale congregation on Jan. 19. Seven souls have confessed Christ and made the wise choice and many more are under conviction. He requests the prayers of God's people for the success of the

Johnstown, Pa., Jan. 29, 1907,-On Sunday, Jan. 27. Bro. Joseph H. Byler of Beilevilie, Pa., was with the Amish brethren both in the morning and evening, at the Kauffman meeting-house near Davidsviiie. Somerset Co., Pa. On Monday evening he left for a visit with the brethren in Cham paign Co., Ohio. LEVI BLAUCH.

Plainview, Hale Co., Texas, Jan. 23, 1907.-We are located in the "South Plains Country," one hundred miles east of the New Mexico horder and one hundred miles south of Amarilio. This particular section, known as the South Plains Shallow Water Belt embraces an area of about sixty miles in width by one hundred miles in length. A most beautiful prairie country, sufficiently rolling to furnish good drainage, and yet so level that one can see for many miles. It is adapted to all the natural conditions that go to make up an ideal agricultural country.

The soil is from two to six feet in depth; it is hiack in some places, in others, chocolate and reddish sandy loam that is rich and fertile. This entire district is underlaid with a sheet of the finest semi-soft water, at a depth of thirty to

seventy-five feet. A number of weil drillers make a husiness of drilling at from twenty to fifty doliars and guaranteeing an inexhaustible supply of water

The average altitude is 2,500 feet, with pure, light air, sunshiny days and cool nights. In summer the temperature rarely ever reaches 90 degrees in the shade, and in winter seldom ever

This district has been occupied largely by cattlemen for the last twenty years, and only within the last five years have they yielded up their vast domains to the many newcomers. However, there has been a sufficient amount of crop raising done the last twelve years to demonstrate its adaptahility to agriculture, and the following crops can be and are successfully grown on these plains; Indian corn, thirty to sixty bushels per acre; kaffir corn, forty to eighty bushels per acre; milo maize, forty to seventy-five bushels per acre; fall and winter wheat, twenty to thirty-five bushels per acre; spring wheat, fifteen to thirty hushels per acre; oats sixty to one hundred bushels to the acre; rye, barley, cane and miliet, three to four tons per acre: alfalfa, four to seven tone per acre; sweet potatoes, irish potatoes, peauuts, equal to the best. Sugar beets and Bermuda onions do well. And in addition to all these, King Cotton, the great money crop of the South, produces from one-half bale per acre up. Watermelons, canteloupes, etc., have few equals.

The following list of fruits grow in abundance and good quality: Appics, peaches, plums, apricots, cherries, grapes and berries of all kinds.

The governmental reports of rainfall for the

past ten years average 23.76 inches per annum. There is an excelient system of schools throughout this district wherever sufficient population will warrant.

The Atchison, Topeka & Santa Fe Railway Company constructed a road from Canyon City south to Plainview and a train runs daily. This same company has a line surveyed from Texico on the west through Plainview to its main line at Brownwood. On the first and third Tuesdays in each month the Atchison, Topeka & Santa Fe Railroad Company through any of their agents on any of their lines will sell you a round-trip ticket from any point to Plainview for one fare plus two doilars, giving you twenty-one days' time in which to make the trip. The price of land one to three miles from a railroad town is \$18 to \$25 per acre; four to six miles. \$15 to \$20 per acre; seven to twenty miles, \$10 to \$15. There are now two Mennonite families living here and several more are arranging to come. Our ministering brother P. B. Snyder of Jackson, Minn., will bring his family the first Tuesday in February. We were glad to have the brethren A. D. Driver. Versaliles. Mo.; Jos. Hartzier, Orrville, Ohio., and J. D. King, Spencer, Okla., also Peter Zeher and family, Wood River, Neb., with us recently. Bro. King says, "No wonder we are delighted with the country. I am working at carpertering in Plainview and board at T. G. Nance's boarding-house.

H. E. LANDIS.

St. Jacobs, Ont., Jan. 25, 1907.-Dear Herald Readers:-Greeting in the worthy name of Jesus. We had a short series of meetings at Conestoga meeting-house, from Jan. 3 to Jan. 7. Bro. Jacob B. Smith of West Liberty, Ohio, conducted them. One soul became willing to turn away from sin and accept Christ as her Savior. Oh, that she might prove to he a shining fight to the world. May God's Spirit continue to strive with those that are still outside the ark of safety. Our instruction meetings will start Feb. 3, the Lord willing. We ask all God's people to pray for us at this February 7.

Sterling, Ohio, Jan. 25, 1907.—Dear Herald Readers:-Greeting in Jesus' worthy name. The immediate result of the Bible conference and series of meetings held at this place in December was the conversion of three precious souls, all of whom decided to unite with the congregation at this place. The church in general also seems to be built up spiritually. Our Sunday school at Bethei was reorganized Jan. 13, with W. I. Newcomer as superintendent; L. S. Kreider, assistant, and C. Homer Newcomer, secretary. Pray for us that we may be more faithful in Christ's service from day to day. Wishing God's richest biessings to all the Herald readers, we remain yours in His service

Surrey, N. Dak., Jan. 22, 1907.-Greeting to all the Readers of the Herald. We are still having winter weather. The Northwest does experience a cold winter occasionally and this is one of them. Sometimes the weather is too inciement to meet at the Lord's house on Sunday; but we are looking forward to warmer weather, a fulier house and greater zeal. The mercury since New Years has not been more than fourteen degrees above zero. and as low as thirty-two degrees below, with probahly three feet of snow. But we are well and

happy. On Sunday, Jan. 6, our Sunday school was reorganized. Bro. L. S. Glick was elected superintendent and l. T. Zook, assistant. There was also some church business transacted. Bro. I. M. Yoder was elected trustee, and L. S. Glick, representative of the Mission Board of the Iowa and Missouri Conference District, and also church correspondent. We desire an interest in your prayers, that we may remain falthful in His serv-LEVI S. GLICK. ice.

Schellburg, Pa., Jan. 24, 1907.—Dear Bro. A. B. Kolh:-Greeting in Jesus' worthy name. Bro Jacob Snyder of Biair county filled the appointments here over last Sunday. He preached three sermons-Saturday evening, Sunday morning and Sunday evening-taking for his texts 2 Kings 2:13; Ex. 2:2; Luke 14:17. He preached the Word with power. How we enjoy these services! We have preaching only every four weeks and then sometimes we are disappointed. We will not have preaching again until March 17, as the next regular time for preaching will be on the Sunday of the Bihie conference and nearly all our ministers will be there. I expect, the Lord willing, to attend. May we not hope to see you there, Bro. Kolh? Would be giad indeed to see you once again. (Thank you, Bro. J. M., it would afford me much pleasure to attend.-Ed.) Wishing you and all the readers the rich blessings of God and trusting you will remember us at a throne of grace, I remain your brother in Him,

Goshen, Ind., Jan. 28, 1907 .- Dear Readers of the Herald of Truth:-Greeting. On Saturday, Jan. 26, the congregation worshiping in the Clinton Brick M. H., Elkhart Co., Ind., met to take votes for a minister. Three brethren received votes, and on Sunday, Jan. 27, the brotherhood met again to decide hy lot which one the Lord had chosen, and the lot fell to Bro. Amos Nusbaum. He was ordained to the office of the ministry, to fill the place of Bro. Samuel Honderick, who with his family will leave shortly for another field of labor, to which he has been cailed. Bish. John Garber officiated. Bro, Amos Cripe and Deacor - Yoder of the Emma congregation were also present on this important occasion.

ABM. HONDERICK. . . .

New Paris, Ind., Jan. 29, 1907. - Dear Heraid Readers:-Greeting. Bro. J. E. Hartzler of East Lynne, Mo., closed a two weeks' series of meetings at the Salem M. H. near New Paris, Eikhan Co., Ind., Sunday night, Jan. 27. The weather and roads during the first week were bad and the ai tendance was not so large, but the second week the attendance was much larger. The hrothe

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preached heart-searching sermons, which followed a half-hour song service every evening, and five persons openly confessed Christ. Two had come out during the Bible conference, bringing the total up to seven. The church rejoices and our prayers are that others may join this number. From here Bro. Hartzler went to the Holdeman Cong. near Wakarusa, ind., to begin meetings there Monday, Dec. 28. The Lord biess our brother, our church and especially those who have taken a stand for Christ. MARY E. FISHER.

Canton, Kansas, Jan. 28, 1907 .- To the Readers of the Herald:-Greeting in the Master's name. On Jan. 20, Bro. J. B. Brunk began a series of meetings here which iasted until the 27th. The brother's sermons on "God's Plan of Saivation" were pointed and instructive and ail the believers were edified, while sinners were once more warned of their danger and entreated to come to Christ for salvation. May we follow the directions of our divine Guide and push ahead in the work of the Lord with renewed energy. In His love.

. .

FANNIE LANDIS

La Junta, Colo., Jan. 26, 1907 .- To the Readers of the Heraid of Truth:-Greeting in the dear name of Jesus. This beautiful morning I will write you a few lines to give you some items from here. Bro. J. S. Hartzier has another gathering; he is not sick, but somewhat indisposed. He and his son Vernon expect to return home the first of the coming week. The doctor says the aititude is too high for him and Sister Swartzentruber. The rest are doing nicely as far as I know. We had quite a wave of lagrippe in this vicinity. Bro. Burkholder of Virginia hired out for the year to Bro. David Garber. Bro. David Weaver is over the measies. Quite a few had them around here. The well for the sanitarium is completed and is a flowing well of good, soft water. My companion has been down with lagrippe, but is recovering. God biess you and yours. Pray for us and the J. F. BRUNK. work. Your well wisher,

Carstairs, Alta., Jan. 17, 1907. - Dear Herald Readers:--Greeting in the biessed Master's name. We are thankful to our dear heavenly Father for his sustaining grace and power. We can truly say that our liues have fallen in goodly places, as we have ail we need, both temporal and spiritual. We are having a coid winter, the coldest since we came to the West. Sleighing is good at present. We have had no snow storms to amount to anything here in Alberta. This cold winter causes our congregation to be rather small some Sundays, yet we have had services every Sunday and are permitted to feel that the Lord is with us. Our Sunday school was reorganized the first Sunday in January. There was a good attendance, and good will and harmony prevailed, resulting in the following: Alien Good, superintendent: Noah Weher, assistant superintendent; Norman Bushart, secretary and treasurer. May the Lord biess the work. On Sunday morning at nearly five o'clock Bro Isaac Herner died very suddeniv of heart trouble. The funeral took place on Tuesday afternoon, Jan. 15, and was weii attended. Thus we see that we are passing away and should be ready when death comes. Your brother. I. R. SHANTZ.

Middlebury, Ind., Jan. 28, 1907 .- A greeting of love to the editors and to all the readers of the Herald of Truth in Jesus' worthy name, May that sweet peace of the soul which cometh down from the Father of light and which passeth all understanding, be with us all. I feel pressed this Monday morning to write a few lines to lei the brotherhood know how we are prospering in this part of God's vineyard, namely in the Clinton Brick congregation.

First, I want to say that we are still happy in sus and want to he under his divine guidance. Though "he moves in a mysterious way his won-

ders to perform," yet we want to go forward and follow on whithersoever he leadeth. However, we are not without our trials, and when a short time ago the call came from the Mission Board for two of our workers to leave us and go into the mission work, we, at first, thought it was almost out of the question. But when Bro. Samuel Honderick and his companion sald, the call did not only come from the Board, but also from God, we could but with one accord say, "Thy wiii, O Lord, he done." But with the call from God for Bro and Sister Honderick to leave us, also came the call for one of the brotherhood to fill the vacanc, So after due consideration, meditation and prayer, Saturday, Jan. 26, was appointed to take voter for candidates to fli the office of the ministry, and we truly helieve that if ever the Clinton Brick congregation engaged in real earnest prayer for the right man, they did it during the last week After the counsel was taken it was found that there were three candidates wanted by the brotherhood from which to choose by lot the one whom God wanted to fill that sacred office.

Sunday, Jan. 27, the day appointed to finish the work, was a cold, wintry day, but the house was well filled and again we can truly say that the Spirit of God made himself manifest. Our dear Bro. Bish. John Garber, who had charge of the work, seemed especially impressed with the solemnity of the work, as were also all of his colaborers. The books that were placed before the brethren were taken by them, and the last book that was opened by Bro. Garber contained the sip of paper on which was written: "Herewith God has called thee to the ministry," and was held by our dear Bro. Amos Nusbaum, who, we have reason to believe, knew before the books were opened that he held the book which would call him to this high office. We are glad that he has this blessed assurance that God in his own good way will supply every need and every want if he but places implicit confidence in Him and we believe he will, for certainly he has the prayers and sympathy of the entire congregation as well as of the neighborhood.

We heg a deep spiritual interest from every hrother and sister in our behalf and especially in behalf of Bro. Amos. whose lot it will be from henceforth to proclaim the everlasting gospel to dving people. May God bless us all and crown the lahor of our hrother with many precious souls. Your brother in the interest of lost humanity,

JACOB C. HERSHBERGER.

. . . Elida, Ohio, Jan. 24, 1907.-To the Readers of the Herald:-Greeting in Jesus' name, hefore whom every knee shall how and every tongue confess. He is the all-wise Being who changeth not and whose dweiling place is in the heavens above; who is seated on the right hand of the heavenly Father, interceding for his people. This is surely a great consolation to the God-fearing soui, to think that we have such a kind Friend who is so much interested in us and to whom we can go in ali our griefs, sorrows and disappoint ments in our Christian life; but we are glad for all these things that may meet us on the way if we can take them as a divine dispensation and as a chastening from the Lord for our good, and to bring us down to the feet of Jesus, our loving Master. These light afflictions have a tendency to bring us only closer to our God, so that he can use us more to his glory and to the ingathering

The church at Salem has just had a series of meetings that brought joy and gladness to many hearts. Sinners came flocking to Jesus for refuge. Fathers and mothers rejoiced when they saw their children coming and seeking their Savior. The meetings were conducted by A. D. Wenger of Pennsylvania, and through the power of God twenty-three young souis came and conessed Christ, and some older ones as well. The younger ones are mostly Sunday school children, who were taught to give themselves to the Lord in their youthful days, which is indeed the best

time to begin to serve God. Oh, what a responsi bility rests upon the church now to feed the iambs, that they may grow and prosper in their Christian life. Brethren and sisters, let us try to be bright examples before them that none of them may be induced to turn back into the ways of sin and the evil one. May this inspire the church to greater Christian activity and purer lives. My prayer is that God may still work with the church through his Holy Spirit, so that many more may be saved and made heirs of giory. C. C. CULP.

Goshen, Ind., Jan. 31, 1907 .- Dear Readers: -We have just closed a series of meetings at this place. Bro. M. S. Steiner did the preaching and the church did the praying and much of the per sonal work. Because of missionary duties Bro Steiner had to leave us on Monday morning. But the church felt that the work could not be dropped. So it was decided to have a few more meetings. Bro. l. W. Royer then preached two more sermons. There were about seventeen confessions. These were very strong meetings and some souls had very hard battles to fight, but we are glad that most of them gained a glorious victory. May this only be the heginning of such victories. Some of the very helpful parts of the work were the group meetings for prayer by the students of the College, and some of the meetings held by the resident members before the meetings began. Toward the close of the series of meet ings, we had some very spiritual after-meetings. in which a few of the workers and those who had confessed Christ, with some of those who were under conviction, gathered for prayer, inquiry and encouragement.

Last week the brethren S. G. Shetier, J. E. Hartzier and M. S. Steiner gave some special iectures to the Bihle students on various topics of mission work and doctrines. We are also ex pecting some lectures from Bro. Daniel Kaufman, who is holding a series of meetings at Yellow Creek at present. Since Bro. J. S. Hartzier could not be with us, much of the special Bible work had to be substituted, and we were very glad for these special talks. Bro. J. D. Brunk, who has been unable to look after the music work of the Coilege because of sickness, is again back at his work. It is rumored that Bro. J. S. Hartzier is expected home almost any day. We can assure you it will be a welcome home-coming for all of RUDY SENGER. us. Yours for Christ,

. . .

Trenton, N. Dakota, Dec. 30, 1906 .- Greetings to the Editors and Herald Readers. We thought it might be of interest to some of our hrethren and sisters, especially those of our native state, to read a letter from this part of God's creation. We ianded with our household goods at Nilliston, Williams Co., N. Dakota, on Oct. 7, 1903, and took advantage of the liberal offer which our government at that time offered. We filed on 160 acres of iand and huilt a small house and a cheap, rudelooking stable on it, and have since made it our home. Although this country seemed very strange to us when we first came and so many things we had to get accustomed to, we now appreciate our home very much. Of course, we met with disconragements and some loss financially, but we looked forward to a brighter future, feeling that the all-seeing eye of a kind heavenly Father is over us and is able to provide for us, which he also did, and we are grateful to him now seated in our warm and comfortable cot, while the cold, wintry winds are sweeping across the wide-stretching prairie outside.

As this was Sunday, we spent it in reading from God's word and reading in the Herald, and as we read its correspondence from various states, we were almost carried away in our imaginations and shared in the seasons of refreshing and worship which are heing conducted among our hrethren and sisters.

As we are the only members of the Mennonite faith residing in this county (that is, to our knowl-

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edge), we are sometimes quite lonely and would be encouraged to have some of God's servants come and preach for us. This country is being peopled with people from various states and nations, but chiefly Norwegians. Not more than about four years ago this country was occupied altogether by ranchmen who had countiess numbers of horses and cattle running at will all over these hills; but they have evidently seeu their day.

In the spring of 1902 D. F. Landis and family came here, being the first people to represent strictly a non-resistant church. They are of the Dunkard or German Baptist faith; there are now about twelve families of that faith represented here and they have a flourishing little congregation of about thirty members, and they are having services every Sunday in the schoolhouse about three and a half miles from our home. There is Sanday school every Sunday at ten o'clock, preaching following Sunday school every alternate Sunday and Christian Workers' meeting every aiternate Sunday. We attend the Sunday school and preaching services regularly in the summer time, but in winter we do not venture out very often on account of severe coid weather which sometimes prevails, although this has been a mild winter so far, with iots of snow; the mercury has ranged as low as 22 degrees below zero, but most of the time It has been about 16 below freezing and above.

We have been blessed with good heaith since we are here, for which we cannot be thankfui enough. There are those of our brethren and sisters in Indiana who have desired that we write letters directly to them, but we hope this letter will suffice for all and we hope to hear from them through the columns of the Heraid or by private For fear of wearving the readers we will close.

wishing you all God's blessings. Your brother and sister in Christ.

LEVI M. and MARY E. BONTRAGER.

Manchester, Okla., Jan. 31, 1907.-To the Editors and Readers of the Herald of Truth:-Greeting. 1 will again write a few lines to you. As it is always interesting to us to hear from other congre gations, it may also be of interest to others to hear from this place. Bro. Andrew Shenk of Oronogo, Mo., and Bro. Jouas S. Wenger of Harper, Kan., stopped with us on their way home from Normanna, Texas. They arrived here on Jan. 18, and remained with us until the 28th, during which time Bro. Shenk held interesting meetings. There were twelve confessions during these meetings, all of whom were received into church feilowship on the 27th, ten of them by water baptism and two by

We enjoyed the visit of the brethren very much. The time of their being with us was truly an encouraging one to us. We at this place need the heip and prayers of all of God's people. We have no home minister here at present. We have Sunday school every Sunday and Bible reading every Sanday evening and young people's meeting once

> For the Heraid of Truth. A HINDU DEATH SCENE.

By Sarah Lapp.

One evening some time ago at about nine o'clock Bro. Ressier was called up over the telephone from Rudri, nearly four miles distant, telling us that a young woman was just brought there, carrled on a bed from a village in Kanker, who had been in labor for several days, and that they were sending her to us at Dhantari. In about an hour afterwards they arrived. The party consisted of the husband, mother of the husband and a few men who carried the sick woman. Upon inquire we learned that they came from a viliage about lwenty-five miles from here and had traveled on foot all that day and part of the night before. The woman had been sick in labor for six days, and all that could be done had been done for her.

Some one told them to go to Dhamtari; there they might receive help. So they brought her here. She was taken to a room in the dispensary. Upon examination it was found that the woman was in a hopeless condition. We at the station did ail we could for her, but four hours afterwards her spirit ieft the body.

When the husband and mother saw that she was dying they took her off the bed and laid her on the floor and poured some water into her mouth, as is the custom among non-Christians, which she could not swaiiow. The husband began to wail loudly, smiting his breast and saying: "Oh, my wife, you have left me! Who will help me? Where is there one like you were! What shali I do?" etc.

The mother tried to comfort him, but he kept on wailing for nearly an hour. As we sat there in the still of the night with the two bereaved ones, we thought: What a difference between this death scene and the scene we witnessed a few days before (the death of Bro. Burkhard). He ieft this world having the assurance of eternai happiness; but as to her assurance we cannot say. She was spoken to concerning her soul, but God sione knows what was in her heart.

Such scenes are occurring about us every day; peopie are dying without the knowledge of Christ, who died to redeem them. But "how then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" (Rom, 10:14).

After the husband was more resigned he began to make arrangements for disposing of the corpse There were none of his caste people living in Dhamtari so he sent a man to a village about five miles distance, where there were a few families living of his caste; no other caste people dared heip him or his caste would have been broken and

At about 8 a. m. a few men came who assisted him in taking the body to the river four miles from here, where they burned it.

Dhamtari, C. P., India, Jan. 1, 1907.

For the Herald of Truth

TO YOUNG CHRISTIANS.

By Nettie L. Reecher,

My Dear Young Friends:-We are living in an age when the youths of our land are compassed about with many temptations. Social temptations of many kinds are introduced which have a tendency to lead young hearts away from God and rob them of the biessedness the Lord has in store for them, instead of leading them to a higher life.

Bro. Abraham Metzler was with us about ten days and labored hard for the Master. Ten souls confessed Christ as their Savior. May God bless the dear brother and those also who made the wise choice, and may they all remain faithful unto the

The promise is given only to those who endure unto the end. One of Bro. Metzier's texts was Mark 8:21, "How is it that ye do not understand?" My dear readers, if we would read more in God's word and pray for more wisdom we would understand more of his word. We find there are old people who should not be ignorant of the will of God and the welfare of the young converts and should set them a good example. Bad examples on the part of the older people have a tendency to lead the young people away from, rather than to the Lord. We have in our social circles to-day pastimes that at first thought might seem harmless and innocent; but when looked at in the light of the inspired Word, they seem different. In 2 Cor. 11:14 Paul speaks of Satan being transformed into an angel of light. If he can thus transform himself, would it be strange if his cunning cilurements would appear so innocent that the inexperienced would scarcely notice the differ-

In the word of God we are taught to separate ourselves from the world. "Come out from among

them and be ye separate, saith the Lord." This means for us to come out from among the ungodly and not to be partakers with them in their worldly enjoyments and those things wherein they find piossure If we find pleasure in the same things they do, are we better than they? The apostle says, "Be not unequally yoked together with un-

February 7,

Christian, ask yourself the question: "Have I the same worldly enjoyments as my unconverted neighbors?" Nay, verily, for the Lord has wrought work in my heart that keeps me from the love of evii, while there is no restraint npon my unconverted neighbor except the law of the land and the fear of being found out by those around him. The one is warring against sin because he loves to please the Lord; while the other goes on in his enjoyments regardless of God and his judgment. Paul savs (Eph. 5:7), "Be ye not therefore partakers with them."

How many blessings we lose because we do not make a clean sweep of everything and give ourselves entirely into the Lord's hands? Whom the Lord maketh free is free indeed. You cannot give up anything for the Lord and his cause, but he in his loving kindness will return you abundantly more. To know and do the will of God is eternal life and peace, and not to know him is to wait his coming in flaming fire, taking vengeance on them that know not God. "Heaven and earth shall pass away, but my word shall not pass I fear we look too much to those we regard as our superiors instead of looking to the meek and lowiy Nazarene, who was sent as an example that we should follow in his steps. We find that a great many wise men have gone astray and have ied others with them. A great many in Bible times gave themseives over to worldiy pleasure and went astray. Therefore it is not always wise to pattern after men. The truly great and wise in God's sight are those who patterned after Jesus.

Look at the disciples of John the Baptist and those of Christ and see how they followed him. We are biessed with far greater privileges than they were. "The promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shail cail." "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him" (Jas. 1:5). The wisdom that God will give to those who ask of him, out of a pure heart, is "first pure, then peaceable, gentie and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." Would to God that our young people would grasp the opportunities the Lord has so kindly put in their pathway, and lead fallen humanity to Christ. There are so many young men and women called from our midst, which in itself should cause an awakening in our hearts to lead them to Jesus and to live soberly, righteously and godly in this present world. Why spend this life, which the Lord has given you in which to prepare for eternity, in the pleasures and vain enjoyments of the world, rather than in obeying God?

Young Christians, compare the few short years to be spent here to the great, endless eternity with the Lord, to the eternal banishment from

his presence. The dear Lord wants your and my life consecrated to him, and then you will find true pleasure, not in worldly pastimes, but in doing the will of God. Oh, that all professed Christians may experience the peace and love of God that passeth understanding! How soon they would try and get their neighbors saved by relating their experience to them! My heart's desire is that all our young Christians might live a more devoted life to Christ and know more of Him, whom to know is life eternal. May the truth of God sanctify you wholiy through our Lord Jesus Christ and make you a noble hand of men and women,

Life is a succession of lessons, which must be lived to be understood.

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: How to Help Young Christians Matt. 10: 40-42; 18:1-6 FEB. 17, '07 EDITED BY A. B. RUTT.

THE LESSON MOTTO

'Tis not enough to help the feeble up. But to support him after. Timon of Athens.

THE MEDITATION.

The meditation is written for the purpose of helping o direct the mind in private devotion to the central ruth of the topic.

To thee we come for help. Thou who art mindful of the young, thou who seest so much in children that a "child in our midst" will best explain the mysteries of thy coming kingdom. Our example is not child's ignorance, but his humility and his teachableness. Help us to fully understand our duty to those who are younger than we. May the tenderness that characterizes the life of the young Christian never fail to rekindle within our earts our first love to Christ in the forgiveness of sins. Hear us in behalf of the older Christians, that they may lead those who are younger where the stiil waters flow and where the green pastures grow. Search our hearts, and help us to see if we have been as considerate of one another as thou hast been of us. Some of us have forgotten that a cup of cold water given in the name of a disciple will in no wise lose its reward. The best way to help any one is by example. God, give us the courage and power to live in that spirit which shall enable us to say, "Follow me as I follow

#### BIBLE HINTS.

Matt 10:40 41 The joy that accompanies the reception of young Christians into our ranks is Inspiring and vigorating, for in receiving them we receive Jesus, and in receiving him we have heaven's reward.

Mart 10:42. The "cun of cold water" may mean for you a bright smile, a kind word, some small act of love, or a sympathetic grip of the hand, but if given in the name of a disciple it will in no wise lose its reward.

Matt. 18:1-3. The lesson Christ wished to teach his disciples implied not only the thought of greatness in his kingdom, but a question of their even entering it.

Matt. 18:3. There is only one way of entering the kingdom of heaven; we must have the childheart. The hest of us lack such a heart; we have

Matt. 18:6. It behooves all of us to make our lives a blessing and not an offence to others. He who reaps a blessing, must sow a blessing.

#### BIBLE LESSON.

The quotations and references given in the Bible Basson below, are to be written out on slips of paper and given out before the meeting begins.

Whose help do you consider the most profitable? Cen. 49.25

Explain in part why some young Christlans fall ack into the world. Joshua 10:6.

How can we make the judgments of God heip us? Pan 119-175 What help to young Christians do you consider

the most important? Mark 9:24. When is the most opportune time to help?

Why are young Christians frequently fearful bout continuing faithful? Heb. 13:6. What sort of fellow-helpers does God need?

John 8 What was one of Paul's hest ways of helping

the church? Col. 1:9.

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Heiping by precept. Prov. 3:1-4.

By example. 1 Tim. 4:11-16.

By admonition. Rom. 15:13-15.

4 T -By warning, Mal. 4:4-6.

T.—By warning. Mal. 4:4-6.
F.—Timothy's youth. 2 Tim. 1:1-6.
S.—Spirit of God. Eph. 5:29-32.
S.—Topic: How to Help Young Christians.
Matt. 10:40-42; 18:1-6.

#### APT QUOTATIONS.

The object of giving these quotations is to arouse comment. They may be used in the public meeting, but should always be given from memory.

The training of children is a profession where we must know how to lose time in order to gain it -Roussesu

The childhood shows the man As morning shows the day. -Milton.

Children are the keys of Paradise; They alone are wise and good, Because their thoughts, their very lives, -R H Stoddard

Light is the task when many share the toil.-

I want to help you to grow as beautiful as God meant you to be when he thought of you first .-Geo. MacDonaid.

Example is the school of mankind, and they

wili learn at no other.-Burke. l venerate the man whose heart is warm, Whose hands are pure, whose doctrine and whose

Whose hands are pure, whose acceptance Coincident, exhibit lucid proof

That he is honest in the sacred cause.

—Cowper.

How timid we are at first! I become a Christian, and it seems as if just to get this soul of mine saved were all that I could dare to try; but as the Savior's strength becomes more manifest to me, as I know him more, I see that he is able to do much more than that. I hegin to aspire to have a little part in the great conquest of the world in which he is engaged.-Brooks.

#### THINGS WORTH REMEMBERING

The more you help young Christians the more you will be beined by them.

l never talk to any one concerning eternai things without keenly realizing that in some way l am heiping to shape that person's eternal destiny. Many a young Christian would like to strengthen

his prayer life, but very often he is unable to find any one who will take time to pray with him, for him, and for the things he needs. Fighting aione makes brave soldiers, but the

enemy gets too many of our young soldiers when we leave them stand alone.

Friendships mean much more to young Chrislians than to any other persons. They have begun a new life; many of the oid friendships had to be severed; new ones ought to take their place

#### PERSONAL THOUGHTS.

Most young people are anxious to become famous. Why not be famed as a soul winner? What one thing have I done during the past

year that indicates that I have helped some vonng Christian?

You say you are praying for the "new converts." But what are you doing to answer your prayer? Is' there a single young Christian whose life is

happier because of our living? The minister should not neglect the lambs of the flock. That is true, but does that excuse you, even though you are not officially appointed to this trust? It is the "whosoever" Whose privilege it is to give the "cup of cold water."

#### ILLUSTRATIONS

Keeping Step.

It is difficult for any one to walk with those who do not keep step. If you are trying to help some young Christian, the first thing for you to do is to get into step with him, and then teach him how to keep step with you.

Companionship.

Companionship is not one sided; both parties receive help. A good way to help a young Christion, is to make him your companion. But you will never accomplish this until you make him feel that you are getting help from his young life

Reviews.

Reviews are as important for life as for school. In teaching young Christians, we ought to review the first experiences of our Christian life.

#### Examinations.

Examinations for school and examinations for life are alike in one respect-they help us to find out how much we know. We help men to attain to that which we have and not to that which we have not.

A good asherman consults the appetites of the fish, and not his own. A good fisher of men ought to consult the feelings of others and not his own individual tastes

All of us admire the man who comes and shakes hands with us as though it were a pleasure to him. We seek his society because we feel we are welcomed. The thing that will attract young Christians to us is that which lies back of our actions-high purposes, sincere motives,

### SUGGESTIONS FOR LEADER

it is always a great help to the leader if he succeds in seeing the importance of the topic. The best way to realize the importance of this week's topic is to enumerate to one's self the dangers that confront young Christians; the mistakes that may be avoided if older Christians are considerate of those who are beginning this new life. The leader in opening the meeting may dwell upon this one thought: "The importance of our

It is always a question in every leader's mind as to the best way of beginning the meeting. After several sejections of music, cali for a voluntary response with Scripture quotations. Use for vour text-word—"help."

At the close of this exercise call for special requests for prayer. There may be those present who are burdened for the salvation of a friend, a hrother, a sister, etc. Others may desire prayer for themselves.

After the requests for prayer have been given, remain several minutes in silent prayer, after which the leader may designate several persons to offer audihie prayers. Young Christians should take advantage of this opportunity and request prayer for themselves or for unsaved friends.

The leader very often makes a mistake by not keeping some good thought by which to close this meeting. The closing thought should be a clincher. it is this thought that frequently drives home the truth of the topic, and makes the meeting stand out as a memorable one.

Subjects for Talks and Essays

Dangers confronting young Christians Heips for young Christians. First experiences in the Christian life

Friendships that hinder; friendships that aid. The secret of beginning right.

Who invented all carnality-pieasing amuse ments? Who defends them? Who perpetuates them? Do you? Why?

Whether you plow a furrow, draw a line, keep an account, make a report, plan a lifework or wbatever it may be, make it straight. Teach your mind to think straight, let your conduct be straight, your daily record, your plans of whatever sort they may be, let them be strictly straight They are the only ones that fit to the strait and narrow way that leadeth unto life.

A young friend sends us a poem on "Groundhog Day" (Feb. 2). It is well written, but it popular ises a tradition or a superstition that will be perpetuated without the aid of poetry or prose. The idea that

"The groundhog sees his shadow, And we'll have some winter yet,"

is an old one, but it is simply an idea, not a fact, as has been repeatedly shown, especially the idea that six weeks of winter will follow a clear 2d of February. The Lord, not the groundhog, deter mines the weather.

Just as we close our forms we are in receipt of a budget of articles from our esteemed friend, S. Roxanna Wince. We are also favored with articles from Flora Williams Wood, so that, with the interesting series of articles by Bro. David Burkholder, the excellent discussion of the Young People's Meeting tople by Bro. Rutt, a poem by F. Monroe Beverly and another by B. F. M. Sours, the readers are assured of something good for next issue in the Young People's Department. Let this department be the best to be had. Our readers are looking for the best, and with the help of our faithful co-workers and contributors we will do our best to supply them.

For the Herald of Truth. CHRIST'S LAST WEEK ON EARTH.

By David Burkholder.

ARTICLE V. IN THE JUDGMENT HALL. "Behold the Man" (John 19:5)

We now behold him before Pontius Pilate, the Roman governor, where he was brought from the high priest's palace, April 7, between five and slx In the morning. The Jews themselves would not go into the judgment hall lest they should be defiled and could not eat the Passover. Jesus stood before the governor, and Pilate went out and asked the Jews what accusation they could bring against him. They said, "We found this fellow perverting the nation and forbidding to give tribute to Caesar." This charge was not true, and hesides this, we notice how contemptuously they treat him. They do not respect him enough to call him, "Man," but "fellow," which means an appellation of contempt, a man without good breeding or worth; an Ignoble man, as, a mean fellow. Then Pilate asked him, "Art thou the king of the Jews?" But Jesus would not answer him a word. Now, at the feast it was customary for the governor to release a prisoner But the Jews demanded Barabbas to be released and Jesus to be crucified, and Pilate, in order to please the Jews and thus hold his office, consented to spare the murderer and crucify the Lord of glory, for he knew that they had delivered Him

About that time Pllate's wife sent him a m sage: "Have thou nothing to do with that just Man," for she said that she had suffered much in a dream concerning hlm. This seems to have caused the governor's conscience to be troubled to some extent. He'then asked them: "Why, what hath he dore? I find no fault in him." Then they

HERALD OF TRUTH.

bring another charge: "He stirreth up the people, teaching throughout all Jewry, beginning at Galiice unto this place."

Pilate's situation we notice now was very pe plexing. On the one hand his conscience not allow him to condemn a man to be crucified whom he knew to be innocent; on the other hand, he did not dare to offend the Jews and have them accuse him before Caesar and thus lose his governorship. Consequently, when he learned that Jesus was from Gaillee, Herod's jurisdiction, he fancied that he had an opportunity to get him off his hands by sending him to the king, who happened to be at Jerusalem, too, at that time. Herod, after thoroughly questioning him (the chief priests and scribes being the accusers), declared him to be innocent. But instead of releasing him as he should have done and had the power to do, he with his men of war set him at naught, mocked him, arrayed him in gorgeous robes, and sent him back to Pilate, who again called the people together and publicly confessed that in examining Jesus he found that the accusations which they brought against him were not true, and yet he expressed a willingness to chastise him and let him go, expecting that would satisfy their envy. But it was of no avail. Nothing short of the igcominous death on the cross would be accepted They said, "If he were not a malefactor, we would not have brought him before you." Pilate asked Jesus again: "Who art thou?" But Jesus would not answer. Then Pilate said: "Answerest thou me nothing? Knowest thou not that I have power

to release thee or crucify thee?" How inconsistent is this assertion with what he said soon afterward! When he could not prevail against the clamor of the Jews, he took up water and washed his hands, saying: "I am innocent of the blood of this just man; see ye to it." Then all the people answered: "His blood be upon us and our children." And when they told Pilate: "If thou let this man go, thou art not Caesar's friend," that settled it. He preferred to be Caesar's friend rather than to be the friend of God. I am sorry to say that there are hosts of such people among the Christian professors to-day. "Then released he Barabbas." the murderer, unto them, and when he had scourged Jesus, the prince of life, he delivered him to be crucified.

Scourging was a cruel method of chastising criminals. It was done with the lash. It may have heen similar to modern horse whipping Forty stripes were the maximum of the Jewish law; thirteen strokes with a triple lash was customary to apply. Paul had an experience in that mode of punishment. Then Pilate's soldiers led Jesus into the common hall, the Praetorium, and called together the whole band, and they stripped him and put a purple robe on him, and a crown of thorns shout his head and a reed in his right hand. They bowed the knee before him, worshiped and mocked him: "Hail, king of the Jews!" This was a shameful mock coronation, for they spit on him and smote him with the reed. The Jews sald: "We have a law, and by our law he should die." They had reference to the law concerning the blasphemer, who was to be stoned to death. But they did not shide by that law. They substituted crucifixion, a mode of punishment far more cruel and excruciating.

It is emphatically declared in God's word that God is not mocked, and "whatsoever a man soweth, that shall he also reap." The Jews accused Jesus of blasphemy, of which he was inno cent, and he suffered it all as a lamb that is led to the sisughter; and as a sheep is dumh before his shearer, so he opened not his mouth. And now they biaspheme him and heap upon him the most shameful insults and indignities. The time will come when their sin will surely find them out and they will reap their reward. All who participate in the persecution and crucifixion will receive their just retribution. The case between Pllate and Christ will be reversed on the great judgment day. Jesus will then have power to pronounce sentence, and Pilate will be prisoner,

and indeed Judas, the traitor, has already gone to his own place, and the blood of the immacula Lamb of God has already come upon the Jews and their children in various ways, even according to their awful invocation.

In kiliing Jesus, they supposed that they could prevent the Romans from taking their city and nation, but they were Ismeutably disappointed. Their house was left desolate unto them, as Christ had told them; not one stone was left upon an other. Titus, the Roman general, laid siege to it; 1,100,000 Jews perished in the destruction of their once glorious city. It was the most awful calamity ever recorded in sacred or profane history. When Shiloh came, the scepter departed from Judah, and the lawgiver from between his feet, and Israel was scattered among all nations.

When they had mocked Jesus they took off the surple robe and put on his own clothes and led him away to crucify him. John says: "He, bearing his cross, went forth to Golgotha." The other three evangelists say that they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross that he might bear it after Jesus, and as we cannot do otherwise than to accept both these statements as true, it seems clear that if the cross was put together they compelled Jesus to drag it perhaps to the gate of the city nearest Calvary, and that Jesus fainted under the weight and it was then laid, at least partly, on Simon. It may be that Jesus simply carried the transverse beam and tha Simon was compelled to carry the upright after

On his way toward Calvary there followed him great company of people, and of women who also bewalled and lamented him. But Jesus, turning unto them, said: "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children," giving them to understand that the mothers themselves were not altogether right with God and, besides, had wayward children who needed correction and training. Dear fathers and mothers, how is it now with us and our children?

Nappanee, Ind.

For the Herald of Truth LETTER FROM PRISON.

Bro. A. H. Leaman, superintendent of the Chlcago Home Mission, kindly sent this letter. publication, we believe, will show the readers one phase of the work in the city to which our brethren and sisters are devoting part of their time We publish the letter just as written.-Ed.

Chicago, Jan. 23, 1907.—Dear Brother Lemens As I have a few spare moments I thought I slt down and write you just a few lines and let you know how I am getting along. It made me feel very happy. Brother Lemens, when I saw y folks come down to visit me Tuesday morning. is a kind of hard for being locked up the way am, but I will make the best of it. The Lore knows that I am innocent and I know that the Lord will help me out. And my time will soon come and then again I can enjoy coming to your church, Brother Lemens. The sooner I can con to church with my old folks and sisters the happier I will be. It made me feel very good when my sister told me that you prayed for me and Beiling at church. And I know that you lorget to pray again. Brother Lemens, I must thank you folks very much for your kindness to ward me and all the trouble I am making for you. I will gladly repay it with all my heart and soul.

Brother Lemens, you know and the Lord above is knows that I am innocent and I know that the Lord won't let them hurt me. I am in jall, Brother Lemens, for telling the truth, and the Lord above ns knows that, and I am in good hopes in getting out very soon. And the first thing I do when get out of this place is come right to your church and you really don't know how much I will enjoy How I do wish I could come this evening, in stead of being where I am at the present. But the Lord of above us will soon come to my rescue and soon help me or

Brother Lemens, that you will pray for both of us again and I know you wiil. And let the people hear from us, as we are innocent. I would be the happiest young man on earth if I could get right in front of the people and let them look at me and hear from me. I am innocent-the Lord knows I am. And it will be only a short time. I know and the Lord above us knows, too. I haven't much more to say at the present, and I hope that I soon be with you all, sisters and brothers, and noping these few lines will find you all well, I will close with best regards to all. Your true friend, PATIL FRANK.

County Jail. Chicago, Ill Note.-The young man is charged with being an accessory to a murder.-Ed.

> For the Herald of Truth. EDUCATION.

By Catharine E. Milier.

True education gives us the ability to know good from evil. It comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the tempe and form the manners and habits of a useful life that will bring us on the way of future happiness. Parents who neglect to educate their children from early life will be responsible if they have an Absalom in the family. It cannot be that education turns the head. That person who is puffed up with his learning lacks education. A fool hates

instruction. The same may be said of education But now in this age of the Christian era there is so much study, so much learning, that truly many wonder what will be the outcome of it in the church. Many of our dear young people wili leave home and church and go away to improve their learning. How is it then, dear friends? Is their faith in God made stronger? Do they be come more humble and self-denying? Many in stances will prove to us that some have improved rather in the wrong direction. What is your learning good for if you do not put it into practice If people can only read it under the glass and not in your life, no one will be benefited by it. Since you are back from school you have so much interesting reading you have not much time for Sun day school work. You will hardly stop to think that "the thing you read is the thing on which you feed," Our reading has so much to do with ou thinking that we should guard against that which doth not satisfy the soul. We sometimes come into homes where the daily paper and many other business papers are read by the family. mothers need not wonder where the trouble lies if your son turns out a little different than what

you had expected. A certain writer once said: "Christ and the daily paper will not dwell together in one home." Which will you have? Let us look well after our reading lest it may be said of us like of old,

Ephraim feedeth on wind." Our education should be such as will make us wise unto salvation. Paul, that great teacher, had learned much and put it into practice. In Acts 26:24 lt was said of him, "Much learning doth make thee mad." But he himself said (1 Cor. 2:2), "I came not to you with excellency of speech, or of wisdom, declaring unto you the testimony of God; for I determined not to know snything among you save Jesus Christ and him crucified." This same apostle also warns the church over and over against the wisdom that is not of God. All our learning that is contrary to sound doctrine will only make us strangers unto Him who said, "Learn of me; for 1 am meek and lowly in heart, and ye shall find rest unto your

Oh, we cannot make this point strong enough It seems the present generation is just almost running away from the word of God, to stand on a level with the world, to study and learn the wis-

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dom that is but foolishness with God. Only those are wise virgins who have learned to know the Bridegroom, who know that he taketh pleasure in their beauty, whose beauty is inward of chaste conversation and modest behavior

Think, dear young friends, Satan goes to work with many a Christian. When he has gained his point, how easily one consents to wed the world! See your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called (1 Cor. 1:26).

Springs, Pa.

For the Herald of Truth. MISCELLANEOUS JOTTINGS.

By J. Metzier

III.

"Great men are not always wise."-[Bible.] "Likewise, ve younger, submit yourselves unto the eider; yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud and giveth grace to the humble. -- [Peter ]

If you have imbibed some erroneous ideas in school, or by reading bad literature, or by bad associates, or if you are troubled with the "make no-difference" spirit, the sooner you get rid of them the less harm they will do you. Read the Bible and Manual of Bible Doctrines prayerfully and these erroneous ideas will fiee from you, and you will be established in the faith. If you have a desire to be a more consistent and devoted church member, read in connection with the Bible, "A Talk with Church Members." If you have no that desire, it is still more necessary to read them

If you have no aim in life, if you are in the habit of going with bad associates, if you need good advice-in short, if you would like to be truly useful and happy in this life and eternally happy in the life to come, read in connection with the Bible. "A Talk to Boys and Girls."

Kind friends, if you come in contact with bad boys and girls, do you try to reform them and give them a Christian example and good advice? When they give you bad advice, talk disrespecfully of religion or your parents or try to entice you to leave home, do you listen to the pleadings of the good Spirit, and the good advice of your parents and your ministers, and shun all evil advice and evil communications, which the Bible says, "corrupt good mauners"?

Fast, profligate Spendthrift is a had boy. His profligacy leads and tempts him to commit other sins, such as lying, pilfering, dishonesty, following questionable places, extravagance, and vain and foolish display in dress and fineries, which foster pride and which is the outburst of a proud heart. If he spends and squanders money as fast or faster than he earns it, when he is well and has work, how much will he be in debt in five or ten years if he gets sick once in a while and will have a doctor's bill to pay? Or how long will 1 be until he may be in the poorhouse or in the penitentiary or be lost to all virtue and reputation? Don't be a spendthrift, and don't marry s companion before he or she gives evidence of conversion. If you do, you may be miserable for life and shed many a tear of bitter grief. If one cannot keep himself, how can he support a family Pray for the spendturift.

Desr inconsistent church member, wili you seriously consider what it means to promise before God and many witnesses to renounce the car nal nature, the works of the flesh and the devil, and all evil, and he faithful to God until death, then trescherously break that promise by living the old carnal, selfish, sinful life? Yet the poel savs:

"Assured if 1 my trust beiray

And think how much harm you are doing to the young people, the church and to outsiders by your had example. Think of your awful responsibility. Oh! how sad and, inconsistent that you

take no interest in religious things and church work, but have your greatest delight in worldly pleasures, foolish talking and jesting, running after questionable places and indulging in fashionable dress. When you ought to be in the house of God taking part in worship and learning God's word, you are outside having fun with questionable companions. When you are inside once in a while.

> "You talk and laugh and sleep. Look into the glass and fix your hai

Oh! repent and be converted that your sins may be biotted out, and God will be gracious unto you North Lima, Ohio.

#### ITEMS.

A letter from Alberta, Canada, says: "For those who live in Florida 40 degrees below zero would be rather severe. The severest weather we have known here. It is 'wintry' Alberta just now, but the colonists are snug and comfortable." This is the storm, no doubt, which the papers mentioned last week.

Work Among the Colored People.-The Ameri can Bible Society, during the year 1906, under the care of the Rev. J. P. Wragg, D. D., and eleven persons associated with him, circulated 26,365 Bibles Testaments and Scripture portions in over 200 towns and villages in the states of Virginia North Carolina, South Carolina, Georgia, Alabama, Tennessee, Mississippi and Louisiana. Over 24,000 of these volume of Scriptures were circulated by colporteurs.

#### CONFERENCE NOTICES.

Bible Meeting. — The Lord willing, a six-day Bible Meeting will be held at the Fair View meeting-house, two miles south of Surrey, N. D., on March 4-9. J. S. Shoemaker of Freeport, Ill., and J. M. Hartzier of this place are the instructors. All are cordially invited. Especially do we crave an interest in your prayers, that the meeting may be to the promotion of the Master's cause LEVI S. GLICK.

A Rible Normal will be held in the Thomas M. H., Somerset Co., Pa., Feb. 12-19, 1907. The nearest railroad station on the B. & O. is Holsopple, and on the Pa. R. R. is Johnstown. Those expect to come from a distance should be to notify Bro. Levi M. Thomas, Johnstown, R. F. D. No. 4. An invitation is extended

General Conference

The next meeting of the Mennonite General Conference will be held, the Lord willing, in the meeting-house of the Howard-Minni congregation near Kokomo, Ind., beginning Nov. 13, 1907.—John Nice, Morrison, Ill.; D. F. Driver, Versailles, Mo : D. H. Bender, Scottdale, Pa., Committee,

The day is spent, O Lord, Our hearts with one accord We raise to thee. If wayward we have been Blot out our guilt and sin-Own us as thine own.

Then, when the night is o'er, Our thanks to thee shall scar. O Lord, to thee! And when our days are done, Sweetly around thy throne, We'll gathered be.

True knowledge is to know how little can be

We may be as good as we please if we please

"Coal smcke causes consumption," says a prominent physician. Strange to say, the consumption of coal also causes smoke.

if you have great talents, indusiry will improve them; if you have but moderate abilities, industry will supply their deficiencies.

Entered March 4, 1903, at Elkhart, Ind., as second

#### Subscription Price.

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- Lancaster, Pa. Eastern District (Franconia).
- Franklin Co., Pa., and Washington Co., Md.
- Virginia. Canada.
- Ohio and Pennsylvania.
- Ohio, Mennonite.
- Southwestern Pennsylvania. Indiana, Amish (Spring).
  Indiana and Michigan District (Fall).
- Illinois.
- Western District, Amish
- Missouri, lowa and E. Kansas. Kansas and Nebraska.
- Nebraska and Minnesota.
- Alberta, N. W. T., Canada.
   Pacific Coast District.

#### MARRIAGES.

Hershberger—Hartzler,—On Jan. 17, 1907, at the home of the bride in Cass Co., Mo., by Bish. J. J. Hartzler, Samuel Hershberger and Mabel Hartzler, all of the above mentioned place. The Lord bless

Longacre—Kolb.—On Jsn. 30, 1907, at the home of the bride's parents near Spring City, Pa., by Pre. J. B. Hunsherger, Bro. Isaac S. Longacre of

Quakertown, Bucks Co., to Sister M. Ada Kolb. Reed-Byer.-On Tuesday, Dec. 18, 1907, at the home of A. D. Wenger, Millersville, Pa., by Pre-D. N. Lehman of the same place, Alvin Reed and Martha E. Byer of Arentsville, Pa. May God bless and prosper them through the journey of life.

#### DEATHS.

Noit .- On the 26th of Jan., 1907, near Ephrata, Lancaster Co., Pa., of Bright's disease, after an iliness of about six months, Christian Nolt, aged 75 Y., 1 M., 23 D. He was the father of two children, of whom one, a son, and his second wife survive. He was a member of the Mennonite church and always lived a consistent Christian life. He was burled at the Groffsdale Mennonite M. H. on the 29th.

Meckley .- On the 19th of Jan., 1907, near Mount Joy, Lancaster Co., Pa., after an illness of several years, Henry Meckley, aged 70 years. Funeral services were held at the Mount Pleasant M. H. on the 23d, where appropriate services were con ducted by Bish, Jacob N. Brubacher,

Meckley.-On Saturday, Jan. 19, 1907, near Mt. Joy, Lancaster Co., Pa., of a complication of diseases of which he had been a sufferer for several years, Henry Meckley, aged 63 Y., 10 M., 28 D. leaves a sorrowing wife, one son and three daughters to mourn his death. He united with though he could not attend church services very often, yet he seemed to have a desire to do God's orten, yet he seemed to nave a desire to do God will. Funeral services were held on the 23d at Mt. Pleasant M. H. by Blsh. Jacob N. Brubacher and Bish. Henry Hofter, of the Brethren in Christ denomination. Text, 2 Cor. 4:16:18.

Fretz.-Joseph R. Fretz was born in Louth Twp., Lincoln Co., Ont., June 13, 1832; was married to Elizabeth Hoover of York Co., Ont., Sept. 13, 1864; dled Jan. 4, 1907; aged 74 Y., 6 M., 22 D. For the last thirty-five years of his life he suffered much from general weakness and various troubles. He was patient in sickness and cheerful and very zealous in his Christian life. He leaves a sorrow-ing companion and two children, whose great comfort is in the hope of meeting the departed father In heaven. Funeral services were held at the home on Jan. 7, by S. F. Coffman. Text, 1 John 5:1. Interment in the graveyard near Campden.

Wismer.-Hsnnah Smith, beloved wife of Bro. c G. Wismer of South Cayuga, Ont., was born e 18, 1836, in Vaugh Twp., York Co., Ont., and died at her home in Haldimand Co., Ont., Jan. 4.

HERALD OF TRUTH. 1907; aged 70 Y., 6 M., 17 D. She was married to Bro. Wismer April 11, 1878, which union was blessed with one son who survives. While walk-ing across the room engaged in her usual duries she fell and in a few moments expired. This sud-

den death is indeed a sad experience for the family, but they are comforted with the eternal hope in the promises of Christ. Funeral services, Jan. Moses Hoover and S F Coffman Text. 1 Pet. 1:23, 24. Burial at South Cayuga.

Moyer,—Susanna Moyer, beloved wife of the late Bro. Jacob Moyer, died at the residence of her sen. Norman Moyer, in Clinton Twp., Lincoln Co., Ont., Jan. 16, 1907; aged 80 Y., 5 M. Slater Moyer had been quite well until afflicted with pneumonia after a few days of illness she peacefully fell asleep in Jesus. May the comfort of her sal vation be with her beloved family. She was buried in the cemetery at Jordan Station, where many friends and relatives met in honor of one whom they respected and loved. Services by S. F. Coffman and Pre. Kleffer. Texts, Ex. 36:35 and Heb.

Cioholtzer.-Only child of David and Mary Oloholtzer of Martindale, Pa., passed quietly to his rest, on Jan 13, 1907. Funeral services conducted hy Menno Zimmerman and Jonas Martin, from Joh 1:21. Buried at the Mennonite meeting house. It seems very sad for the dear parents to part so soon with their only child, but what a blessed hope to know that it is now safe in the arms of Jesus.

Herner,-On Jsn. 13, 1907, near Carstairs, Alta., saac Herner, aged 69 V. 5 M. 11 D. Death came isaac Herner, aged 69 Y., 5 M., 11 D. Death came very suddenly on Sunday morning before the fam-ily had risen. Sister Herner heard a groan and asked him, "What is the matter?" He repiled, "Oh, such a pain!" and was gone. She arose to get a light, but life had fied. The funeral took place on Tuesday sfternoon from the home to West Zion cemetery. He leaves a widow, three daughters and two sons. Services were conducted Pre. Isrsel R. Shantz. Text, Rev. essed are the dead that die in the Lord.

Wiser.—On the 7th of Jan., 1907, in Elkhart, Ind., of consumption, Nora Bertha Wiser, daughter of David and — Wiser; aged 20 Y., 3 M., 7 D. She had been suffering for some months from the disease which finslly ended her life, but was cheerful and contented to the time that the Lord called her home. She never complained, never spoke unlifindly of any one and seemed to realize that she must soon leave her parents, brothers and sisters for the world heyond. One day when her mother knelt by ber hedside and rubbed her hands, she said, "Nora, what do you think about while you are lying here on your bed?" "Oh," she replied, "I pray to Jesus to wash my sins away." The last day she lived she seemed very weak and spent the day in bed. In the evening, when her mother asked her if she would not like to get up or a little while, she said she thought she would She had been especially bright in her mind and cheerful during the day and arose out of bed with-out assistance and her breathing seemed so light and easy that she really appeared to be better; but suddenly she became faint fell back into be mother's arms and was quickly laid on the bed, where with a few gasps for breath she was gone. She was born at Spruce Creek, Huntinguon Pa. She lesves to mourn her early death a sor-rowing father, mother, two sisters and five broth-ers. The Lord comfort the sorrowing hearts.

#### MENNONITE ORPHANS' HOME. Report for January, 1907.

J. S. Shoemaker, Freeport, Ill., \$5; Nellie Scott, J. S. Shordinker, Freebort, III., \$5; Nellie Scott, Lima, O., 410; S. S. Meeting, Concord, Tenn., \$6.63; S. S. Union, W. Liberty, O., \$15.75; Chil-dren's Meeting, S. S. Union, W. Liberty, O., 85c; Bible Conf., W. Liberty, O., \$11.55; A. Troyer, W. Liberty, O., \$1; Solomon Good, Spring City, Pa., Liberty, O., \$1: Solomon Good, Spring City, Pa., \$5: Two Sisters, Metamore, Ill., \$20; E. Miranda, Lippincott, O., \$2: Mrs. Abm. Huber, Littiz, Pa., \$1: H. W. Miller, Wellman, Iowa, \$1: rent, \$4: Compared to the control of the cont O., \$7.75; Anna Mellinger, Columbiana, O., \$2.75; Herald of Truth Fund, Elkhart, Ind., \$1; B. Flishk, Bell-fontaine, O., \$8; Henry M. Sensenig, New Holland, Pa., \$1; Joseph Bechtel, \$10. Total,

Donations were received from Allen Rickert, Donations were received from Allen Rickert, Howard Clark, H. A. Metzler, Victor Moyer, Co-lumbiana, O.; 201 Hiosser, N. Lima, O.; Mrs. Jac. Culp, Mrs. S. E. Felcht, Calla, O.; Abram Huber, Littiz, Pa. (box clothing); G. J. Yoder, Meridian, deba, (10 al., hence); J. F. Kenegy, Mayr Bon-trager, Urbana, O.; Euseba, Katie and Lydia Yoder, East Liberty, O.; Sisters Schrock and Hilty, Nampa, Idaho; Menno Yoder, A. Y. Hartzier, Dr. Leonsrd, Sisters' Sewing Circle (Logan), John Zook, Urlel Yoder, E. B. Stoltzfus, Robert Forsythe, W. Liberty, O.

Number of children in the Home, 46.

Gratefully acknowledged, West Linerty, O. A. METZLER Sunt

# ATLAS AT A BARGAIN

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# HERALDOFTRUTH

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

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ELKHART, IND., THURSDAY, FEBRUARY 14, 1907.

NOTICE .- All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUB-I ISHING CO., ELKHART, IND.

#### EDITORIAL NOTES.

J. S. Shoemaker commenced a series of meetings at the Madison Union Chapel, west of Wakarusa, ind., on Feb. 11. The Lord bless the work to the salvation of many souis.

Following the announcement in our German weekly, the "Rundschau," that offerings would be received and forwarded for the relief of our amine-stricken brethren in that part of Russia where the crops failed last year, over \$225 bas been received to date and forwarded.

We take pleasure in acknowledging the receipt of s lot of rare old German hooks, as an addition to our Antiquarian Library, from Bro. Banks S. Winey, of Richfield, Pa. Please accept our hest thanks. We shail he glad to receive similar contributions from others to our aiready valuable coi-

One of our well-known ministering brethren in the West gives us a practical expression of bis appreciation of the Herald of Truth hy paying his subscription until December, 1910. Expressions of this sort are not only practical, but they go to show a sincere co-operation, which always makes the work lighter.

The meetings at the Yellow Creek M. H., Elkhart Co., Ind., followed by the Bible Conference, closed on the 10th with fifteen confessions. The brethren M. S. Steluer and Daniel Kauffman conducted the conference. The meetings conducted by Bro. J. E. Hartzier at Wakarusa, Ind., also closed on the 10th, with forty-six confessions. God

The Bible Study which has been conducted for the past month at the Berlin (Ont.) M. H. hy the brethren L. J. Burkholder of Markham, Ont., and S. F. Coffman of Vineland, Ont., closed Friday evening, Feb. 8. The term was one of unabated interest, and the classes did good work. We hope to have a fuller report, as no doubt many will want to know the nature and scope of such a

Old People,-A sister in Lancaster Co., Pa., has just renewed ber Herald for another year, because it is such a comfort to get the news from the churches and the encouraging admonitions conained in its columns. Her son, in the letter he wrote for bis aged mother, says: "She reads the Herald of Truth regularly, though she will be ninety-one years old next montb." The Lord hiess the aged sister.

New Meeting-house in Lititz, Pa .- The brethren in the vicinity of Lititz have huilt for themselves new meeting-house during the past summer, which was opened for public worship on the 3d of February. The building is located at the corner of South Front and Water streets, is built of brick, 50x80 feet, heated by a furnace and lighted with

electricity. It has a seating capacity of 1,000 persons. Services were held in the afternoon and evening. The brethren Isaac Eby and John Weaver conducted the afternoon services, while Bro. Ahrabam Herr of New Danville preached in the evening. May God bless the congregation.

Bro. Harvey Friesner of Vistula, Ind., who bas been taking subscriptions for the Herald of Trutb and Words of Cheer, and also selling books for the Publishing House at Elkhart, expects about the 18th of this month to take a trip to Alien Co., Obio, and also to Fairfield and possibly some other localities in Ohio, and will during his trip take subscriptions for the above mentioned papers, and also sell books for the company, as he meets with the people on his trip. Any one desiring to suhscribe for any of our papers or renew their suhscriptions for them, or any one desiring to order a Bible or a book of any kind, will have the opportunity to do so. Ail husiness of this kind entrusted to Bro. Friesner will receive prompt and Mennonite Puhlisbing Co. careful attention.

While the daily papers just now have little to say of the condition of affairs in Russia, letters from there continue to report the doings of those who are actuated to deeds of evil by the general unrest and the example of rioters in larger cities. At first the Mennonites were hut very seldom molested, hut the vagabonds, malcontents and criminals are now showing but little discrimination in their choice of victims. At Halhstadt a hrother's house was entered by five robhers while the brother, A. Willms, was away, and with knives and revolvers threatened the household with death if they resisted or made an outcry. They ransacked the house and made off with all the money they could find. In Schoenau, a few days before (Jan. 5), Bro. Jac. Thiessen's store was entered by five armed and masked men who held up the clerks and customers, obtaining about 200 rouhles. One of the customers, when the command came to "hold up your hands," happened to have his hands in his pockets, and grasping his cash, a very considerable amount, he held it in his uplifted hands unnoticed by the robhers.

A letter from Herhert, Saskatchewan, states that among the last settlers in that district some did not gather a large harvest last year and that, in consequence of the unusually severe winter some are in actual want for the necessities of life. The situation is somewhat relieved among those who live near the railway, as they find ready employment at good wages shoveling snow, some having earned as high as \$100 at that work this winter. Those who moved in early enough to get their crops out in the spring and to properly prepare their hulldings and secure fuel for the winter are generously belping the later arrivals, but with the snow from two to ten feet deep, bauling fuel is very difficult in some places. At Saskatoon, Sask., the Canadian Northwest Mounted Police have been sent out with three large sledioads of provisions to the Eagle Lake district to supply the settlers there who bave run out of provisions and are in dire want. The government has offered the Canadian Northern Railway locomotives and rolling stock from the government railroad to enable the company to move coal and provisions more expeditiously during the season of severe weather. Pre. Savatsky of the Mennonite Cong.

near Herbert reports that but few trains are moving, and that with great difficulty. As soon as the weather moderates the conditions will naturally

Leaving for Home.-American Mennonite Mission, Dhamtari, C. P., India, Jan. 17, 1907,-Editors Herald of Truth. Dear Brethren:-Greeting in Jesus' name. I was just looking through the calendar to see how many numbers of the paper I might get at Naples if sent to me there. I leave Dhamtari Feb. 11, D. V.; Bomhay, Feb. 15. So I will likely get the Jan. 17 number of the Herald the day I leave here. Mall can be sent from America up to ahout Feb. 18 and reach me at Naples, where I am due March 4. So I could get four numbers there. .The numbers would be Jan. 24, 31, Feb. 7 and Feh. 14. You may know I will be very glad for all news from the bomeland on my ionely voysge and if you will kindly send me these copies, in care of Thos. Cook & Son, S. S. "Ruhatinno," Naples, Italy, and also the "Words of Cheer," if not too much luconvenience, I shall be very grsteful indeed. We saved all our Heralds and have nearly every copy since the first of 1900. Since they are too many to take with me to America, I have cut out all the India news, which will make a very interesting scrap-book and history of the mission work bere, and also the pieces of poetry and other articles I wanted to keep. The "Words of Cheer I have kept for about two and a half years and am baving them bound to keep for the children.

Sister Esther Lapp is at Balodhgahan this week, esting and trying to get over the fever. Bro. Kaufman and Bro. Mahion Lapp are out in the villages for a few days. The rest of us are well as usual and busy. Pray for us, the work and for me and my little ones that we may have a safe journey across the waters. Yours in Jesus' name,

MARY BURKHARD.

A noted and popular preacher, who during the last year was called to his reward, in addressing a large audience said in substance: "I am a clean, virtuous man, and if you see anything unclean on me you may know that I received it from the crowd I am with." How beautifully this expression harmonizes with the characteristics of the carnal mind! The spirit of the gospel has a different tone. Even the proud, perverse and unyielding Saul, when he saw the regard and respect which David manifested toward him (who was the Lord's anointed) in the cave, said, "Thou art more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil." David himself in later years, when he had grievously sinned against God, took meekly the reproof of the prophet and confessed bis sin in the deepest distress of mind, saying, "I acknowledge my trans gression, and my sin is ever hefore me. Against thee only have I sinned and done this evil in thy sight." The prodigal son came home to his father and said, "I bave sinned against heaven and in thy sight and am no more worthy to be called thy son; make me as one of thy hired servants."

The tendency of the natural, carnal mind is ever to lift up, justify and glorify self, and when a wrong is done, a mistake made or a sin committed the "other" man, at all hazards, must have done it and he must bear the blame and suffer consequences. This, however, is doing despite to the word of God and "heaping up for ourselves wrath against the day of wrath." This is that wisdom of which the apostle speaks, which is not from above, but is earthly, sensual, devilish. The law of Moses demands that we should be both just and mercifui and do toward others as we would that they should do to us, and that we should love our neighbor as ourseives. The psaimist speaks of the man (Psa. 15:4) in whose eyes a vije person is contemned, who honoreth them that fear the Lord, who "sweareth to his own hurt and changeth not. The apostle tells us that we should in honor pre fer one another, and each hold the other better than himself, and then Jesus gives us that biessed command that could only be conceived by and emanate from divinity himself. "Love your ene mies; biess them that curse you; do good to them that hate you, and pray for them which despite fully use you and persecute you, that ye may be the children of your Father which is in heaven. For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust. For if ve love them which love you, what reward have ye? Do not even the publicans (the worst class of people) the same? Or if ye salute your brothren only what do ve more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." And again the Savior says, "When ye shall have done all those things which are commanded you say. We are unprofitable servants; we have done that which was our duty to do." These are grand lessons which many of us are jearning in a lifetime, and then must confess that we have journed them very imperfectly, and those of us who think we know them fully are often like the man of whom the apostle says (2 Pet. 1:9) "He that lacketh these things is blind and cannot see afar off." "Be not deceived for whatsoever a man soweth, that shail he also rean."-F.

#### PERSONAL MENTION.

Bro A D. Wenger of Miliersville, Pa., conducted a service at the Graybiil M. H. on Sunday evening, Feb. 3.

Bro. M. J. Yoder, deacon of the Emma (Ind.) Cong., paid us a pleasant visit on the 5th inst. We are always pleased to have our brethren call.

Bro. Noah E. Yoder and wife, accompanied by Pre. Elias Yoder of Somerset Co., Pa., left two weeks ago on a trip to Norfolk Co., Va., where they expect to spend some time with the brother hood in that vicinity.

Bro J K Biyler of the Holdeman congregation in Elkhart Co., Ind., commenced a series of meetings with the congregation in Eikhart on Sunday, Feb. 10. May the Lord add his blessing to the saivation of many souis.

Bro. J. C. Hershberger, deacon of the Clinton Brick Cong. near Goshen, Ind., spent several days in Elkhart last week visiting relatives and friends We enjoyed a very pieasant half day's visit with our brother. Come again.

Bro. Daniel Thomas of Middlebury, Ind., and Bro. Lewls Jutzi of Arthur, Ili., paid the Publishing House a visit during the past week and secured a lot of books, among which were a number of Ernsthafte Christenpflicht, etc.

Bish, J. S. Hirschler of Hillsboro, Kansas, who has for some time been afflicted with stomach trouble, has recently suffered a severe attack from which he is confined to his bed. At latest accounts, however, he was slightly improving.

Bro. Samuel Detweiler of Logan Co., Ohlo. has sold out his interests in that place and is moving to Kansas. He spent a few days with relatives in Goshen during last week and the week before, and left with his family for Kansas on the 5th of this month. We wish him God's blessing in his new home

Bro. Joseph Bontrager of Middlebury, Ind., is a pioneer in the Amish Mennonite congregation of that vicinity. He is now in his ninety-sixth year. The Lord give him spiritual strength, brighter

#### HERALD OF TRU.'H.

visions of the beautiful land beyond and a closer walk with God, as physical strength declines and earthly scenes fade from sight.

Bro. A. Metzler, of the Orphans' Home at Wes Liberty, Ohio, went to Goshen, Ind., on the 6th to get two little children for the Home. With this addition there is now a total of forty-eight children in the Home. Bro. Metzier reports al well, although the measles have been all around them. We hope the maiady wili pass by Bro Metzler's numerous "family."

Rudolph Koradi, of the well-known firm of Schooler & Koredi of Philadeinhia bookseliers and publishers, died on the 12th of Jan., 1907, at the advanced age of eighty-three years. The business of this firm consisted largely in the sale of religious books, Bibles, etc., and through these the firm has been well known to many of our readers for many years. Friend Koradl was a citizen of this country for fifty years and at the time of his death was sole proprietor of the business

> For the Herald of Truth. PRECIOUS PROMISES.

By Annie Brubaker.

As we read in the word of God we find many precious promises to his children. When we turn to the book of Revelations we find at least eight wonderful promises to the falthful ones who love and serve God in sincerity and truth. These promises are truly uplifting and encouraging to every Christian to press forward in the way of life.

In the first one of these promises, given in Rev. 2:7, we have these words, "To him that over cometh, wiil I give to eat of the tree of life, which is in the midst of the paradise of God." The thought that through Christ we shall be permitted to take and eat of the fruit of the tree of life, is a very blessed and precious promise to the child

The second promise given us in this connection is found in Rev. 2:12. "He that overcometh shall not be hurt of the second death." Christ tasted death for every man, and inasmuch as he has borne our sins and carried our sorrows, and become the propitiation for our sins, we have in him the hope and the promise that though we die we yet shall live. Oh, blessed promise indeed,

The third promise, given in Rev. 2:17, reads as follows: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth If we overcome. God will feed us with the bread of life, of which the world knoweth not,

The fourth promise (Rev. 2:26) is, "He that vercometh and keepeth my works unto the end, to him will I give nower over the nations." It is only the man who is able to govern himself and rule his own spirit that God can trust with authority and power. God has placed us here on probation that we may be trained, purified and fitted for the Master's service; and as in the regeneration the disciples had the promise that they should slt on twelve thrones, judging the twelve tribes of Israel, and as the meek shall inherit the earth, and we, as the saints of God, shall be made kings and priests to God, there will certainly be a time and a piace when and where this wonderful promise will also have its fulfilment.

Fifth.-"He that overcometh, the same shall be ciothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before the angels' (Rev. 2:6). Is not this also a blessed thought that He our divine Master, will present us to his Father, when we are clothed in white raiment, without spot or wrinkle or any such thing, and that we will not be strangers in the biessed mangiong shove

Sixth.-"Him that overcometh will I make a niliar in the temple of my God, and he shall go in and out, and I will write upon him the name of my God, and the name of the city of my God.

which is the new Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name" (Rev. 3:12). Oh, that we would but consider these beautiful, precious words! No more backsilding, but to be forever with the Klng, and he will put his name upon us. Biessed thought!

Seventh.-"To him that overcometh will I gran to slt with me in my throne, even as I have over come and am set down with my Father in his throne" (Rev. 3:21). Is not this verse sufficien to break a heart of stone? To think that the Lord gives us a promise like this! That we shall be permitted to sit with him in glory-to reign for ever. Ah! truly he went to prepare a place for us and he will come again and receive us to him self that where he is we shall be also. Who can fathom the love of God to man? All we need to do is to come and accept of him his proffered mercy Is not this worth the self-denial, the conflict, the striving for a crown that fadeth not away?

Eighth -This promise we find in Rev. 21:7, and this seems the best and grandest of all. "He that overcometh shaii inherit all things, and I wili be his God, and he shall be my son." My dear friends, what an inheritance is here promised to us! This is indeed a high calling of God, by which we are called away from sin and unright eousness into the inheritance of eternal life through our Lord Jesus Christ. Let us then go on to overcome and obtain the victory, pressing forward toward the prize of the great victory over sin and death.

Dear reader, as we read and study the word of God we see that these are not by any means all the promises that God has given us, and it is in deed difficuit to tell which of these promises are the most precious. They are all good; they are all beautiful precious and encouraging, and aside from these, it seems to me that the promise given by our Saylor in Matt. 11:28-30 is one of the best and sweetest in the entire Word. This blessed Invitation of our Savior to perishing sinners is beautiful and grand beyond conception, when he says: "Come unto me, ail ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meel and lowly in heart, and ye shall find rest unto your souis: for my yoke is easy and my burden light."

I wish we could ail consider this promise; each one for ourselves. Jesus is the great burdenbearer, who bore our griefs and carried our sorrows. It makes me trembie when I think of all he has done for us. Many could truthfully say:

> "I heard the voice of Jesus say: Come unto me and rest.

Lay down, thou weary one, lay down Thy head upon my breast. I came to Jesus as I was.

Weary and worn and sad; found in him a resting pla And he has made me glad

> For the Herald of Truth COME

By a Brother.

"Come, ye sinners, poor and needy Weak and wounded, sick and sore; Jesus ready stands to save you,

This is a simple invitation, a simple pleading for the sinner, and all that God asks of us is that we come and accept the offers of mercy held out to us, and submit ourselves to Jesus Christ and his word, and follow him in his footsteps. What do we understand by the word, "Come"? When God says, "Come," he means that we shall turn away from sin and come to him, repent of our sins an be converted, accepted, regenerated and brough into fellowship with God through faith in the Lord Jesus Christ, and become his obedient followers in

The apostle tells us (Eph. 5:1) to be followers of God as dear children and walk in love, and Paul tells us that his servants we are to whom

we yield ourselves to obey, and Jesus says, "Ye are my disciples if ye do whatsoever I command you." The practical part of this whole matter ow concentrates itself upon this one question: To what degree or to what extent do we, as those who have professed the name of Jesus and claim to have experienced this change of heart and have passed from death unto life, and been made new reatures in Christ Jesus-to what extent do we fuifii these requirements of Christ and his aposties? How closely are we following in the footsteps of our dear Savior? How do we keep and obey his holy commandments? How near do we get to loving him with all the heart, with all the soui, with all the strength and with all the mind? How much are we concerned about the fact that we do not walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful, or that we do not in some way or other deny Christ and put him and our profession to an open shame?

When God in his infinite wisdom had determined, on account of the great wickedness of the human race, to destroy the human family by the flood, he commanded his servant Noah to bulld a great ark, and when Noah had completed the great ship God sald to him, "Come, thou and all thy house, into the ark," and Noah and all his household were obedient to the divine command, and all cattle and beasts of the field and creeping things and fowis of the air were made by the power of God to show the same obedience and submissively went into the ark as God designed they should, and all were preserved, while all who remained outside were destroyed. This event in the history of God's people is a lesson of instruction to us and to all the world, in all the ages of time, and the question comes home to us to-day: Have we entered and are we safe inside of the spiritual ark, where the floodgates of death and hell can never reach us, and where we are feast ing our souls on the heavenly manna which Jesus brought us from above?

To those who are still out of Christ may I say: God has revealed himself to us as a God of infinite goodness and mercy; he has declared that he has no pleasure in the death of the sinner, hut desires that all should come to repentance and live. Jesus says, "Come unto me all ye that iabor and are heavy laden, and I will give you est: take my yoke upon you and learn of me, for l am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light.'

The prophet Isaiah also says to his own rebellious and gainsaying people, "Come now, let us reason together, saith the Lord; though your sins be as scariet, they shall be as white as snow; though they be red like crimson, they shall be as wooi." "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And whose ever will, let him take of the water of life freely," without money and without price.

> For the Herald of Truth. ETERNITY.

By Emma Shepp

Dear Reader of the Herald of Truth:-As one who values and loves your precious soul, I earnestly desire to impress upon your mind the solemn fact that, whether you realize It or not, you are traveling with speedy steps toward eternity Every moment you live, every step you take brings you nearer to eternity. Time with Its per shing trifles and follies wili soon pass away, and eternity, solemn and real, will begin. Were you called to enter eternity now, would you be prepared to go to that beantiful world of joy and peace which God has prepared for those who love hlm, to sing forever the praises of the Lamb of God, which was slain for the sins of the world and who has redeemed us with his own precious blood, shed on Calvary? Or would you have to pass down into the darkness and woe prepared

HERALD OF TRUTH.

for those who reject Christ and dive and die in their sins?

Here lies the momentous choice. Life and death stand before you and you can make your choicebut be sure and make the wise choice-choose life and not death. Choose the home of glory and not the home of suffering and eternal banishment from God. Your soul is of infinite value; you will be either saved or lost. This is a question you must decide and answer for yourself. Take it in prayer to God and ask him for grace and strength to make the wise choice: "As for me and my house, we will serve the Lord." Take up the question and ask yourself, "If I were to enter eternity now, where would I spend it?" The Word says: "Except a man be born again he cannot see the kingdom of God."

"O ye young, ye gay, ye proud! You must die and wear the shroud; Time will rob you of your bloom, Death will drag you to the tomb; Then you will cry and want to be Happy in Eternity.

"Will you go to heaven or heii? One you must, and there to dwell Christ will come, and quickly, too.
I must meet him, so must you.
Then you will cry and want to be Happy in eternity.

For the Herald of Truth. JESUS RIDING INTO JERUSALEM.

By E. H. Wideman.

Jesus had never allowed the people to treat him as a king. He had always said, "My kingdom is not of this world." He had come to the earth to save sinners, and not to be a king in Jerusaiem. Before he came to the earth he was king in heaven, and that was so much better than being a king on the earth. And aithough he would not come to this earth to be a king, yet he loved us so well that he came to suffer and die for us. But now the time had come when his work here was nearly done and he was ready to die for the sins of the world. And as he came up to Jerusaiem to observe his last Passover, he allowed his disciples and those who joined them, to treat him as if he were a king coming to take the throne of Israei.

Although Jesus had always refused worldiy honor he now wanted the attention of the people drawn to him in every way possible. Salvation depended upon his death; and the better he was known now the more would his death and resur ection be known. This would make people study the Scriptures to see if this was the Messiah. So the people took off their outer garments and spread them in the way and cut down the branches of the beautiful paims and waved them as the tokens of victory and thousands joined in shouling, "Hosanna to the Son of David."

Mayton, Alta.

For the Herald of Truth. THE SANITARIUM AT LA JUNTA.

I arrived at La Junta, Colo., Oct. 11, in company with my wife and daughter Anna, for the health of the latter, who is afflicted with bronchiai trouble. I stayed there only two weeks myself, but left wife and daughter there and arrived at home Oct. 27th.

Since at home I am asked queer questions in regard to the place and my people, by letter and otherwise, such as the following: Are they kept free by the sanitarium? Is the sanitarium fin ished? Do they have to live in tents? Do they treat the afflicted there by mineral baths? etc. Now, editor, if you will allow me space I will try and give my humble opinion in regard to and what I know about this matter, not so much to relieve myself of answering these queries, as for the benefit of suffering and health-seeking mankind and to promote an interest in the building of a sanltarium.

As yet there is no sanitarium at La Junta that I am aware of, but the people there feel the press-

ing need of one more than they do at other places, or the following reasons: The medical profession has learned that in order to cure tuberculosis of the iungs and other pulmonary and bronchial troubles they greatly need pure air, sunshine, a dry atmosphere and change of climate. These conditions are more perfect in the higher altitude of New Mexico, Arizona and southern Colorado than they are in the low altitude of the Mississippi Valley; therefore many persons afflicted with the above troubies are sent southwest and west by their physicians for their health, some coming back cured, others are benefited and stay for their health's sake, others who waited too long were returned in a casket or come home to die.

The accommodation to these invalids in the West and Southwest without a sanitarium is only a makeshift and at best is very imperfect and costly. The people at and about La Junta greatly feel the necessity of such an institution at this place. Consequently the Mennonites have put on foot a plan and are now accepting donations and free-will offerings for the construction of a building for this purpose. They have already bought a farm of 160 acres, four miles from town, 4,000 feet above sea level, all under irrigation from the Arkansas river, excepting twenty acres, which form a hiii, upon which the sanitarium is to be built. They have already built a house for the superintendent and his family to live in and have sunk a deep well for artesian water, but are lacking funds for the main building.

This institution is to be open for all classes of people, but is to remain under Mennonite supervision and influence. it is not to be a moneymaking affair, nor is it to be free for everybody, but only such invalids as are unable to pay will be admitted; others will be admitted at as low rates as possible. Should there be any gain over and above expenses it is to go for mission purposes. It will, however, be the aim to make the institution seif-sustaining as near as possible; to this end the farm will be utilized to give work to such inmates as may be able to do some physical labor, for their health, and at the same time enjoy the fresh air and sunshine of outdoor life.

They have no mineral springs at this place that 1 know of, and are not thought important for the cure of puimonary troubles. My folks are rooming; that is, they have rented two rooms in the south portion of town, which are furnished with light and heat only; they furnish the rest and board themselves; pay \$12.00 per month rent. Widow Mary Swartzendruber started for La Junta yesterday; she will then stay with daughter Anna. Wife will come home probably next week.

Anybody wishing to send contributions is cordially invited to send the same to the treasurer, D. S. Brunk, 718 Santa Fe Ave., La Junta, Colo., by whom It will be gratefully received.

Will add in conclusion that so far as I can see there are no seifish motives connected with this institution and it is worthy of our hearty support. "God joveth a cheerful giver." J. F. SWARTZENDRUBER.

Kalona, Ia., Nov. 20.

Grant us O Lord, the grace to bear The liftle pricking thorn;
The lists word that seems unfair;
The twang of truths well worn; The jest which makes our weakness plain, The darling pian o'erturned;
The careless touch upon our pain;
The slight we have not earned: The rasp of care, dear Lord, to-day, Lest all these fretting things Take needless grief, O give, we pray The heart that trusts and sings.

The hardest of all ordeals for an honest man is to stand at the bar of his own conscience. He knows more than the keenest counsel, the most vindictive enemy could urge for a verdict of guitty.

We do not have to understand life or settle its abstract problems, before living rightly. To do our best and leave the rest, is ail that is asked of us. When we do this faith comes with the years.

FOREIGN MISSION.

India. — American Mennonite Mission, Dhamtari, C. P., India.

#### HOME MISSIONS.

Chicago.-Home Mission, 115 W. 18th Street, Chl-

Cnicago.—Home Mission, 116 W. 18th Street, Cnicago.—Ill.
Chicago. — Mennonite Gospel Mission, Emerald
Ave. and 26th Street, Chicago, Ill.
Welsh Mountain.—Welsh Mountain Industrial Mis-

Weish Mountain.—Weish Mountain Industrial Mis-sion, New Holland, Pa., R. F. D. No. 4. Philadelphia.—Mennonite Home Mission, Cor. Am-her and Dauphin Streets, Philadelphis, Pa. Ft. Wayne.—1208 St. Mary's Ave., Ft. Wayne, Ind. \_462 Rockland Street, Lancaster, Pa. Canton.-Mission Home, 1934 East Eighth Street

Canton, Ohio, Kansas City.—701 Pacific St., Kansas City, Kan

Evangelist Jacob Quiring has recently been iaboring with different congregations in the neighborhood of Hillsboro, Kan. He labored for four days with the Bruderthal congregation and five days in Hillsboro, and also held meetings in a number of other Mennonite congregations in the vicinity. He is an earnest and successful worker in the Lord's vineyard.

Bro. John E. Hartzler has been holding continued meetings in the Holdeman congregation near Wakarusa, ind., since Feb. 4. These meetings have made a deep impression upon the people of the surrounding country; they are well attended and from latest reports we learn that there have been already twenty-five confessions. May many more be brought to the light and confess the dear Sevier

From Oregon we learn that the hrethren there are considering the advisability of opening a mission in Portland, and a committee of seven breth ren went to that city early in January to look for a location. We hope they may succeed in their purpose and establish an active and prosperous

The Mennonite Sunday school in the vicinity of Albany, Oregon, was reorganized on the 30th of Dec. 1906. The school during the last year had an average attendance of eighty. The hrethren in Oregon seem to he earnest and zealous in the Lord's work and we trust the brethren there will not forget from time to time to report progress for the Tidings Department of the Herald. God bless all our workers.

From the Fork's Congregation, Elkhart Co., Ind. -Bro. Jonathan Kurtz of the Hawpatch church, Lagrange Co., Ind., conducted the services at the Fork's meeting-house on Sunday, Feb. 3, 1907, at which time one young brother was received into thurch fellowship from another denomination. May the Lord biess the work at this place.

. . .

Mennonite Home Mission, Philadelphia, Pa., Feb. 7, 1907.—Dear Herald Readers:—"God is faithful." He has been mindful of the work, supplying us in his own way by freewill offerings for nineteen months, so that we did not need to call on the Board for money.

The Line Lexington Sunday school kindly remembered the work by sending \$33.50. We helieve a prayer goes with each offering, which is encouraging to us. We are glad that "God is not unrighteous to forget your work and dahor of love"

The food and elothing which was sent in from different parts of the country were a great bless ing to many familles. We often wish those who give could see how these needy ones appreciate the help they thus receive.

The meetings are well attended and the Interest is good. We are glad to have preaching every

Sunday and believe God's word will not return unto him void.

On Jan. 30 we attended the Quarterly Mission Meeting at Kinzer's. Lancaster county, where we met Bro. Friesens, who, with his mother and stepfather and Bro Wali of Minnesota, Bro, Amstuta and wife of Rittman, Ohio, and Bro. A. Metzier of West Liberty, Ohio, accompanied us to the Mission in Philadeiphia, where we had an impres alve service

Early on the 31st Bro. Metzier left with his precious charge of three dear litie boys for the Orphans' Home. Many hearts were touched and prayers ascended in behalf of him and his noble work.

A few hours later the missionary party left for New York, accompanied by the brethren M. S. Steiner and John H Mellinger. "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."

We feel to say, as often before, "Blessed be the Lord, who daily loadeth us with benefits." Pray for definite work at this place. Happy in His serv-THE SISTERS.

Minier, III., Feb. 7, 1907.-John F. Funk. Dear Brother:-Greeting. I send you enclosed one dollar to renew my hushand's subscription to the Herald of Truth. I have read the Herald for many years and would not like to do without it. My prayer is that God will continue to help you to keep the paper all that its name implies.

Bro. D. D. Miller of Middlebury, Ind., iabored with the congregation near Hopedale, Ili., coming here Feb. 2 and remaining until the evening of the 5th. May the good seed sown during that time have fallen into good ground and hring much fruit. Two souls became willing to follow Christ. Unto God who giveth the increase he all the giory. COR

Farmersville, Pa., Feb. 4, 1907.-Beloved in the Lord:-Greeting in Jesus' name. "Through the tender mercy of our God the Daysnring from on high hath visited us to give light to them that slt in darkness and in the shadow of death and to guide our feet into the way of peace" (Luke 1:78, 79 We held counsel meeting both at Metzler's and Groffsdale on account of the continued meetings to be held in Ephrata, and it passed off fairly weil, with a desire to hold the continued meeting in Ephrata without further counsel. The Lord willing, they hegin on Feb. 7 and will be in charge of Bro A D. Wenger. Continue to pray for us that we may hold out steadfast and that thousands may he led to cry for mercy and find sweet peace, the gift of God's love. "As by one man's disobedience many were made sinners, so hy the ohedience of One shall many he made righteous" (Rom. 5:19). We then as workers together with Him, let us stand by our ministering brethren and lend a heining hand to the unbuilding of God's kingdom. "Jesus Christ, that great shepherd of the sheep, through the blood of the everiasting covenant, make you perfect in every good work to do his will and work in you that which is wellpleasing in his sight, through Jesus Christ, to whom he glory for ever and ever. Amen (Heb. 13:20, 21). Let us all read praverfully and with spiritual understanding 2 Cor. 6.

The following ministers preached to us during January: Beni Wenyer at Metzler's, from Matt. 7:12, 13; at Groffsdale, Eph. 2:19-22; Samuel Wit mer of Weaverland, Heh, 4:1-3; J. D. Wert, Hear ing Va., Neh. 6:2, 3. At this last meeting Dea. Beni, Hess of Lincoln was also present. Come again, brethren and sisters. Our Sunday school at Groffsdale was also reorganized and the old officers were reelected. God hless us all.

LIZZIE M. WENGER.

Miliersville, Pa., Jan. 29, 1907.-Bro. Noah I Mack of New Holland, Pa., is at present conducting meetings at Miliersville, and Bro. S. G. Shetier is engaged at the same time at the Brick church near Willow Street. At each of these piaces there have been some confessions. The Lord be praised.

Newton, Kan., Feb. 4, 1907.-Dear Brethren Greeting. We expect to start for Normanna, Tex., in the morning (Feh. 5). Piease change my address on the Herald of Truth from Newton, Kan. to Normanna, Texas, Box 36, \* \* \* I am very busy and write this in haste. May God richly bless you and yours Fraternally yours.

I M R WEAVER

White Cloud, Mich., Feb. 4, 1907.-Dear Breth ren:-Greeting in Jesus' name. Health in this vicinity is fair. Bro. Isaac Weaver, of the Bowne congregation, came into our midst on Feb. 1, and remained until the 4th. He delivered the gospe truth to a dying people with earnestness and power. On account of a cold wave the attendance was not as large as sometimes, but still a goodly number were present. JACOB P. MILLER.

Goodland, Ind., Feb. 4, 1907.-Dear Readers of the Herald:-A godly greeting to all the brethren and sisters in Christ Jesus. My wife has been afflicted for some time, and it is our desire that all the true children of God would remember us in their prayers, that if it is our dear heavenly Father's will she may again recover from her allment. The apostie teils us that we shall pray for one another that we may be heated. The effectua fervent prayer of the righteous availeth much D. D. AUGSPURGER. (Jos 5:16).

Wellman, Iowa, Sunday P. M., Jan. 27, 1907.-Dear Readers of the Herald:-Greeting in Jesus precious name. To-day was a fine day, hut coid. Have just returned home from church services at Upper Deer Creek M. H., at which my thought and mind were gladdened and inspired by the gospel truths proclaimed by the ministering brethren G. A. Yoder and P. P. Swartzendruher. The former, in his introductory address, preached a short missionary sermon, so to speak, and we be lieve, without his being aware of it himself and also perhaps some of the hearers who may not have given close attention. In the course of delivery, different points were explicitly set forth for all Christians to observe which we deem car be attributed and belong to the spirit of mission work in its different lines. As an illustration, it was stated that when a person is once truly converted and regenerated and has accepted fait and has become a new creature in Christ, he or she is not content with his own happy condition hut also seeks to win and hring others to the happy condition of faith in Christ, not only those who may be around and about him, but also those in foreign and heathen lands. If our condition is such that we cannot go as workers ourselves bring the glad tidings to the heathen who know not God and the Savlor, we can help those who are willing to go, and give some of the income with which God bas blessed and prospered us and has entrusted unto us as stewards. We all can do something in this line, and if not more, we co pray the Lord to send laborers in the harvest and make willing hearts to go and give.

Upper Deer Creek Sunday school, on the last Sunday in December, decided to continue the Sunday school during the winter (for the first tin in its history). The same superintendent am teachers will continue until some time later. Sunday school and church is the best piace spend Sunday by young and old, the year round for moral and religious culture.

La Junta, Colo., Feb. 9, 1907.-To the Editors and Readers of the Herald:-Greeting. We have beautiful weather, aimost like summer, with cool nights. Yesterday, the 2d, Bros Nice and family arrived from Cherokee, Kan. They also brought two of the neighbor boys with them. He expects his car here soop. He moves to Hoibrook.

On the evening of the 6th, Bro. W. S. Guengerich, wife and little girl, Bro. Reber, wife and two chlidren arrived, as well as Bro. David Eiman, who has offered his services on the sanitarium farm with Bro. Weaver. God bless the brethren for the sacrifice they are making. Also Sister Barhara E. Miller from the same place came here for her health. Bro. Menno J. Miller stopped here for a few weeks on his way over the Rocky Mountains to the Coast We are giad for all who come and trust we may be able to let our light shine in this corner and that souls may be saved. The iagrippe wave has left us and gone farther east.

I F BRIINK.

Wakarusa, Ind., Feb. 11, 1907.-Dear Herald Readers:-Greeting. Our hearts have been filled with rejolcing and our tips with praise to God for the work of salvation. The meetings held at the Hoideman M. H., west of town, closed last night. The attendance was large throughout, and last night many had to be turned away. How different with those who wish to enter the fold of Christ! "Him that cometh unto me I will in no wise cast out." Through the earnest efforts of our brother, J. E. Hartzier of East Lynne, Mo., who conducted the meetings, the wandering sheep began to come to the door of the fold and by faith found en trance. Up to Saturday night thirty-two had made a public profession, and Sunday evening fourteen more stray ones came to the door, humbly pleading for that divine shelter which is denied to none who come in faith. Hence as a direct result of these meetings forty-six souls have found peace in Jesus and the church is greatly revived. From here Bro, Hartzier goes to Mahoning Co., Ohlo, to continue his labors. May God ahundantly bless his labors there also.

Bro. J. S. Shoemaker of Freeport, Iti., begins meetings to-night at the Madison Union Chapel St. Joseph Co., Ind. This house was recently opened for public worship. May there be an ingathering of souls at that place. Brethren and sisters, iet us pray for one another, for our ministers, for those who have recently made a start ln the Christian life, and for those who have not yet accepted the way of salvation.

For the Herald of Truth INDIAN LIFE ABOUT DHAMTARI AT CLOSE RANGE.

By M. C. Lehman.

IV. A TYPICAL HIGH-CASTE FAMILY.

They ilve in Dhamtari, and are of the highest caste possible, namely Brahmin. The father's name is Bramhadeen Avasthi. His wife is considerably younger than he, and the one little daughter in the home is bright and does well in the government school. The father has another wife in another city for whose support he is partly responsible as well as another daughter at that place. He has contracted this second marriage with the consent of his first and legal wife.

Because of caste the father dare not touch the members of the sweeper or leather dealer caste. He dare eat with no one save the members of his family and then not with his daughter after her marriage. To do manuai labor he considers mean and regrets that he must teach the "sahihs" Hindl for a living. He has reached the highest goal posslble in the progress of transmigrating souls in this world

He helongs, however, to an enlightened society of Hindus called the Brahmin Samaj. These do not believe in idolatry, but in one universal God. A pantheistic view of the universe seems to them the easiest way of accounting for ultimate reality and so God to them is everything, always was and always wiii be

Women hy many such are regarded only as a necessity for the propagation of the race and noth-

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ing more. Husbands are often university graduates and their wives entirely illiterate. One Brahmin says, "Let women read? Why? Dogs and oxen do not learn to read."

The father is well educated in this case and has held responsible positions in various schools. His education is both Hindi and English. By the Dhamtarl missionaries he is familiarly known as "pundlt." He teaches the Hindi language to the missionaries, each family heing allowed a twohours' recitation daily. His salary is 20 rupees per month

His residence in Dhamtarl is rather a com modious one, comparatively speaking. It measures about eighteen hy eighteen feet and is twenty-two feet high. The roof is of ordinary materiai, grass thatch and bamhoo rafters. An upstairs where the cooking is done is a great convenlence, since those below need not be hothered with smoke which escapes through a window near the roof. The house has the extra accommodation of solid wooden doors. It is furnished much as the houses hefore described.

There are approximately one hundred Brahmins Dhamtarl. They are revered as the natural leaders in thought and conduct in Hindu society. They are all men of ability among their fellows

They are harder to win for Christianity than lower-caste Hindus, because they do not come in contact with the wrongs and abuses of Indian society so directly, and the leaving of a high caste ls harder than a lower one. Brahmins have been won in numerous instances, however, and have become noble, efficient workers. To win a Brahmin a strong hlow to the enemy of souls. Sowing the Word among them is difficult, but it has His promise for success.

Dhamtari, C. P., India, Jan. 1, 1907

For the Herald of Truth THE FIELD.

By Amanda E. Troyer.

"The field is the world" (Matt. 13:38).

One day when Jesus was going with his dis ciples through the country, he said, "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). They have been white ever since. Countiess millions have, since those words were uttered, gone to their reward without Christ. To-day there are still not less than 800,000,000 souls in heathen darkness. We want to know what this means to us. Since we are considering the field-and the field is the world-we are made to remember again the Master's last command, "Go ye unto all the world and preach the gospei to every creature." In order to make this command mean what Christ intended it should mean, we must know something about the condition of the world. Let us this moment hecome very quiet before God and ask him to allow us to look with the same divine compassion upon the fainting scattered multitudes as the Good Shepherd did when he turned to his discipies and said, "Pray ye therefore the Lord of the harvest, that he will send forth more laborers into his harvest."

Let us consider briefly some of the fields. China alone has 300,000,000 people who do not know our Lord. China is a giant now starving for the truth of God. She will have material education, she will have new ideas, machinery, railways. etc.; but far more than these does she need to come into contact with the divine personality of Jesus Christ. It is said that there are more weeping eyes, more sorrowing hearts, more empty or desolate homes in the city of Pekin than in any other city of its size in the world. Why? Because of the sin, ignorance and superstition that exist there. China holds with desperate grip to her old ancestral errors. Some harriers have been broken, but there are some not yet hroken, which are bound and huit around the heart and mind of China, and can only be broken when touched by the finger of Jesus Christ. Let me give you one

example; we have not time for any more. Every morning in the city of Pekin there may he seen an old cart drawn by an ox. On examining the contents of the cart there will he found perhaps twenty-five little hundles. These are some of the children that have been born during the night; and hecause of superstition these unfortunate lit tle ones are thrown outside of the city to he devoured by dogs, or sometimes to he burned. How cruel, how sbameful, how heart-rending such a sight would be to us! How we love the dear little ones in our homes, schools, or wherever they may he! How the fond mother who has Christ in her heart watches her little one! How she listens for its first word, how she ponders all the little simple sayings in her heart! And it might be the same in China if they knew our Savlor. The Chinese worship idois and even lower animals.

You wonder what kind of Christians they would make when converted? Let me give just one example. During the Boxer rebellion an oid woman was given the choice of giving up her faith in God or having her hand cut off. This was her reply: "You can cut off my hands, or you can cut off my head, but you cannot make me give up the faith that I have in Jesus Christ, who died for me." And they did cut off her hands, and she died for Him who gave his life for her. What those waiting millions want now is men and women who will preach and live Jesus Christ, and they would stand when the hour of martyrdom comes.

Let us next consider India. I want to present some of the elements of India's need. The two great religions are Mohammedanism and Hindulam. Idols are worshiped everywhere. We have in India a vast population, ignorant, superstitious, Immoral and godless. A little more than ten per cent. of the men and hoys in India can read and write; while only about one in every one hundred and eighty-five of the women can read and write; or, in other words, there are over 275,000,000 people in .lndla who can nelther read nor write. The density of ignorance is equalled only by the grossness of immorality, and much of it is open and unbiushing. But in the face of this lethargy and out of all this deadness God is bringing forth life. It is as the vailey of dry bones, "Behold, a shaking." India is getting her eyes open to the love of God. Souls are being brought out of the mire and the clay. A great door, and effectual, is open to the gospel in india. Souls are giad to hear the gospel stories. During the famine of 1900 and since, many thousands of children have been gathered into the orphanages. We believe that when these boys and girls leave the orphanages many of them will go forth real Christians, and will make better workers to gather in souls for the Master in India than those who go out from America. A great door is open, but there are also many adversaries. There is Mohammedanism, Hindulsm, materialism, the teaching of transmigration of souls, the caste system, child-marriage, and others that we cannot name. No sight, to us as children, is sweeter than to look into the peaceful faces of aged Christian parents who have had the stain of sin taken away and have lived pure and holy lives. In such faces we can get a giimpse of heaven. And as they increase in years and feebleness the heaven in their souls shows forth more and more. But what must it be to gaze into the faces of millions who have never known the peace and joy of God! i am especially impressed with our native sisters in India, many of whom in childhood were compelled to marry men whom they never learned to love. In many cases the husband dies while the wife is yet a child because he may have been an old man at the time of marriage, and the little child is left a wldow to be despised, rejected and abused the remainder of her life. These poor outcasts live starved lives, whose pitiful narrowness we cannot comprehend by simply hearing or reading about them. These days and years will certainly leave cruel marks upon their faces. How the love of God spread abroad in India nust cheer those with

ered hearts and lives. There is a spiritual awakening in India, it is true, but the great mass of people is still untouched. While we rejoice in the effort that is being made, and the souls that are being reached, we must not close our eyes to tne fact that India is still in darkness, and that if three millions have been reached, nearly three hundred millions still need the gospel.

in South America we have a territory of about seven million square miles with a population of about thirty-eight millions. There are only several hundred missionaries all told in South America. The first great difficulty in the evangelization of South America is the vastness of its continent. When we remember in connection with this how thinly it is settled, with so few missionaries, we may have a faint idea perhaps of how amazingly great is the task. Though there are some rallroads, they are neither many nor long, and are mostly along the coasts. Then another great difficulty is the religion and heathenism. Four-fifths of the population can neither read nor write. Those who can are mostly of Roman Catholic descent, but have abandoned all faith in God and the Bible. South America has fallen into deep degradation. In the last years hundreds of Phillipine priests have come into South America, and we are told under Brazilian authority that these priests force people who have been married by civil magistrates to consider themselves separated or unmarried until they are united in marriage in the presence of one of these priests, before they may be restored to the favor of the church or soclety. Thus immorally is being scattered broadcast where in its place should be Christianity. The Bible is always and everywhere withheld as far as possible from the majority of the people, and these priests are shown great outward respect, though hated. South America is open to the gospel of Jesus Christ. The foreign missionary will yet be needed for many years, even though the natives become good and efficient workers if properly taught.

We wish further to appeal to you for Africa, the dark continent. Africa extends to us a needy hand to-day because of the greatness of her territory and the greatness of her population, and because of the great ignorance through which she is groping her way. The population of Africa is estimated at about 200,000,000. Livingstone said that "Africa is an open sore, which must be healed." She is not healed yet. Willis Hotchkiss has said that "Africa is a great interrogation point facing North America," asking us the question, "Why have you not told us of Jesus?" Deep are the shadows of her heathen darkness which rest. as a death pall upon the great continent. Except for a few missionaries in the southern part, a few on the western coast, and a few planted here and there in various parts of Africa in the past twentyfive years, the clouds of darkness and superstition and sin have wrapped themselves about poor Africa as a winding sheet or funeral shroud, and she is now immersed in the darkness of the tomb. levery sin which the mind of the devil or the evil imagination of man can conceive is daily committed in that dark continent. instead of obeying the first commandment, "Thou shalt have no other gods before me," men worship before the horn of a goat, the claw of the lcopard, or a bug with Its legs pulled off. Instead of keeping the seventh commandment, women say, "I was glad when my husband took another wife; now I have some one to help me with my work." Instead of observing the eighth commandment, men would rather steal than work. Instead of the ninth commandment, men seem to prefer lying to telling the lruth. Does It pay to do something for Africa? Perhaps there is another Samuel Morris there.

In a certain part of Africa there are still many cannibal tribes. A missionary has said that he saw a little girl who was captured by these cannibals and was compelled to eat her own mother's flesh. Afterwards she was rescued by the missionaries. These same missionaries had the opportunity of taking these cannihals by the hand and

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pointing them to the "Lamb of God, which taketh away the sin of the world." Thirty or forty of them are believing in Jesus as their personal

There comes to us another appeal from Africa because of what the white man has done and is doing. There are now thousands of cannibal soldiers at the disposition of white Belgian officers; these are going through the country, a terror to natives and missionaries alike. Thousands of people are hiding in the forest. When they return, mothers are childless, crying and moaning because their children have perished of hunger. Slaves can be bought at from ten to fifteen doilars a piece. Some years ago a mother and son were sold and taken in opposite directions. For years the mother heard nothing of her son, but cried morning and night because she had lost him. Some years afterward she heard the story of Jesus and believed it. She heard that God's eyes are in every place, and she prayed God to restore her son. Her prayer was at last answered and she presented her son to the missionaries and to God. Such faithful hearts dwell in the black bodies of our brothers and sisters in Africa. The natives come by the hundreds to the missionaries and travel many mlies to hear about Jesus. May the Holy Spirit burn these facts into our hearts, and may we be honest before God and say, "Lord, what wouldst thou have me to do?"

(To be continued.)

For the Herald of Truth. LANCASTER (PA.) MISSION MEETING.

The quarterly meeting of the Sunday School Mission was held at Kinzer, Lancaster Co., Pa., Jan. 30, 1907. Bro. H. H. Snaveiy was chosen moderator. Scripture reading and prayer by Bish. Isaac Eby.

Bro. M. S. Steiner, Columbus Grove, Ohio, preached a sermon from Isa. 62:1, 2. Isaiah is the gospel prophet of the Old Testament Scriptures. When we want something that sets us right we go to Jeremiah; when we want an inspiration to go out and preach the gospei to the ends of the earth, we go to Isaiah. If this is not done, the reason is that God cannot use us, because we have something of our own that we hold to-a farm or something else that we hold dearer. The missionary knows what home means, but he has risen a little higher. We look into this work and see that it is the Lord's work. It is not in valn, for God's approval is upon it. About sixtyfive years ago Mennonites sent out the first missionaries. For the past fifteen years we established one station a year and four others are appealing at the present time for an existence. The work is growing; new branches are being ingrafted from time to time. In Christ's time some came for the loaves and fishes. No doubt, some have no higher motive to-day.

Bro. Isaac E. Hershey gave an address on "Our Work." Our work is a wide one. A proper object to labor with our hands is that we may have to give to the poor, or provide for our own housenoids. We may not all have great places to labor ln, but we all have our work. The work of this particular mission came about by a number of brethren believing that we as a church were not doing our duty. We can all be preachers; if not by precept, by example. Our first organization was called, "Home Mission Advocates"; but it has changed to a wider field of work. What spurred me on was the declaration that if we want to he Christians we must be Christlike. Our work is anything that will make men and women better. Bish. Isaac Eby gave his experience with this

vork. At first he considered it very prayerfully, because he had no support from the other bishops. But believing it to be in accordance with God's will, he feit it his duty to give it his support. At the first meeting there were about seventy present and it has continued to grow ever since. Quite a number have been brought into the fold through the efforts of this mission. He again tried to im

press the brethren to keep close to the gospei, else we will drift with the current of this world, and the plainer we present the Word to the people, the better we will succeed. Life insurance and secret societies belong to the world.

Bro. P. A. Friesen of Mountain Lake, Minn., was with us and told us how the Lord ied him to become a missionary. At the age of thirteen he gave his heart to the Lord, and at fourteen he had the first conviction to go to the foreign field, at which time a missionary came to Mountain Lake and addressed a number of meetings which he attended. From then on the Lord led him step by step, and now he is on his way to India to fill the vacancy caused by the death of Bro. Burkhard.

The auditors reported that the Sunday School Mission had received during the year \$808.34 and paid out \$742.89. The Welsh Mountain Mission eceived from all sources \$6,917.32 and paid out

The Welsh Mountain directors were all reappointed except Bro. George Wenger, who wished to be relieved. Bro. Amos H. Hershey takes his

The afternoon session was opened by prayer by Bro. Henry Haverstick. Bro. S. G. Shetler of Johnstown, Pa., preached a missionary sermon from Phil. 2:20, "I have no man ilke minded," Timothy cared not only for his own state, but for the state of others. He had supreme love to God, had hold of God with one hand and man with the other. Mission work must begin at home, like as Andrew who found his brother Peter, and Philip who found Nathaniel and brought them to Christ. How many of us have the love of God in our hearts that we can reach down and lift up the thief? Our missionary zeal should he such. Say not: They are bad boys; let them go. That is not the right spirit. The time to serve Christ is in our youth. Let us possess in our hearts, Christ. "A man's gift maketh room for him" (Prov. 18:16). The man who is willing to work will find the ax. We must naturally care for the state of others. The missionaries' work does not stop when they die; while this body is lying in the tomb the influence goes on.

Bro. Willis Kilheffer, East Petersburg, Pa., gave an address on "Planting and Watering." The very founder of our religion was a missionary. Begin planting in the home with the little children. We must have the love of God first of all. The most important part of our lives is not doing business, but doing the will of God. The children should be in the Sunday school every Sundaynot planting one day and puiling up the next. The right way to water is with the love of God. We should water by small doses and often, as you would a small garden plant-not a whole bucketful at a time.

Bro. John H. Moseman of Lancaster, Pa., gave an address on "The Increase." He said he had something better to offer than the increase of the gold mine. Invest your money in the life that now is and is to come. Paul planted, Apollos watered, but God gave the increase. We can limit God's power to give us the increase by being cold and indifferent thereto. More churches should be planted in the cities around us. Hindrance: Not enough watering. Every four weeks is too long to water. The plant will wither and die between the showers. Another hindrance: The ministry not preaching the Word. Preach the Word, be instant in season and out of season-not our own opinions. The inner life and the higher life without the cross is self-righteousness. God cannot work through such. The blood of Christ is what takes away our sins. Christ in you and not sin ruling over you. God wants a real humility and not a sham.

Short addresses were given by the following brethren: Pre. Jacob Wall, Mountain Lake, Minn.; Bish. J. D. Wert, Hearing, Va.; Bish. D. C. Amstutz, Rittman, Ohio; Bro. N. H. Mack, New Holland, Pa., and Bro. M. S. Steiner, Columbus Grove, Contributions, \$342.23.

HENRY HERSHEY, Sec.

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: UNITED EFFORT MARK 3: 22-26; EPH. 4: 1-13 FEB. 24, EDITED BY A. B. RUTT.

THE LESSON MOTTO.

There is one God and Father of all, is above all, and through all,

# IN YOU ALL. ILLUSTRATIONS.

Humility versus Pride. When Cyrus was making ready an expedition to go against the Greeks, he attempted to arouse the courage of his men by telling them, "Union gives strength to the humble." What leader in the Christian church has a right to give an inferior exhortation to men who claim to belong to God? Union of the prond is an impossibility.

#### Heart and Hand.

Shakespeare in writing "Henry VI." puts these words in the mouth of one of his characters: "Now join your hands, and with your hands your hearts, that no dissensions hinder government."

We must have church government, and the man who tries to do away with it makes a useless attempt. God wants both the heart and hand of man to help Him claim His own.

#### God's Decree.

Dogs delight to bark and bite; God made them so. But man was made to work with other men, and in order that we be successfui, God has decreed that we must work together.

#### Effort Lost.

In many of our school games much effort is lost because boys have not yet learned the secret of puiling together. I wonder if in our Christian work all of us have gotten out the boy-stage.

#### No Union Without Effort.

The captain of a certain large ocean steamer was very careful in wisely dividing the work among his crew. When the boat was to make its first voyage, he spent much time in discovering the different classes of men that were needed on his boat. Then he was careful in getting a sufficient number for each kind of labor. As careful as the captain had been in the selection of his crew and in wisely dividing the work, they would have met their destruction in a great storm had not the men kept their places and obeyed the captain's commands. it takes effort to keep our places and to ohey the orders of the great Captain. Christ.

#### BIBLE HINTS

Mark 3:22-26. Christ never feared to have men est what he believed and taught. He never shrunk back when they put him to trial. He was always ready for a present-day test of his religion. "A house divided against itself cannot stand." If we put this simple test to Christianity we will have to accept it as the only true religion.

Eph. 4:1-3. Walking worthily, following meekness, forbearing in love, suffering long, endeavoring to keep the unity of the spirit, has its reward-"the bond of peace."

Eph. 4:4-6. There is only one way by which we can ail be "one"; and that is by acknowledging onr "one faith" in Jesus Christ who has taught us to worship the one God and Father of us ail Eph. 4:7. Unto every one of us is given the gift

of Christ-grace by which to help men to God. Eph. 4:13. "What knowledge is of most worth?" That knowledge that finds its unity in the Son of God, and brings us to a perfect man, unto the measure of the stature of the fuiness of Christ.

DAILY READINGS.

sure and make a careful study of the daily read-Without them your study of the topic will be February, 1907.

18. M.—The preciousness of unity. Psa. 133. 19. T. -Getting a purpose for myself.

20. W.—United in prayer. Acts 12:1-12.
21. T.—United in prayer. 21. T.—United in purpose. Dan. 3:13-18. 22. F.—Doing the Father's will. Luke 2:40-49.

-Ioined to Him. Rom. 8:10-1

-Topic: United Effort. Mark 3:22-26; Eph. 4:1-13.

#### PRAYER FOR THE CHURCH.

We can perhaps do no greater service for our church than to make this a week of prayer in her behalf. Let us begin February the eighteenth with a united effort in prayer for the progress of our church in the following ways: February, 1907.

18. M .- That all of us may walk worthy of the vocation wherewith we are called.

19. T .- That we may all be willing to suffer iong for the welfare of the church and for the saivation of the unsaved,

20. W .- That the unity of the Spirit may make perfect in the Mennonite church the "bond of peace."

21. T.-That the "one falth" may be the unity of the faith which shall bring our church "unto the measure of the stature of the fulness of Christ."

22. F.-Special prayer for evangelists and the evangelistic work of the church. Let us make special mention of those with whom we are personally acquainted. Let us ask God for a large increase in numbers and for an equal inflow of

23. S .- Special prayer for "pastors and teachers" (Heb. 4:11). In praying for the ministers of our church, let us make special mention of those who are in charge of the congregation to which we belong. Let this also be true in our prayer for our Sunday school teachers and officers.

24. S .- United effort. That we may be one in purpose, one in the hope of our calling, one in prayer for the progress of our church, one in the desire to have the "one God and Father of all," above all, through all, and in us all. Let us make our lesson motto more than a bit of information.

#### SUGGESTIONS FOR LEADER.

A good way for the leader to open this meeting is to get some good illustration where united effort has been used in carrying out some religious campaign. Briefly relate the results of such an effort. Give a second illustration showing the results of united effort in prayer.

Follow these illustrations with a prayer service. It may be well to get seven persons to remember the seven requests for prayer that are given in the Blble meeting page. These persons should be informed before the meeting hegins, so that they may promptly respond without being designated by the leader.

After prayer the leader should cail special attention to the lesson motto. Paul gives three reasons why united effort is possible: God is above all, through ali, and in us all.

Open discussion.-There is always a tendency on the part of leaders to lengthen out their programs so that very little time will remain for open discussion. The Y. P. B. meetings that accomplish the most for their memhers make ample provision for this feature. A meeting may be ever so thrilling and yet be almost a failure if the open

discussion is, as one man termed it, "a minus quantity." The leaders and those who take part should work together to attain this end in their meetings. If you are accustomed to having poor open discussions, do not become discouraged if every method apparently is failing. Be patient and persistent in your effort, and the members will gradually get into the habit of responding in the open discussion.

Occasionally it may be well to have some strange speaker address the meeting on the topic of the evening. Resort to this method if you find the interest lagging or the attendance failing off.

Subjects for Talks and Essays:

Unity of purpose

United in prayer.

3 God above all.

United in missionary activity.

5. "The bond of peace."

#### RIBLE LESSON.

The quotations and references given in the Bibie esson below, are to be written out on silps of paper and given out before the meeting begins.

Give one good reason why we need not be fearful when men put Christianity to a critical test?

How does sonship effect unity? Gal. 4:7. Give a few reasons why you think Paul's first exhortation is especially befitting to his exhorta-

tions that follow? Eph. 4:1. If Christ distributes the gifts, whose duty is it

see to it that they are used? Eph. 4:11. Give one reason why it is difficult at times to obtain united effort? lsa. 53:6.

What one thing makes united effort an easy

thing to be obtained? Luke 22:42. Upon what one object can the church unite its

effort? Mark 16:15.

### PERSONAL THOUGHTS.

The surest tie between members of a church is that relation which exists when they are united in their objects and purposes. Christ brought to his church an object for endeavor and a purpose for unity. The redemption of the world, and doing the will of the Father is heaven's message to man. How do I fit into this great scheme?

Are you making possible a united effort in prayer for the coming of Christ's kingdom?

What do I consider the best way to foster the

Is there one-ness of purpose in your life by which men can explain your life? If so, in what does that one ness of purpose consist?

Some people are never right at the circumference because they are wrong at the center. They have buried an old affront, and consequently they are never ready for any kind of unlifted action. Are you one of the "some"?

### THINGS WORTH REMEMBERING.

One faith, one world in which to work, one constitution-the Bible.

By union the smallest churches thrive; by dls-

cord the largest are destroyed. A soul-winning church never needs in its vo-

cabulary the word "discord." The best way to foster the spirit of unity is to

foster the spirit of missions. United effort in prayer is the secret to prevail ing prayer, providing the heart is right with its

One common danger, one common safety before the Christian church; which shall it be, carnal

mindedness or spiritual-mindedness?

(See page 69 for "Apt Quotations.")

Notice how the articles "Hindering" and "Small Triels" fit together. All unconsciously the two writers, in presenting their thoughts, wrote as if their articles were a symposium on "The things

The article by Flora Williams Wood this week is one that is out of the usual order, perhaps, hut it is very practical nevertheless. It does not tickle the lancy of some people, but we need to be told of our faults plainly, kindly. He who resents such correction is all the more in need of it. The article suggests self-examination and improvement along a line of hehavior and conduct to which more attention should be paid in many communities. The poisonous influence of a mind that thinketh evil, and that which the apostle calls "evil concupiscence" is always hurtful to any community. Well devised and carefully executed slights and snuhs, carefully doctored stories sugresting something questionable in the character of some respected member of the community, can proceed only from hearts and minds of debased moral tendencies, and those who lend themselves as agents for the dissemination of such calumny contaminate themselves more than they think, or else they place themselves upon a lower moral plane than they would like to have credit for in the society of pure-minded people. It is, no doubt, hecause of the dehasing and demoralizing influences upon the mind of the individual and the community that the apostle so earnestly warns against these various forms of genteel vice, such as gossip and the like, and, above all, hecause they are not becoming to a Christian. The man or woman who is short in moral stature and measures every other person by his or her own standard, is likely to make a mistake in very many cases. Let Christ be the standard measure, his example our model, his words our law and his Spirit our guide.

> For the Herald of Truth. CHRIST'S LAST WEEK ON EARTH.

> > By David Burkholder.

ARTICLE VI.-ON THE CROSS. "Behold the Man" (John 19:5).

On Friday, April 7. ahout 9 a. m., they brought lesus to Golgotha and they gave him vinegar to drink mixed with gall, or myrrh, as one of the evangelists says. This potion was stupefying and was sometimes given to criminals just hefore execution to deaden the sense of pain. But Jesus refused to take it. He preferred to dle with a clear mind and fully sensible of all his suffering.

They crucified him with two base criminals, Jesus in the midst, thus being held up as the worst of the three, and fulfilling the prophecy: "He was numbered with the transgressors."

Pilate wrote over his head the accusation: "JESUS OF NAZARETH, KING OF THE JEWS," in Hebrew (Syro-Chaldaic), the language of the country; Greek, the current language, and Latin, the official language. These were then the chief lauguages of the earth and hy means of these inscriptions all spectators were able to read it. This title did not sult the Jewish officials, and they asked Pllate to alter it and have it read: "He said, I am king of the Jews," but he sternly refused, thinking that he had yielded quite enough to them.

While Jesus was hanging there on the cross between heaven and earth, suffering untold pain and misery to make an atonement for the sins of the world, the Roman soldiers who crucified him were parting his garments and gambling for his This also fulfilled another prophecy of which they undoubtedly were altogether ignorant. At this time Christ spake for the first time from

HERALD OF TRUTH.

the cross such very appropriate words: "Father, forgive them, for they know not what they do." This language could scarcely he applied to the Jewish ecclesiastics to whom were committed the oracles of God. They of course knew better (John 3:2). Now we notice scoffs coming from four different quarters. First, from the passershy, the motley crowd, composed of all classes of people. These were wagging their heads, reviling him and saying, "Ah! thou that destroyest the temple of God, and huildest it in three days, save thyself If thou he the Son of God, come down from the eross "

Secondly.-The Jewish ecclesiastics, who said, 'He saved others; himself he can not save. If he be the king of Israel, let him now come down from the cross, and we will helieve him. He trusted in God; let him deliver him now if he will have him, for he said, I am the Son of God.

Thirdly.-The thieves, his fellow-sufferers, who said. "If thou he the Christ, save thyself and us." Fourthly.-The soldiers who mocked him, came

to him and offered him vinegar. However, one of the thieves became penitent and said unto Jesus, "Lord, remember me when thou comest into thy kingdom." To him Christ tenderly replied (in his second utterance from the "To-day thou shalt he with me in Paradise." What a glorious encouragement Christ here gives to the vilest of sinners to repent and receive everlasting life!

The third time he spoke from the cross, Jesus gave a gentle but plain hint to the "heloved disciple" to take care of his aged mother, and which John readily understood, for "from that hour he took her into his own house." What a noble example Jesus here gives to young men and women to honor, love and care for their aged fathers and mothers! I have been wondering where the Lord's brothers and sisters were and why they could not provide for their mother. Undoubtedly he had a reason for doing just as he did. He indeed was deeply concerned ahout his mother, forgetting even the agonies and miseries of the cruel cross until he had made the necessary provisions for the welfare for the remaining days of her life on earth of his aged mother, who had so tenderly cared for him during a time when he could not care for himself.

From twelve to three in the afternoon there was darkness over all the land. This was a general darkness, wholly preternatural. No ordinary eclipse of the sun could have occurred at this time because it was at the full moon and it lasted about twelve times the length of an ordinary total

Then he spake the fourth time: "My God! My God! Why hast thou forsaken me?" This is a question which the lost cannot utter. They are forsaken, but they know why. Jesus is forsaken, but he wants to know why. There is indeed a cause for this. Christ was deprived for a time of the divine presence and comforting influence, while he suffered for our sins.

The fifth utterance was: "I thirst." No wonder: He had now heen hanging on the cross nearly six hours under a noonday sun, in unspeakable misery and a burning fever, his lifehlood pouring out and his spirit about ready to take its flight. Oh, how refreshing and cooling a drink of cold water would have tasted to his feverish lips and tongue! But there was no friend there to give it. He looked for some to have pity on him; hut there was no man, neither found he any to comfort him. But an enemy put a sponge filled with vinegar upon a stalk of hyssop and put it to his mouth. This was the last and one of the most unfeeling cruelties that he had to suffer.

After he had received the vinegar he spoke the sixth time: "It is finished." What is finished? The law is fulfilled as never hefore. Redemption is completed. The Messianic prophecy foretold by Daniel is accomplished in which he shows the exact time when this all-important event should take place. "Seventy weeks (year-weeks, heptads or heptomads) are determined upon thy people

and upon thy holy city, to finish the transgression to make an end of sin, to make reconciliation for iniquity, to seal up vision and prophecy, hring in the everlasting righteousness and anoint the Most From the year 457 B. C., in the month Nisan, when Artaxerxes commissioned Ezra to restore the Jewish state and polity (Ezra 7:9-26) the seventy weeks or 490 years will hring us to the month of Nisan of A. D. 33, the very month and year in which our Lord suffered to complete the work of our salvation.-[Baxter.]

Now he spoke the seventh and last time: "Father, into thy hands I commend my spirit." And he gave up the ghost at 3 p. m., Friday, April 7.

Now behold the wonders! As soon as the victim expires on the altar, the great veil, which for centuries had been the dread symbol of separation between God and guilty man, was, without a hand touching it, mysteriously rent in twain from top to bottom and the mercy-seat stands open to the gaze of sinners. Before this it was death to go in; now it is death to stay out. The earth quaked, the rocks were rent, graves opened and many bodies of the saints arose, but only after his resurrection, Christ heing the firstfruits of the resurrection. When the Roman centurion, the military superintendent of the execution, saw this, he exclaimed: "Truly, this was the Son of God." Two more prophecies were yet to be fulfilled. No bones were to he broken, but his side had to he pierced. And through the influence of two of his disciples his body received a decent burial in a new tomh which had never heen polluted by the presence of a dead man.

Nappanee, Ind.

For the Herald of Truth. HINDERING

By S. Roxana Wince.

"Lest we hinder the gospel of Christ."

If we love God truly, and have accepted Jesus

as indeed our Master, we will not want to do any thing that will hinder the gospel from having its saving power over the hearts of men. Vet we can and do hinder it in many ways

A. K. Kurtz has kindly told us that if professed Christians close their eyes in slumber when God's anointed ones are proclaiming his blessed messages of salvation, it will keep the unbeliever from accepting the message. And Leah F. Yoder, in the selection, "Christ in You," has as plainly said that if your actions and your words do not accord with your prayers, if Christ is not seen in you, if you have not his mind-the watching, criticising world will know, and, as "their only view of Christ is that which is manifested in your lives, they will say Christianity is a sham, the power of the gospel naught, Christ not what he claimed to he. Jesus must be "manifest in our mortal flesh," must be "magnified in our hody," if the gospel is to appeal to the hearts of men as something they have not that is worth possessing If we are fearful and faint-hearted and depressed at every little cloud that comes up, how can we expect others to enlist under a Leader who seems to give no consolation to his followers? No help?

And if we irreverently and blasphemously fret at God when it rains inopportunely on our hay and grain fields, and again when the precious rain is withheld; if we murmur at the frost, the snow and the biizzard, and at whatever calamities come upon us, thus questioning the wisdom of One who alone has all the factors of good and of growth in his hands, do we not "hinder the gospel of Christ" to our own and the sinner's undoing? We most certainly do. For when we thus murmur we are teaching others irreverence, distrust and unbelief.

Dear young people, come face to face with God's word if you want to be soul winners in his great and needy vineyard, for it is by his word you will he judged, and by his word you will he condemned. If you doubt him you are committing sin. If you

distrust him, it is disobedience, and disobedience is sin. Has he not told you to "cast all your hurdens upon him"? Have you not always heen provided for, despite the rain, the drought, the frost, the blizzard, the overturned plans? He commands you to remember the "marvelous works that he bath done, his wonders and the judgments of his mouth," that you may "observe his statutes and keep his laws," and give thanks unto his name, thereby causing the wicked to turn from his evil

Vexations, disappointments, sickness, must not be allowed to wring from us impatient words, lest we hinder others from being patient and cheerful and thankful. Nor must we utter fearing or dis couraging words about any work, either at home or ahroad that our Christian friends are about to undertake. The heart of faith is the heart that God wants. The fearful and faint-hearted in the armies of Israel were sent back to their houses, lest their cowardice make cowards of their brethren. It is faith that enthuses; it is faith that

Saying unkind things of others is a most effectual way to hinder the gospei from affecting the hearts of men. I know of at least one case where a dear young man came very near losing his soul hy this means. He was attending protracted meet ings in the city of P-- and manifestly under deep conviction, with the devout ones in the church expecting him at any moment to come forward and accept the terms of the gospel for salva tion. But just at this crucial moment in his life the women where he was boarding-memhers of the church though they were-hegan saying cruel and heartless things about their fellow-laborers, and his confidence in their Christianity and in that of the whole membership was shaken, and packing up his belongings, without any explanation, he departed at once to California, leaving those foolish professors to wonder what in the world had driven him away. They never found out. I alone was made his confidant and was made to rejoice when he at last through a little word spoken in season came to the Savior.

That young man was my own dear hrother. It would have heen almost death to me had he died out of Christ. Do you wonder that I am intensely in earnest when I warn you not to do anything to hinder the progress of the gospel?

Charity or love thinketh no evil. Learn to think no evil, to imagine no wrong motives as actuating the deeds of others, and you will say no harmful things of those who are either in or out of the church, "Make straight paths for your feet, lest that which is lame he turned out of the way." Do nothing that has even the shadow of wrong-doing about it. Lose anything, everything rather than turn aside into crooked ways. Be as courageous as young Mr. B-was, who when recently asked hy his employer to put cheap second-grade flour into the high-grade sacks that it might go at a higher price, flatly refused and chose rather to ose his place than to cheat the customers of the

He also holdly told the penurious merchant, that he would not consent to give scant weight when selling coal. All honor be to such young men. There are few enough of them in these days. Doing unlawful things emboldens others to do unlawful things. We are to "abstain from all appear ance of evil" "Let not your good be evil spoken

Light and unseasonable talk "hinders the gospel of Christ." Going home from God's house in the mpany of others how can we know what is in their hearts? They may be longing to have us tell them "what they must do to he saved." All the guilt of their lives may he pressing with fearful weight upon their hearts and they he crying to escape, wishing for something hetter; when our heedless, foolish talk falls upon their ears, and Satan snatching away the good seed that has been sown, departs with it and leaves them in darkness and ignorance and us to mourn hecause an-

HERALD OF TRUTH other opportunity has been lost of speaking a word for Jesus.

"Them that were entering in ye hindered!" Let not that terribie condemnation come any more upon us! "Let not them that wait on thee, O Lord God of Hosts, he ashamed for our sakes."

Having "hindered the gospel" in any of these ways we cannot go hack and undo. We cannot hring the young companion hack to life who died unforgiven because some act of ours, some neglect of duty kept her from Christ. Her mournfully reproaching eyes, as they looked at us from her deathhed, will haunt us forever.

We need to talk of God's right hand and of his arm and of the strong high tower that he is to ali who trust in him, as Nehemiah and John G. Paton did, and then others will have faith to "rise up and huild"-their hands will be strengthened for the good work and the new song will be put into many a mouth that has hitherto but scoffed at the name of Jehovah.

Pierceton, Ind.

For the Herald of Truth. SMALL TRIALS.

By Flora Williams Wood.

The result of small trials are often more effec-

tive and far-reaching in their influence than we can imagine and sometimes hring about disastrous results-if no more than loss of friendship and faithfulness in one's character. It is a terrible thing to place a person or a friend on a high pedestal of friendship and find that faith shattered into hits almost instantaneously. These small trials appear in various forms of annoyance, and I might say are as prevalent as there are numerous characters in the husiness and social world to-day. And how often are the innocent persons called upon to suffer these various annoyances in the form of cutting sarcasm, slighting reference or sarcastic smile from their fellow-men! sometimes it is through thoughtlessness, ignorance or jealousy, the latter of which can do more harm than a "ton of tornadoes." This "smallness" in one's so-called friends is

utterly dehasing in its effect, and yet we find this very "smallness" more often prevalent than we are apt to acknowledge. About the worst trial we suffer from are those little "free agents" or slighting references or insults, himded with deceit, which we are compelled to swallow as we do the dust in the air we hreathe; and while the incident may not he regarded worth speaking of, nor sufficient to justify an explanation or apology, it is at the same time vivid enough to make our hearts smart with the sting of its insolence for days and weeks and sometimes years, if we are foolish enough to harhor unpleasant and harmful thoughts for so long.

A slight in any form is seldom forgotten and the grieved and wounded heart often goes on nursing the offense to the grave.

We certainly would not harbor a thought or act of criminality toward a fellow-man; yet there are deep careless wounds thrust in the heart every day hy lashing tongues, and the most galling part of it all is that these little offenses are given in such a way as to place the offended in a helpless position to speak or defend himself. Being thus denied this satisfaction, the aggrieved one usually turns it over and over in his mind until the offense looms up like a mountain.

It is nothing short of a cowardly act to attack a person in such an unfair way. It is dastardly, it is villainous. If you will strike, give your victim a chance to show his side—that is, a fair chance to defend himself. Do not strike him in the dark, or, like a hornet, sting him unawares. There are some who will actually pose for your friend and "cut" you every chance they get. How many of these little dagger thrusts the tongue can give the heart!

These offending speeches never create good, hut instead arouse feelings of resentment and

antagonism. If the offenders would only stop to consider how much they lower their own standard of character hy so maliciously attacking a fellowman they would be more chaste in their expression, which otherwise brings naught but woe to their assailant. A certain amount of self-respect is lacking in a character of this sort and narrows it down to the hasis of miserable contempt to those who are thrown in his company, and instead of the offended one waiting for a chance to si lence him or defend himself he would more wisely consider the things of trivial consequence and pass them by unheeded-not worth the expense of more than meager consideration and pity.

It is far hetter to live above these people and place yourself one round higher on the ladder of self-respect and lose no time looking hackward, but onward and upward. And yield not to discouragement; for if you do not make an effort to be strong and self-controlled, these certain people can so dwarf your mind that you will in time become as small as they.

It is like suddenly coming in contact with a patch of netties, to he forced to yield to some siighting reference, momentarily unprepared, and you find yourself hot and feverish by a sudden hlow, from those who should be your nearest and dearest friends, and you remain speechless from the sudden hlast until your offender is far out of reach. You can then think of a "capital reply," as you term it, when it is too late. It is very annoying to he thus unarmed, you think, and you are ashamed of your own stupidity, forgetting that it displays only refinement on your part after ail, for the absence of antagonistic thought defines pure character, and it is really no accomplishment to he quick at insult. It is witticism of small value or rather a defect of character "born in the blood" and prevalent only among the narrowminded and those devoid of any depth of character. And the very best and safest thing to do is to drop this sort of friendship from your list as quickly as possible; for no good comes from a friendship that creates ugliness instead of happiness.

Make new friends and erase those from your mind who make you feel the worse for ever having known them. While antagonism may make you more keen and alert, it spoils your innocence and destroys your happiness and it simply does not pay to harhor these "weeds in your garden of thought," hut get them out quickly, lest they spoil the soil where the beautiful flowers of friendship and love may grow, where everlasting peace may abide, and wicked, jealous friends are unknown. Elkhart, Ind.

APT QUOTATIONS.

The object of giving these quotations is to arouse comment. They may be used in the public meeting, but should always be given from memory.

Behold, how good and how pleasant it is for brethren to dwell together in unity!-David, And if a house he divided against itself, that house cannot stand .- Jesus.

When had men combine, the good must asse ciate; else they will fall, one hy one, an unpitied sacrifice in a contemptible struggle.-Burke.

We must all hang together or assuredly we shall hang separately.—Benj. Franklin.

There is no more sure tie hetween friends than when they are united in their objects and wishes

-Cicero. Dissensions, like small streams, are first hegun Dissensions, like small streams, are his loss Scarce seen they rise, but gather as they run; So lines that from their parallel decline.

More they proceed the more they still dis -Sam'l Garth

An old affront will stir the heart Through years of rankling pain. -Jean Ingelow

If one is right at the center, he is likely to get right at the circumference,-Trumhull.

The spirit of teachableness, the spirit of help fulness, the spirit of hopefulness, and the spirit of humility, form a square within which there are great possibilities for united effort.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1897.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year. THE COLOR PERSON NAMED IN CO.

#### CONFERENCE NOTICES.

Bible Meeting.—The Lord willing, a six-day Bible Meeting will be held at the Fair View meeting-house, two miles south of Surrey, N. D., on March 4-9. J. S. Shoemaker of Freeport and J. M. Hartzler of this place are the instructors.
All are cordially invited. Especially do we crave
an interest in your prayers, that the meeting may be to the promotion of the Master's cause LEVI S. GLICK.

A Bible Normal will be beld in the Thomas M. H., Somerset Co., Pa., Feb. 12-19, 1907. The nearest railroad station on the B. & O. is Holsopple, and on the Pa. R. R. is Johnstown. Those who expect to come from a distance should be sure to notify Bro. Levi M. Thomas, Johnstown, Pa., R. F. D. No. 4. An invitation is extended

#### DEATHS.

Luse.--Pre. Henry Luse was born in Center Co. Pa. Aug. 5, 1826; died in Elkhart, Ind., Feb. 7, 1907, of paralysis; aged 80 Y., 6 M., 2 D. He was formerly a minister in the U. B. denomination, but on account of innovations with which he could not agree he stood on independent ground. He was devoted Christian and followed the teachings of a devoted Christian and ronowed the teachings of Christ according to his sincere convictions. He preached wherever opportunity offered, and years ago not infrequently preached in the Mennonite M. H. in Elkhart. He did some pastoral work in the nelghborhood where he lived and officiated at many funerals. He was beloved and respected by those who enjoyed the privilege of his acquaintinose who enjoyed the privilege of his acquain-innce. For several years, however, his health did not permit him to do active ministerial work. He came from Pennsylvania Lintynine years ago, most of which time he lived in Michigan. He leaves his second wife and three children. He was buried on Sunday, Feb. 10. It was his special request that no tlowers be placed on his coffin or offered in tribute to his memory.

Hursh.-Bro. David W. Hursh was horn in Cumberland Co., Pa. When quite young his father. Christian Hursh, moved on a farm in Windson Twp., York Co., Fa., where he was first married to Sister Mary Jane Forry, who died May 6, 1899. To this union were born eleven children, eight sons and three daughters. Three sons and one daughter preceded her to the spirit world. On March 21, 1901, he was married again, to Sister Eliza A. After his second marriage he quit farm ing and moved to the city of York, where he lived with his wife and youngest son, Paul. up to the time of his death. He was troubled with vertigo and kidney trouble, of which he died, Dec. 28, 1906, aged 79 Y., 7 M., 11 D. His seat was seldom vacant in church. Funeral services by Eish. Abram B. Herr from Rev. 14:13 in English and Bish. J. N. Brubacher in German. Peace to his ashes.

Watson .- On Feb. 6, 1907 (the day before her birthday), at her home in Elkhart, Ind., of tuber cular peritoritis and other complications, Mary Watson, daughter of Homer G. (deceased) and Lucy Watson; aged 17 years. She had been severely afflicted for over two years, but bore all her trials with patience and submission to the divine will. She was of a kind and loving disposition and was beloved and respected by all who knew her. The esteem and respect in which she was held by her friends was abundantly evinced by the many lears that were shed during the funeral services. especially by the young people who were her par-ticular friends and companions. Funeral services were held on the 8th, conducted by the rector of the Episcopal church, and her remains were to rest in the cemetery at White Pigeon, Mich., beside her father, who died six years ago. Besides her mother and brother, her grandfathers survive May God comfort the sorrowing hearts.

Hershberger. — Silas Hershberger was horn in Miami Co., Ind., Oct. 13, 1863, and dled in Fshvlew, Oscoda Co., Mich., Feb. 3, 1907; aged 43 Y.,

#### HERALD OF TRUTH.

3 M., 20 D. He united with the Amish Mennonite courch in Howard Co., ind., when he was yet a young man, and held out in the same faith until ath called him home. Funeral was preached by Bontrager on Feb. 5, from the text, Job He was unmarried and stayed with his brother Danlei during his sickness and death. His emains were laid to rest in the Fairvlew cem

Lefever .- On Jan. 31, 1907, near Greenland, Lan Lefever.—On Jan. 31, 1907, near diseases, John M. Lefever, in his ninety-second year. His health had been good until within a few days of his death. He was the last survivor of his family. His wife died about three months ago. One daugh-ter survives. He was a memher of the Old Menno nite church. Funeral at Mellinger's M. H. on

Hess.-On the 2d of Feb., 1907, near Clay, Lan-Hess.—Un the 2d of Feb., 1907, near Clay, Lan-caster Co., Pa., of a complication of diseases, Sis-ter — Hess, wife of Ell Hess; aged about fitty years. She had heen a sufferer for several years. She was the only daughter of Pre. Christian Rissne was the only daugoter of Fre. Christian Ris-ser, of near Lititz. She was a member of the Mennonite church and is survived by her husband and seven children. The funeral was held at the Hess' meeting-house on the 5th.

Givins .- On Feb. 1, 1907, at the home of her Givins.—On Feb. 1, 1907, at the nome of ner-son, Chas. W. Flora, in Lancaster, Pa., of the in-firmilles of old age, Sarah, wife of Jas. Glyins, in the seventieth year of her age. She was a mem-ber of the Paradise Old Mennonite congregation. Her first husband, David Flora, died thirty years ago. Her second husband, a son and several sis-ters survive her. Buried at Paradise M. H. on the 4th of February.

Kreider.—On Jan. 31, 1907, at the home of her son Phares near Rockbill, Lancaster Co., Pa., Barbara S., wildow of the late Michael K. Kreider, in hara S., widow of the little michael K. a reassump-her seventy-fourth years. She died of sonsmitten tion. She was a member of the Old Mennonite church, and is survived by four sons, one daughter, a sister and a hrother. Funeral was held at the New Danville Menn. M. H. on Sunday, Feb. 3.

Amstutz.-Emma J. (Shank) Amstutz, daughter Mr. and Mrs. John Shank of Columbus Grove of Mr. and Mrs. John Shank of Columbus Grove,
Ohlo, was born Aug. 24, 1877; ded Jan. 33, 1907;
aged 29 Y., 5 M., 7 D. She was married to P. U.
Amstutt Dec. 23, 1900. They lived in happy union
together 6 Y., 1 M., 7 D. Those who survive to
mourn her loss are her sady bereaved hushand,
father, mother, two brothers, three slaters
many friends. One slater (Christ age her Savlor many friends. One sister precede first as her Savior about ten years ago. Funeral services were held near Grabill, Ind., Sunday, Feb. 3, 1907, by Ben. B. King and Ben. S. Gerig from Psa. 8:4.

King and Ben. S. Gerig from Psa. 8:4. S. A. Strite.—On Jan. 27, 1907, Bro. Isaac Wm. Strite poacefully passed away at Normanna, Texasi, aged 53 Y., 3 M. He was born in Gainsbury Twp. Fredricks Co., Vs., Oct. 27, 1853, where he lived until 1873, when he came to Ottawa, Putnam Co., Ohlo, where he had his home until death called him to where he had his home until detait carded had his reward. On Feh. 22, 1881, he was married to Susanna Myers. This union was hiessed with eleven children, three of whom preceded him to the spirit world. He had heen gradually falling in health for several years, but it was not so notice able until within a few months before his death. Dec. 17, 1906, he, accompanied by his daughter Lottie, son ira and brother-in-law, Solomon Myers, left for Normanna, Texas, with hopes of getting help in a new climate. For a time hopes of re-covery were entertsined, but the disease was so thoroughly rooted in his lungs that on the beauti-ful Sunday evening of Jan. 27 he quietly and ful Sunday evening of Jan. 27 he quiety ampeacefully passed into the sleep of death. Arrangements were promptly made for the return of the corpse to his former home. It was a sad home coming. Funeral was conducted from Forest Grove M. H. Saturday, Feb. 2, A. J. Steiner officiating. In the death of Bro. Strite the church mourns the loss of a faithful member, the com-panion a devoted husband, the children a kind and oving father. The family has kindly asked us to insert a card of thanks for Bro. Unzicker and friends at Normanna, Texas, who so ably and kindly assisted during the illness and death of

#### KANSAS CITY MENNONITE MISSION. Report for January, 1907.

Receipts.—C. W. Sommers, \$1; J. D. Hartzler, \$1; Martin Buck, \$1; Chris, Bachman, \$5; Sister K: ppenhaver, \$1; B. P. Swartzendruber, \$5; La Junta (Col.) S. S., \$12; Fannie Stottzfus, 50c; Lydia Hartz, \$4.50; a Sister, \$5; L. J. Miller, 50c; John Neienschwander, \$1,25; Harry Denlinger, \$5; John Neuenschwander, \$1.25; Harry Deninger, \$5; A. D. Driver, \$4; Ben. Charles, \$10; Mrs. Lewis, 5c; Lewis Eichhorn, \$1; Mt. Zion Cong., Mo., \$5,72; Mr. Baum, \$3.50; a Sister, Mo., \$3; Danlel Kauffman, \$1; A. Leatherman, \$2; dry goods, 10c; day mursing, \$9.55; a Sister, \$5; per J. G. Wenger, \$28.65; on hand, Jan. J., \$5.87. Total, \$123.29.

Expenditures. — Groceries, \$25.62; car fare, \$11.05; light and fuel, \$13.75; telephone rent, \$2; water, \$1.70; tax, \$23.20; S. S. Supplies, \$5.02; frelight and drayage, \$3.25; charity, \$9.40; postage and stationery, \$2.47; incidential, \$5.75. Total, \$115.6; Balance on hand, \$7.68.

\$115.61. Balance on hand, \$7.68. Mission Bullding Fund.—J. H. King, \$8; East Union Cong., la., \$75; John Ropp, \$12.50; John

#### MENNONITE OLD PEOPLE'S HOME. Report for January, 1907.

Receipts.—Solomon Good, Spring City, Pa., \$5;
John Lantz, Archbold, Oho, \$1; alohn H. Miller,
Archbold, Oho, \$1; E. K. Greenawait and family,
Goshen, Ind., \$7; J. J. H. Miller, Kalona, Iowa,
\$60; Cassle Miller, Kalona, Iowa, \$145; Theresa
Zook, Middlebury, Ind., \$268; Sarah Wileo, Talon
mony, Pa., \$10; Alma Lebman, and Sarah Wileo, Talona, Pa., \$10; Alma Lebman, \$23; Samuel, Good, mony, Pa., \$10; Alma Lemman, Columbiana, Chio, \$1; a Brother and Sister, Pa., \$2; Samuel Good, dec'd, Elida, Ohio, \$2.35; Lewis Loehr, Seville, Ohio, \$10; Herald of Truth Mission Fund, \$1; Eliza Rychener, Archbold, Ohio, 50c. Total, \$513.85.

Articles Contributed .- Elmer Leatherman, Wads worth, O., 2 sacks potatoes, 2 sacks apples, lot of butter and applebutter; Mary Leatherman, Wads-worth, O., service; H. R. Newcomer, Sterling, O., sausage: Orrville Courler, maps: D. D. Hartzler Smithville, O., formaldehyde, formaldehyde generator, oysters and crackers; John Kauffman, Smithville, O., applehutter; Matt. 6:3, sled run-Smithville, O., appleautter; Matt. 6:3, sied ruiners, bread, appleautter; Wayne Bakery, Smithville, O., large cake; D. C. Amstutz, Ritman, O., milk, pies, cheese, clothing, apples; Ohio Salt Works, Rittman, O., lot of cinders (in former months); two sisters, per J. C. Byler, Bellefonders, or of the control of the contro India, O., two comforters; Menn. Pub. Co., Elkhart, Ind., one Visitors' Record; Sisters of the Amish Menn. Cong., Fairvlew, Mich., 25 cushlons, 15 rockingchair hacks, etc.

Gratefully acknowledged Rittman, Ohlo. J. D. M J. D. MININGER

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"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly

ELKHART, IND., THURSDAY, FEBRUARY 21, 1907.

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NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUB-ISHING CO. ELKHART, IND.

#### EDITORIAL NOTES.

Bluff is one of the methods often used by unscrupulous professors of religion as well as by the world, but such a course is prompted, not by the wisdom which is from above, but by that wisdom which the apostle calls earthly, sensual, devil-

When we do that which causes an injury to our hrother, destroys his good name, injures his business, his reputation or in any wise hurts him, either temporally or spiritually, we are doing the devil's work, no matter what our profession may be. The Lord, through his inspired prophet says, "They (my people) shall not hurt nor destroy in all my holy mountain."-F.

The venerable missionary John G. Paton, of whose wonderful work among the South Sea Islanders Sister Troyer speaks in her article in this week's issue, has passed away at his home in Kew, Melhourne, Australia. Of his early life in his humble, plous home, and his stirring adventures, his privations, dangers, discouragements and final trlumphs among the cannibals in the New Hebrides Islands of the South Pacific, every one interested in missions is more or less familiar.

That Christian professor who seeks by unfair means, such as falsehood, deception and misrepresentation, to destroy his brother, in order to build up himself, his business or his reputation, in order that he may lord it over his hrother and rob him of the fruits of his honest lahor, is practically, looking from a divine standpoint, no better than a bank-wrecker or the thief who sits behind the cenitentlary bars in a sult of gray, reaping the just dues of his evil deeds. "Take heed that ye despise not one of these little ones" (Matt. 18) .-- F.

There is a country not far from this, where a physician who fails to heed a call for professional service, is tried for manslaughter if the patient dles and if there is a reasonable probability that the physician might have saved his life. This is civil law. And what of the law of heaven which makes every believer a high priest, a teacher and minister and servant of the Great Physician, and calls him to go into all the world and preach the gospel to every creature that all may be saved? There are thousands calling for healing and help all about us, and those who are divinely commissloned to hring the baim for their sin-sickness are content to live in the luxury of a self-satisfied condition, who feel that they and theirs are safe and that the rest of the world may look out for tself. Shame and worse than shame on the doctor who will not heed the call of suffering humanity! And worse than shame on the professed co-worker of the Great Physician who is deaf to the appeals of souls going to perdition. How shall he answer at the great bar of God?

"Man's inhumanity to man makes countiess housands mourn." Bro. A. Metzler's article in this issue cites a case which appeals to our sympathles. Poor Wilbur Reynolds! Blind, deaf,

imbecile! And, on the face of it, the attitude of the superintendent of the institution of which Bro. Metzler speaks seems to indicate that be is also blind-blind to the real and higher demand which the duties of his office make upon him as an officer of such an Institution and a servant of the public; deaf to the eloquent though mute appeal which unfortunate, helpless humanity makes to him as a public official and as a man; and imbeclle in that he seems to fail utterly to comprehend bis real duty. Such men are object les sons by which to study some of the less desirable phases and characteristics of humanity. When such men live by themselves, they are to be pitled; when they by some mysterious miscarriage of justice, or error of judgment, or the detestable machinations of party politics, get into an office where mercy, judgment and humanity play a part, then they are to be feared. If politics gets such men into a position to show their unfitness, righteousness should be fieet to get them out.

Dead unto sin and alive unto righteousness (1 Pet. 2:24) is Indeed a very significant declaration of a vital truth of the life-giving gospel of our salvation. It means we have come to the consciousness of sin, that we have repented of our sins, that we have humbled ourselves before God, asked forglyeness, accepted him as our Savior, turned away from the beggarly elements of this world, and that hy the grace of God our hearts are so changed that sin and the foollsh and wicked things which we indulged in, loved and enjoyed are no longer pleasing to us and that we really hate them-that we have ceased from doing evil and learned to do well, and that we are dead unto sln and no longer live therein. It means that we have been redeemed from our former sinful life and have received forgiveness of sins, risen with Christ to newness of life, and that now we are walking with God, following in the footsteps of Jesus, seeking those things which are above, having our affections set on heavenly things and not on the things ou the earth, and that heing dead, our life is hid with Christ in God. That we walk in the light as he is in the light, having fellowship with God through Christ and fellowship with one another, and that we rejoice in the hope of eternal life through our Lord Jesus Christ. Let every one examine himself and see whether he has passed from death unto life and been converted from the power of Satan unto God, and seek to make his calling and election sure.

While on the one hand the unrest in Russia has brought to some of our Mennonite hrethren there more or less unpleasant experiences at the hands of rioters and others who have heen carried away by the moh and plunder spirit, the ukase offering religious toleration and the very fact that unsettled conditions prevailed have been productive of blessed experiences. The Herald some months ago gave an account of the charitable work by our Russian people among the poor Russians. The gratitude of these simple-minded folk was perhaps best manifested in their eagerness to know more of the religion that moved these Mennonites to such acts of love. They wanted to hear the gospel. Meetings were held in private houses in one dorf or village to which the Russlans flocked so that the houses were filled to overflowing. Conviction and conversion followed. and now, in the Russian village of Petrovka, through the help of the Mennonite villages, a com-

modious meeting-bouse is being built. One bundred and fifty years ago the Russian ruler offered a bome and religious liberty to our oppressed hrethren in Germany, chiefly because they were noted for their industry and because they would be able to teach the freed serfs how to cultivate the soil and make a living. After so long a time it seems as if our people would come into the higher usefulness of teaching these benighted people how to live. May the movement so recently and so auspiciously bogun result in the salvation of many souls. Naturally conditions vary greatly in different sections of the country, but it is to be hoped that the door may be opened everywhere for the preaching of the gospel.

The Mennonite church has always presented a solid front against the taking of human life. This includes that form of killing known as "capital punishment," by which a person upon being declared gullty of a capital offense, the legal punishment for which is death, is put to death by socailed legal means, either by being hung, electrocuted, decapitated or whatever method may be used in the different countries. In taking buman life the law virtually fixes a price on human life, and therefore teaches men to do the same in their dealings with their fellow-men. If men will justify the taking of human life hecause God commanded lt for certain offenses under the law of Moses, then what use bave they for the Christian economy hy which they profess to he governed? It is true there are monsters in the form of men whose presence in any community is a menace to safety. It is also true that there are multiplied cases where a court of justice has condemned and executed innocent men. In the former case it is the province of civilization, the privilege of science and the duty of Christlanity to use every effort not only to eradicate the mental or moral disorder that makes criminals, hut also to dimlnlsh or remove the causes that produce criminals. What these causes are, it is not our province to discuss just now, but the forces that lend themselves to the solution of these problems are among the most advanced and praiseworthy ln the world to-day. Against these forces the official attitude and example of the state which executes a man for a crime is acting as a barrier or as a brake

Dr. J. Mount Bleyer, the originator of the electric chair as a substitute for the gallows, is onc of the strongest opponents of capital punishment. He resorted to this device only after long effort to aholish capital punishment altogether. The device brought him no financial gain; he did not invent it for that purpose, hut as a step toward the end he sought and is seeking to-day, for now he is taking the next step in endeavoring to have an act passed declaring his own method illegal. He wants all legalized modes of taking human life aholished and the life sentence substituted. Taking human life, he says, is one of the evils afflicting the civilized nations of the present era. Justice and the human passions do not affillate, and a perfectly dispassionate and unbiased judgment is a myth. The hest surgeon is he who saves the greatest number of diseased or mangled limbs, not be who does the most or most skliful amputating. And the Great Physician saved all who came to him. In inflicting capital punishment the state is like the false mother in Solomon's time. She preferred a dead son to one whom she might reclaim by justice, seasoned with mercy and love

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The true mother would redeem the criminal by keeping him out of harm's way, promoting his moral and spiritual welfare, and making him by proper punishment and suitable work a useful though restricted child in the family. And the true mother would go farther. She would seek, by every means in her power, to prevent the production or the development of criminais. This is the duty of the state if it has any duty at all lu this respect, and this the state does not do. The state assumes paternal authority, but does not manifest paternal love. God gives a parent a greater authority over his child than he gives the slate. if it is wrong for the father to kill his child for certain misdemeanors, it is wrong for the state to do so. Until the state can produce or restore life, it has no right to take life. Christ came not to kill, but to save. He ordered no man to be killed, but he ordered men to do that which will save life. All the elements that work in harmony with the highest type of civilization work in strict harmony with the express commands and plain examples of Christ in the treatment of men. For that reason Mennonltes are opposed to capital puulshment or serving on juries where a man's life may be demanded by law, or in serving in any capacity, public or private, where the fulfilment of a legal duty would call for the violation of gospel commauds. We ought to obey God rather than men, and God says, "Thou shalt not kill "

The Haibstadt District Conference of our Men nonite brethren in Russia last November decided to aid the colony in the provinces of Orenburg and Samara who were in want because of the repeated fallure of crops, and on the 15th of Novem ber two carloads of flour and a carload of cloth ing, etc., were shipped from Prischib, accompanied by Bro. John Wiens of Rosenort and John Penner of Blumenstein to Petrovka, from which place the supplies were distributed to the eight villages comprising the colony. Services were also held in every village. Many tcars of gratitude were shed as the supplies were delivered, for some of the families were in sore need. It is a pleasure to record such deeds of love. God bless the generous hearts and hands who so liberally provided for the needs of those in want.

#### PERSONAL MENTION.

Pre. Daniel Miller and wife of Oscoda Co., Mich., have gone to Kokomo, ind., for medical treatment. We trust they may find rellef.

Bro. William Hartman, of the Olive congrega tion, attended the Sunday evening meeting at Elkhart and assisted in the services.

Bro. J. K. Bixler is conducting a series of meet ings with the congregation in Elkhart. The meeting on Sunday evening was well attended and there were three confessions.

Bro. A. D. Wenger is conducting a series of meetings in the Monnonite M. H. in Ephrata. The meetings are said to be well attended and good interest is manifested by those attending.

Pre. Joseph H. Byier of Mifflin Co., Pa., visited in Somerset Co., Pa., and conducted two meetings in the Kauffman M. H. on Sunday, Feb. 10. His visit was acceptable and the services edifying.

Bro. J. B. Smith of West Liberty, Ohio, who has spending some time among relatives and friends in Waterloo Co., Ont., preached at Man heim, Ont., Sunday evening, Feb. 10, on the subject of faith, what it is and what it does,

A slip of the pen caused us to say last week that Bro. M. S. Steiner assisted in the Bible conference at Yellow Creek, Elkhart Co., Ind. Bro J. S. Shoemaker took Bro, Steluer's place, as the latter was in the East at the time.

Sister Mary Burkhard's letter in last week's Herald indicates that she is now in all probability on the high seas, headed for America. It is a long journey for her with her three little ones at this season. May He who ruleth wind and wave grant them a safe and prosperous journey.

Bro. John Mumaw, formerly of Weilersville Wayne Co., Ohio, brother of Dr. H. A. Mumaw of this city, has settled in Elkhart. He came two weeks ago, while his family, who visited relatives in Alien Co., Ohlo, came here on the 13th, We welcome them and trust they will like their new

Ero. Harvey Friesner, of the Barker Street congregation, near Mottville, Mich., left on Monday for Ohio, to visit friends and also do some businfor the Publishing House. All business entrusted to his care will receive prompt and careful attention. Bro. John F. Funk of Elkhart will fill the appointment at Barker Street on the 24th.

Bro. R. S. Steiner, Bro. Amos Geiger, Bro. Fred. Geiger and several other brethren of Bluffton, Ohio, and vicinity, expect D. V. to make a trlp to Texas and the Gulf Coast, leaving home on the 19th. They will also visit the new Mennonite colony near Normanna, Texas. The editor would be glad to accept the kind invitation to form one of the party, but home duties compel him to decline. A pleasant trip to you all, brethren, and let the Herald readers hear from you.

George L. McDonaugh, colonization agent for the Union Pacific Railway of Omaha, Neb., called at the Publishing House on the 12th. He was on a trip working up interest over his line for the annual meeting of the German Baptlst Brethren General Conference to be held at Los Angeles, Cal., on May 16-23, 1907. He was accompanied by S. Pock of Dayton, Ohio, traveling and immigra tion agent for the Oregon Short Line Rallway. We had a pleasant and enjoyable visit with them.

> For the Herald of Truth DUTIES OF LAITY TO MINISTRY.

> > By S. M. Burkholder

"Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation" (Heb. 13:7).

"Obcy them that have the rule over you and submit yourselves: for they watch for your souls, as they that must give account that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb.

It is quite apparent that the sacred relationship which should exist between the laity and the ministry has in times past been sadly overlooked. We are glad to know that the minds of our people are being more exercised in this line of duty: yet we feel that there is still much room for improve ment. It is impossible for church work to prosper unless the laity stand nobly under the arms of the ministry. 'The labors and responsibilities of the ministry are so great that they cannot bear them aione

Paul says, "For by one Spirit are we all baptized into one body." He has reference to the spiritual body, which he compares to the natural body, which has many members, and the different members have different duties to perform, the duties of some members being much more arduous than those of others. In the healthy natural body the members are in full sympathy with each other. They work harmonlously together. There are no schisms in the body. So it should be in the spir itual body. All should work harmonlously together with the same end in view, namely glorifying God and seeking the salvailon of souls.

The church then has a right to set apart some of her members for leaders, teachers, overseers, etc. but she has no right to lay heavy burdens on men's shoulders and not be willing, if possible, to help bear them, and thereby also enter into thei reward. "And whether one member suffer, all the members suffer with it: or one member be houored, all the members rejoice with it." "Bear ye one another's burdens and so fulfil the law of

The apostle Paul realized the need of assistance from his brethren and for this reason he so much appreciated the kindness they showed toward him And while he often recommended them for their service, he also sometimes reminded them of their lack of service toward him. Especially was this the case with the Philipplan church, of which he says, "Because for the work of Christ he (Epaphroditus) was nigh unto death, not regarding his life, to supply your lack of service toward me." May our lack of service not be the cause of some brother being overworked and possibly sacrifice

his life for the Master's cause?

There are many ways in which the laity can assist the ministry, and if they have the cause of Christ fully at heart, they will scarcely know that they did it. In Gal. 6:6 we read, 'Let him that is taught in the Word communicate to him that teacheth in all good things," Pray for them. We are taught that "the effectual fervent prayer of a righteous man availeth much" (Jas. 5:16). We know it will be a great help to them if the con ditions necessary to make our prayers effectual are complled with. But what availeth praye alone? Do we not often pray that the Lord should lighten their burdens or give them grace to bear them, when some neglected kind act might be done by us to lighten or help them bear them? Do we not often pray the Lord to be with them In their privations and loneliness when they are going from place to place to break the bread of life, when we might encourage them with our presence? Do we not often pray the Lord to reward them when we hold the needed means in our hands to reward them ourselves? We know that if we do all in our power to help them and then ask God to further biess them, we can be sure that our prayers will be heard and the blessings will be poured upon them abundantly. We can help them by words of encouragement and sympathy showing them that we are deeply interested in them and their work. We should become better acquainted with them and we are sure they would he more esteemed by us.

"Obey them that have the rule over you and submlt yourselves." "Behold, to obey is better than sacrifice" (1 Sam. 15:22). We can give them no greater encouragement than to show our obedience to their teaching or the teaching of the Word. They watch over our souls. They are interested in our welfare. They ask no more of us than the Bible requires, which is a reasonable service. Car we not be submissive to gospel teaching, walk in the light as they are in the light, be ready to give up all for the sake of the Master, be constant in the service of God, and be separate from the world, etc.? Can we not give up some things which we think are harmless if we know they are not beneficial, for the sake of a good, warm feeling from them toward us? Financial help is often very much needed by our ministers, especially those who travel much and do evangelistic work They lose their time and spend their means to be obedient to their calling. They have many Macedonian calls and we feel sure that their expenses are not always fully paid. We are at home about our business, probably making much out of ou time. Should we not be interested enough in the sowing of the good seed to be helpers in the cause to give to them liberally and cheerfully? "The Lord loveth the cheerful giver."

Some may say, to help them so much may b the means of bringing about a saiarled ministry But we think to the contrary. It is the faithfu minister's duty to preach the Word. It is his duty. also, to see that his family is supported. If the church voluntarily helps to support his family when he is not able to do so, he will be satisfie and can do better service for the Lord. But if be gets no help from the church his spiritual work will be crippled or entirely abandoned, or he might lemand a certain sum to meet living expenses We should be very careful not to let things get into such a shape as this. We want no salaried ministry. Let us do all in our power to avoid it. But let us act wisely and honorably. Our presHERALD OF TRUTH.

ence in church services has an encouraging effect. more plainly and forcibly shown in its full mean-We should attend services regularly somewhere. iug than by the weli-known G. Campbell Morgan it must not always be at the nearest place. Go in his treatise on the Ten Commandments. In to the outside and weak places; accompany the his comments on the sixth commandment he preministers there; assist them if necessary, and if fers to use the Revised Version for his text, which they have no suitable conveyance furnish them says, "Thou shalt do no murder" (Exod. 20:13). one if you can. This second commandment in the second table of Do not ask too much of your ministers. Ease the Decalogue is the first that deals purely and them whenever you can. A delicate matter here simply with the relation of man to man. Do closely presents itself. A faithful minister often makes aiiled is human inter-relation to the relation besacrifices which inconvenience him very much, tween God and man, that this first word conditionespecially in attending funerals. They are some ing the former is based upon the latter. At the times cailed a long ways to preach a funeral when very foundation of the social fabric lies the fact there are plenty of ministers living close by. of the sovereignty of God over every individual Sometimes we wouder why this is, and even queslife. Before defining the laws which are to contion the propriety of it; yet we feel to exercise the dition the wellbeing of society, the realm iu which greatest charity toward those who are in distress, there may be no action based on human wili is knowing that they need all the sympathy that the clearly defined. Human life is emphatically depresence and words of their most confidential clared to be sacred. It is a divine creation, mysfriends and ministers can give them. But we terious and magnificent in its genesis and posknow that it is sometimes very discouraging to sibility, utterly beyond the control or comprehenthose for whom it would be most convenient and slon of any human being. it is, therefore, never who are less favored, though sometimes more to be taken at the will of one, who can by no especially interested in them. Brethren, is it not means know the full meaning of its being. The a fact that in such cases we often become rereveiation of God made to man proves that he has specters of persons, thereby encouraging the purposes for every individual and for the race. strong who are not so much in need of encouragestretching far beyond the present moment or maniment, and discouraging those who are weaker and festation; and to terminate a single life is to set more in need of encouragement? Many ministers up the wit and wisdom of man as superior to that feel that their work is not appreciated and fall to of God. The immeusity of the issues of death is do the best work on account of it. It is true they so great that there can be no sin against humay not be able ministers of the Word, yet they manity, and, therefore, against God, greater than may be sincere, God fearing, God honoring men, that of taking life. In this brief commandment, good housekeepers, etc., and we should still "es therefore, is contained a statement of the first teem them very highly for their works' sake." principle of human life, so clear and so vital as to

demand the closest attention. Notice, then, first,

der really is. Under the old economy, cities of

refuge were provided, into which a manslayer

might pass and find protection from the avenger

of blood. A careful perusal of the account of the

institution of these cities in Num. 35:9-34 will

throw light upon the difference that may exist be-

tween killing and murder. All murder is, of course,

killing, but all killing is not necessarily murder

In the passage referred to, the word "unwittingly"

(R. V.), "unawares" (A. V.), reveals the differ-

ence. The man who, through error, unintention

ally took the life of his fellow-man was allowed

to take refuge in one of these cities. It is, how

ever, explicitly stated that if the deed were done

intentionally the city of refuge itself did not offer

a sanctuary.

man." This should apply especially in regard to the command; secondly, the application of the the ministry. The minister's influence and powers principle it contains to the present day; and lastly, will soon suffer very much by being evli spoken its application in the kingdom of God. of, especially by professed followers of Christ, 1. The Command.-Man's first relationship is The question is sometimes asked, Can we not .ell to God. He is his offspring. He is, and he is what what is true? We should always tell the truth he is, by the divine will and power. All other when we speak; but sometimes silence is much relationships grow out of this first one, and are, therefore, subservient to it. Subsequent com better than the whole truth. If we cannot say good things of our ministers, better say nothing, mandments dealing with blood, social, and civic unless it be to them and then between them and ties, are all binding upon men, because they are included within this first and highest relationship thee alone, according to Matt. 18. Should it not of life. The sacredness of marriage, the right of prove satisfactory after you have taken the second step, tell it to the church, but never to the world. property, the importance of reputation, and the supremacy of character, all gain their force and Never make light remarks about your ministers, especially before your children and the world, it value from the nature of life. They mark, in fact, may cause people to disrespect the minister and the unfolding of life in its varied possibilities. enefits no one. A good-meaning brother said one The giving of life includes all. The cessation of life ends all. Every power of the individual is Sunday morning, I would go to church to-day if I due to the power of God, and all the possibilities knew Brother so and so would not preach. This of the race are to be traced to the same original he said in the presence of his family. The brother referred to was a good, warm-hearted Christian source. It follows, then, of necessity, that life, man, but not a fluent speaker, and rather than to being a gift of God, is in itself the most wonderhear him preach the brother stayed away from fui relationship-that of man to God. The comthe service, discouraged his family if they had mandment, therefore, in simplest words, and yet in sternest manner, flings a flery law around the wished to go, and may have caused them to think life of every human being, reserving to Hlm who unfavorably of the minister, thereby destroying his influence with his family. Let us then use our first bestowed it, the right to end it. The change which the Revised Version has influence to sustain the good name of our ministers. Heip them in every way we can, so that by given in the translation is significant and impor-Instead of "Thou shalt not kill," it reads: our united efforts we may be the means of gather-"Thou shalt do no murder," and there is a differing many souls into the kingdom. May we rest on ence in the thought suggested. It is possible to the consolation Paul gave to the Philippian church, kill, and yet not to murder; It is necessary, there-"But my God shall supply all your needs according fore, to have a clear understanding of what mur-

We are taught in the Word to "speak evil of no

to his riches in glory by Christ Jesus." Dale Enterprise, Va.

> For the Herald of Truth. "THOU SHALT NOT KILL."

The air these days is full of talk of a murder mitted some time ago in New York and for which the murderer, a wealthy young man and highly connected, is being tried. There is so much said in justification of the act of murder, even by professed followers of Him who gave the above great command, that one feels that the word of God is made of none effect or trampled under foot.

All murder is wrong, because God's word expressly and emphatically forbids it, and this pro-

Here, then, is the difference between killing and hibitory command of God is perhaps nowhere murder. Killing is unwitting and unintentional taking of human life; murder consists in the intentional taking of human life on the alone respon sibility of human will. Let it be clearly noticed in passing that killing unwittingly was not looked upon as a light offence. The man who took iffe in this way was denied his liberty for an indefinite term. His safety was to be conditioned in his abiding in the city of refuge until the death of the high priest. If he ventured from the safety of those protecting walls he also might pay the penalty of death at the hands of the avenger of blood. For the murderer, however, the man who of malicious intention took the life of his feliow-man, no sanctuary was to be found on the face of the earth. The simplicity of the commandment reveals its far-reaching application. Whoever is murdered, and whomsoever by, the law of God is against the act. This, in common with every utterance of divine government, is no piece of class legislation; but human life is of value because it is human life, whether its days are being passed in the purple of the court, or in the rags of the dunghill; and the claim of man to safety from death at the hands of his fellow-man is based upon the life he bas received from God, not upon the accidental

> human arrangement. in the same way the person taking the life of another is a murderer, whatever the social position may be. Taking human life is never made legal by the privilege of power, or the plea of poverty. God clearly deciares life, thinking, acting life, to be outside the realm where the will of man has any right to act as to its continuance or cessation

circumstances that are so largely the outcome of

This at once marks as murder the intentional taking of human life, whether by the individual, by society, or by the nation; and brands as a breaking of the commandment the act of killing, capital punishment, and all war, save where such act, such punishment, such war, immediately and unequivocally follow the clearly expressed commandment of God.

In the history of the ancient Hebrew people God delegated his right to men for the maintenance of a social order based upon righteousness. The death penalty was visited at his express command upon certain forms of sin, and wherever the hand of man took the life of his feliow-man under the clearly marked conditions of the divine economy, killing was not murder, but the carrying out of the divine will through a human instrument. Achan, stoned to death, did not lose his life by the volition of his fellow-mcn. It was forfeited by the will of God at the hands of men. The executioners were but carrying out the express order of heaven. No leader of the old time, whether he were judge, king or prophet, had any right, of his own will, even in the interest of the nation, to take human life. The matter was very different when God made man the agent of his act. That the death sentence was never passed at the caprice of human will is most certainly proved by a careful study of the Mosaic economy, in which the sins which were punishable by death are minutely described, and the laws of their detection and judgment carefully expressed.

The same ilne of argument applies to the question of war under the old economy. The only justifiable wars in human history have been those undertaken immediately and directly in obedience to a definitely express divine command. In such cases God chose to make man, instead of plague or of famine, the agent of his act of judgment. The history of the ancient people proves that when wars were undertaken only under these conditions the loss of life was almost entirely upon the side of those against whom God sent his hosts. When as was often the case, God's people entered into war upon their own initiative, they were routed with slaughter. The whole history of the Hebrew people proves that the sixth commandment was of abiding importance. Human life in every divine economy has been held sacred from the attack of man upon his own initiative.

(Conclusion follows.) \*

service,

ten feet high." This was two-thirds full of bones

and pieces of coffins. Around the outside were

the old caskets and coffins. We also got some

ripe oranges. Crossing the river back to Browns-

ville, we followed the river up to San Fordyce,

which is about eighty miles distant. In the valley

there is some land as rich as I ever saw. A

Hidalgo an irrigating canal is being put in and

along this canal the land sells for \$25.00 per acre.

On the 9th we started back to Normanna, where

the meetings were still in progress. On the morn-

ing of the 14th the congregation was organized,

and we started the same day for Fairhanks, Texas,

Bro. L. B. Rohrer, came out and was baptized the

same evening. Next morning, the 16th, we

started for Springs, Okla., where we arrived on

the 18th, in the evening. Eight converts were

had returned. Bro. Shenk held a number of in

struction meetings and during these meetings

claimed. Bro, Hinkel resigned his position as

pastor of this congregation, leaving them without

minister, and they are very much in need of a

good leader. Is there one who is looking for a

location? Here, I think, might be good work

On the 28th we started for Harper, where Bro.

Shenk preached two very interesting sermons.

On the morning of the 30th he started for home.

We wish ali God's rich blessings. Yours in his

. . .

Quarryvilie, Pa., Feb. 14, 1907.—Dear Brethren

and Sisters:-On Sunday afternoon, Feb. 17, votes

will be taken for a minister to fili the vacancy

caused by the death of Bro. Tohias Brubaker of

Rawlinsville, and on Tuesday, Feh. 19, the lot wiil

he cast. May the Lord so direct the work that a

brother may be called to the important place who

will be a wijiing instrument in His hands to pro-

claim the gospel of truth and be the means of

bringing many souls from darkness unto light,

and that the sheep of the fold may he fed with

THE EIELD

By Amanda E. Troyer.

(Continued.)

We have not time to say much about the

smaller countries and the islands of the sea. We

can only notice them for a few moments. A

heart-rending scene took place on the Philippine

Islands during the war. A missionary of that

country saw a soldier from our own beloved

America sitting on the ground with a number of

native children around him, teaching them how

swear in the American language. America

needs missionaries, too. We have heathen on

this side of the water, perhaps in not so strict a

sense as those of whom we were speaking. In

Korea the people became so intensely interested

in the religion of the Lord Jesus Christ that they

plead and plead for a missionary to come and hap-

tize them. But there were not enough mission-

aries to supply their needs. So after calling a

meeting and consuiting with one another, they

each went to their homes and bathed their bodies,

thinking this would please the Lord. The South

Sea Islanders, who were once cannibals, are now,

John G. Paton, rejoicing in our Savior.

cause of the untiring efforts and hardships of

"The Son of God is going forth to war" to-day

in the uttermost parts of the earth, even unto

the isles of the sea. He is calling to us to follow

him. Those people are dying to-day. They may

not need us to-morrow. We have made up our

mind very definitely about a score of things, and

yet so far as our life's work is concerned we drift

along very carelessly. In Japan a mission meet-

the pure word of the gospel.

J. G. WENGER.

For the Herald of Truth.

there were two more confessions and one re

waiting to he received into the church, and one

FOREIGN MISSION. India. — American Mennonite Mission, Dhamtari,

C. P., India, HOME MISSIONS.

Chicago.-Home Mission, 115 W. 18th Street, Chi-

cago. Ill.
Chicago. — Mennonite Gospel Mission, Emerald
Ave. and 26th Street, Chicago, Ill. Weish Mountain.—Weish Mountain Industrial Mis-

sion, New Holland, Pa., R. F. D. No. 4. Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.

Ft. Wayne, -1209 St. Mary's Ave., Ft. Wayne, Ind. Lancaster.—462 Rockland Street, Lancaster, F Canton.—Mission Home, 1934 East Eighth Str

Kansas City.-701 Pacific St., Kansas City, Kan,

Sunny Siope, Alta., Canada, Feb. 10, 1907 .-To the Mennonite Publishing Co., Elkhart, Ind. Dear Brethren:-Herewith I inform you that the hymn books were received on the 9th of February, and to-day (Feb. 10) we have used them for the first time in our meeting. They arrived in good condition. Since last Tuesday (Feb. 5) the weather has been more pleasant and the snow is beginning to melt. With a sincere greeting to you I remain, yours truly, COR.

Risser's Cong., Lancaster Co., Pa.-On Saturday evening, Feb. 9, 1907, we were favored with a visit by Pre. Sanford Landis and Bro. Aaron Landis. Bro. Landis spoke very earnestly to us from Neh. 4:6. last clause. Come again, brethren; we are A READER. always glad to have visitors.

Aurora, Cregon, Feb. 12, 1907 .- To the Readers of the Herald of Truth: - Greeting in Jesus' name. May the Holy Spirit abide with you and all God's children everywhere. The series of meetings held at Hopewell closed Feb. 1. The meetings were blessed and the entire congregation was edified and encouraged. Eighteen souls were led to confess Christ and two were reclaimed. Baptismal services will be held in the near future. Praise God for the good work and the awakening power of his Holy Spirit. We had a real spiritual feast Believers were strengthened and lukewarm souls were stirred up into new life and devotion to the cause. The meetings were conducted by Bro. J. P. Bontrager, who will also hold a series of meetings in Rurodell within a short time. The Lord biess the work. COR.

Doylestown, Pa., Feb. 7, 1907.-To John F. Funk. Dear Brother:- | greet you in the name of our Lord and Savior Jesus Christ. I received your letter some time ago and was glad to hear from you and will try to answer it. We are pretty well, hoping this may find you also enjoying good health. We have now real winter weather and had a severe blizzard. I will give you an account of several visits we made in the past few weeks I visited Sister Sailie Moyer at Blooming Glen. She is still in a very critical condition and has been for over twelve years. I read and prayed with her, which always seems to give her great relief. Oh, let us consider what it is to meet with such a sister or brother who is so established in his or her faith as Sister Moyer is! We can always leave them and feel encouraged in our work. and I trust that all those who come with the spirit of love can return to their homes feeling that they have tried to do their duty.

l also visited Sister Catbarine Kratz, who is now 93 years of age. She suffered an attack of lagrippe, but is improving. I also visited Bro. Abraham Wismer of the Deen Run congregation who had been confined to his bed for five weeks, but at the time of my visit was again able to sit up. I also made a call with Sister Overholt of Plumsteadville. On the 27th of February she will be ninety-seven years of age and has been blind May the Lord give her grace until he shall see proper to call her from the trials of life to the joys of heavenly glory.

On last Sunday we attended services at the Plain meeting-house, where we met Bish. Samuel Detweiler of Rockhill and Bro. M. S. Steiner from Ohio. He preached on the subject of the church as the bride of Christ as the apostle presents the figure in Eph. 5. May God bless you and yours. is my prayer. COR.

Hudson, Ind., Feb. 12, 1907.-Readers of the Herald:-Bro. B. B. King, of the Fort Wayne Mission, last night closed a series of meetings in Dekalb county. He came into our midst Jan. 21, and held meetings every night hut two till jast evening (Feb. 10). Four persons confessed Christ and the church is much encouraged. Bro. King expects to be at White Cloud, Mich., on the 16th to begin meetings there, if the Lord will.

Sisters Shank and Mann of the Fort Wayne Mission, were with us during part of the meetings and very ably assisted in the singing and personai work among the people. May the Lord bless the efforts of these willing workers to the salvation of many souls. Yours for His cause

R. R. EBERSOLE

Menges Mills, Pa., Feb. 11, 1907 .- To the Herald of Truth:-Greeting. Bro. John Blosser of Rawson. Ohio, has been with us for a season, preaching at Hanover and Codorus meeting-houses. So far nine have made the wise choice to serve the Lord instead of the world. Two meetings are yet contemplated at the Garber M. H., after which Bro. Blosser expects to return home. We are thankful for his visit and the interest he has awakened, which is not unnoticed. The Lord reward him for the sacrifice. COR.

Woodburn, Oregon, Feb. 6, 1907.-To the Readers of the Herald of Truth:-Greeting in Jesus' name. There are a number suffering from sickness in this neighborhood

Bro. J. P. Bontrager held a series of meetings at the Hopewell M. II. Seventeen confessions were reported. To God be the glory. Meetings at Sampson's schoolhouse hegan on the 11th of February. Bro. N. E. Roth of Nebraska was with us at Zion and held two meetings there during the first part of last week. Wishing God's love and grace to all, I remain yours in the faith, COR

From Yellow Creek Congregation, Elkhart Co., ind .- "Bless the Lord, O my soul: and ail that is within me, bless his holy name." On Feb. 4 a Bible conference was opened at this place with Daniel Kauffman of Versailles, Mo., and J. S. Shoemaker, Freeport, Ill., instructors. Organized with Jonas Loucks, moderator; M. S. Wamhold, secretary; J. W. Christophel, query manager; S. L. Leatherman, J. F. Buzzard and Orpha Yoder,

Subjects taught by Kauffman: Elements of Power, Conversion, Consecration, Rom. 12, Sanctification, Baptism, Church Government, Communion, Pride, Humility. Subjects taught by Shoemaker: The Holy Spirit, Woman's Devotional Covering. Non-Conformity in Social and Business Relations, Practical Christianity in the Church Non-Resistance, the Christian Relation to the Government, Giving.

On Saturday, Feh. 9, a. m., an instruction meeting was held in which doctrines were clearly set forth. On Sunday forenoon Bro. Shoemaker preached from John 4:35. Subject, "Home Missions." In the afternoon Bro. Kauffman spoke on "Foreign Missions. In these services the brethren held forth the needs, and the duty of the church in

a forceful and effective manner. During this conference the brotherhood, memhers of other denominations and unsaved showed much interest The brethren labored faithfuily. The church is strengthened and the Lord be praised. In connection with this conference Bro. Kauffman began a series of gospel services on Jan. 30, and night after night held forth words of warning, entreaty, hope and assurance, preached the Word in "the demonstration of the Spirit and of power," under favorable conditions of good weather, good roads, and large congregations. Believers were strengthened, the transgressor reinstated, and sinners made to fear and tremble, twenty-five of whom. from the early teens to those of over three score years, openly stepped out on the Lord's side and claimed his promises. Some, "almost persuaded." still linger in Egypt. Oh, that they, too, may confess and accept the peace that passeth all under-

Blessing, and glory, and wisdom, and thanksgiving, and honor, be unto our God for ever and M. S. WAMBOLD, Sec., ever. Amen

standing!

Goshon Ind

Harper, Kansas, Feb. 9, 1907.—Dear Readers of the Herald of Truth:-I will try and give a little sketch of our trip. On Jan. 1, 1907, Bro. John Shellenherger and the writer left Harner Kansas for southwestern Texas. We reached Normanna Jan. 3, in the morning. Here we met Bro. David King, who had lately moved there from Larned, Kan. After breakfast we started out into the country, where we met Bro. Andrew Shenk from Missouri, holding meetings at Tuieta schoolhouse. near Bro. Peter Unzickers, who was with Bro. Shenk. He had started meetings on Dec. 28, 1906. and continued until Jan. 13.

On Jan. 4 Bro. Shellenherger and myself continued our trip south and reached Falfurrias the same day. This is a new town in the Artesian Belt. The country is grown up with mukeet timher, which looks like old peach orchards with saperell and hrush. This country was all prairie at one time, but the land had been held for many years by large cattle rangers, and in this time the country grew up with this small timber and underbrush. In many places they have a wild current which is a nice fruit and was in full bloom. Next morning we drove out over the country. On this trip we found a strawherry patch. We all got out and picked and ate strawberries for a whije. At 1:25 o'clock we left Falfurrias for Corpus Christi. Here we stayed all night. When we went to bed we found mosquito hars over our heds and before morning they were singing around the outside. hut we were protected as we are from the enemy of souls when we have the Holy Spirit for our guide.

Sunday morning we went to church. From here we started for Brownsville, which is on the Rio Grande River. Here the mercury registered 85 degrees. On Jan. 7 we followed down the river for about six or seven miles to see a sugar plantation. There were about 200 acres of sugar cane which we were told vieided twenty tons and upwards per acre. We also saw them make sugar. Coming back we stopped at a cabbage farm. They had about 100 acres all planted and in all stage from the plant to ripe cahhage. Then we crossed the river over to Old Mexico to the city of Matamoras. This is an old, as well as an old-fashioned city. The most of the houses are only one story high and the streets very irregular and sidewalks very narrow. We could not talk with anyhody outside of our company, but we found a man who could talk hoth English and Mexican. We employed him as guide and interpreter. He took us to their cemetery. Here they have many vauits about two feet below the surface of the ground and about four feet above. Some few were opened at one end, so we could look in and see the coffins. Here people can only rent the graves, and as long as the friends of the dead nay rent to the Catholic priests they can stay in the graves, hut when the rent stops they throw the bones out in

#### HERALD OF TRUTH.

an enclosure, about fourteen feet square and ing was held, and a collection was taken for the furtherance of the gospel in that country. A number of native Christian women who had no money took off their jeweiry and hair ornaments and gave them to the Lord. Ah, heloved sisters, and brethren, too, I wish that Almighty God, who looks down into every heart to-day, would so convince and so mightly convict us and make us to see our duty and our responsibility to our lost brothers and sisters that we would this hour jay off all our jewelry, the unnecessary laces, emhroidery, ribbons, combs, and everything eise that is unnecessary and give it to the Lord forever. Why, these heathen women put us to shame. in company with Bro. Shenk, where we had two When we meet face to face at the judgment bar of God with these jost souls I wonder what we interesting meetings. Ada Rohrer, daughter of

will sav. In our own American cities we actually have people who never heard of Jesus as a Savior from sin. They have probably heard his name in blasphemy or profanity, but they do not know that he loves them. in all of our large cities there are many people living in the depths of poverty and sin. Husbands are spending their money for drink and the consequences are that homes are hare and desolate, wives are heart-broken, chiidren are wretched and hungry and ignorant. Then in almost every community we have people who are in need of a Savior. What are we doing to relieve the suffering, and to break down the strongholds of Satan? We lavish too much time, talent and money on

ourselves. Remember, God is going to hold us accountable for what we might have done, and have not done. The world is being evangelized whether you and I help do it or not. Jesus is coming again some time, and if we want a hand in the evangelization of the world it is time we were doing something to-day. The world needs men and women of the best possible spiritual and intellectual qualifications; it needs good literature and money to carry on the work in every field; hut what is needed most of all is the almighty power of the Spirit of the living God in the churches at home, in the missionaries, in the workers everywhere, "Not by might, nor by power, but by my Spirit, saith the Lord." "If ye, then, being evil, know how to give good gifts to your children, how much more shall your heavenly Eather give the Spirit to them that ask him?"

We all want a part in this noble work. We can all have it. If Jesus should walk into one of our homes to-day. I am sure we would esteem it a great privilege to give him a cup of coid water, or bind up a wound for him. And this is the privilege to which he invites us, as he hends in compassion over the suffering ones and turns to us with that piercing look and says, "Inasmuch as ye did it unto one of these my brethren, even the least ve did it unto me"

West Liberty, Ohio.

For the Herald of Truth. UNFORTUNATE CHILDREN.

By A. Metzier.

A sad case that appeals to our sympathy has just come to my notice. Little Withur Reynolds of this (Logan) county, aged seven years, is a hlind deafmute imbecije. Application has been made for his admittance into the county infirmary. into the institution for the hlind, the institution for the deaf and dumh, and the institution for feeble-

minded youths; hut all these institutions have sternly refused to admit the poor, unfortunate hov.

At present temporary shelter is given him at the deaf and dumb institution, while the sheriff has asked for a writ of mandamus to compei the superintendent of the institution for feehle-minded vouths to admit him. Heretofore that office threatened to greet the sheriff at the front gate with a gatling gun in case he attempted to enter the unfortunate hoy in the institution. It is sad to contemplate the condition of a deafmute, blind, imhecile boy, and worse yet to think there is no place where to lay his head-no one to care for him: and how thankful all who are more fortunate

Many of our readers are aware that we have at the Mennonite Orphans' Home a little boy, eleven years old, Charley Humby, who more than a year ago found his way into the poorhouse with his little sister. When he was a bahy some one let him drop, and the fall injured his spinal column and hip-hone, so that he is badly crippled for life and walks on crutches with difficulty. His sister, now fourteen years old, became a happy Christian while here and is now in a Mennonite family near Wakarusa, Ind., while Charley is still an inmate of the Home. He is a bright and cheerfui hoy. In all his afflictions he is happy and whenever you ask him how he is getting along the cheerful answer comes, "All right." It is also pleasant to note that his little companions at the Home are always ready and glad to walt on him and assist him when going up and coming down stairs. Charley is a patient and cheerful little sufferer and an inspiration to many who are more fortunate but less patient than he is. West Liberty, Ohio.

> For the Herald of Truth. NOTES ALONG THE WAY.

> > By J. Metzier.

On the 6th of December, 1906, my wife and I commended our dear children to a kind heavenly Father's care and left for a visiting trip to Allen Co., Ohio, and Elkhart Co., Ind. We found the friends well generally, temporally and spiritually. Some have bodily ailments and afflictions. Some ought to he in God's service who are not. A few have touched, handled and tasted "firewater." One father, with whom I was somewhat acquainted when we were boys, became a slave to strong drink. Two boys of his family left home, and the unhappiness of his wife and children can he imagined. As soon as we touch the flery liquor we are on dangerous ground and on the road that leads to destruction. We have no right to encour age or patronize a soul-destroying business.

While in Allen county eight days we attended three church services and one funeral. The church there is earnestly at work in the vinevard. Many young people have heeded the Bible command, "If ye seek me early ye shail find me," and are in God's service. There is always and everywhere room for more consecration and deep spiritual devotion. A few young people have been unfavorably influenced and have left the church. Their parents and the church are earnest in prayer for their restoration.

C. B. Brenneman has not been able to preach much for some time on account of feeble health. Moses Brenneman preached a good, solid, up-todate sermon on non-conformity to the world (Dec. 2), to which we listened with deep interest. When our ministers desire the welfare of the church so much that they plead with all earnestness for her to keep the pure falth and doctrines of the gospel and not drift away into popularity and worldliness, let us have respect for their teachings and heed the friendly warnings.

While in Elkhart county over three Sundays, we attended eleven church services and eight sessions of Bible conference. At the Salem M. H. one evening S. G. Shetier delivered a piercing sermon

We should always remember that the mission of Christ was at least in part, to give relief to suffering humanity, and that this principle is also embodied in the platform of his falthful followers. He who has his eyes open to his true mission or calling finds much to do, while his neighbor who lives for self only wastes his time in idleness.

Sin has left its marks in all parts of the world where humanity is found, and those are happiest who give their lives for the uplifting of the fallen human race and for the welfare of the unfor tunate and suffering ones.

on future punishment from the text, "Son, remember." If any one was present who will be so unfortunate as to be lost, he cannot say, I was never told "there is a beli."

When Bro. Ira Buchwalter expressed the thought in his farewell sermon at Salem, that this would likely be the last time he would ever be permitted to preach at this place, as disease is preying on him, it was deeply affecting and made his earnest pleadings still more impressive.

My sister, Barbara Reed, and husband took us to Goshen College. Passing through New Paris a sadly solemn thought came to me when I saw the house and shop where my brother Noah lived and worked for many years through life's ups and downs and now is no more. But we look beyond to the city we have not seen, whose builder and

"Oh! we soon shail be called to that beautiful land, There to dwell with the just ever more; There to dwell with the just ever more;
There to join in sweet songs with the friends that
we love,
Safe at home on that beautiful shore."

What consolation it gives us when people who knew them speak well of our near and dear departed friends, saying of them that they were kind-hearted, that they were good, peaceable neighbors and always tried to do right.

At Goshen College we met a number of students from Maboning county, with wbom we were acquainted, who met us with smiling faces and a pleasant handshake. We had short talks with a few of the teachers. We also met and visited with some of the students who had been in the country through the holiday vacation. Does each individual student realize how much he can do to make the school what it ought to he? Every student there who is not in the order of the church has either not received the proper training at home or has not obeyed the teaching here, and heips to make the school out of order just in proportion as he is out of order. it is our earnest desire and prayer to God that the Goshen Coilege, with all our church institutions and our churches and Sunday schools everywhere, might become more and more spiritual, more conformed to Christ's giorious lmage, more "peculiar" and "zealous of good works," and less like other nations, "till we all come in the unity of the falth and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fuiness of Christ "

We made a short call at the Publishing House and purchased a lot of good Mennonlte ilterature, such as every member of our church should read and disseminate, sell or give to others. How much missionary work we all might do in this way! When we were shown the many wonderful and powerful machines, and the immense stock of books, papers and tracts, we were made to think of the great power of the House. May its alm always be and remain to publish and sell books and papers only that are strictly pure and elevating to humanity and glorifying to God. How sad and terrible it is that so many publishing houses in this wicked world circuiate poisonous llterature, which destroys body and soui. The devil is doing his best to get such literature into schools and libraries and Christian homes. "Many parents unconsciously educate their children for

The churches in Elkhart county are working and praying earnestly to save the iost ones, both at home and abroad. The ministers bave pleasant homes in town or are so situated that physical iabor and the "mammon of unrighteousness" (neither the abundance nor the lack of it) need interfere with their high cailing. Among the many heart-searching sermons we listened to was one on the duty of children to parents. One of the greatest sins of the age among young people is disohedience to parents. This sin was mentioned at the Saiem conference as being a form of murder. How many children break their parents' hearts by disobedience, shorten their lives-kill them! it is also a form of suicide. It shortens

HERALD OF TRUTH

one's life and destroys both body and soul in helf (Matt. 10:28).

We found many warm friends of the Herald of Truth while visiting. The prophecy that it would go to naught has not yet come to pass and we do not think it ever will. Praise the Lord! "Truth, though crushed to the earth, will rise again."

One of our friends whom we visited bas gone to her eternal reward. The Lord comfort and biess the bereaved husband and chiid.

The visit has been profitable to us indeed. It does one good to meet warm-hearted Christian triends and have conversation of things pertaining to the present and future life.

When we were about to leave for home I almost despaired of having done much good, when a brother said to me, "You will never know in this iife how much good you have done by your visit." We are very thankful to our friends and to our heavenly Father for the kindness, the bospitality and the favors showed by them to us. Visit us if you can and we will return good for good. if you can not, let us all live so that we can once meet where we need never say, "Good-by." We arrived safely at home on Jan. 1 and met the chlidren all happy and well. Thanks and praise to our heavonly Father!

North Lima, Ohio

For the Herald of Truth.

DUTIES AND RESPONSIBILITIES OF WOMEN.

By a Sister.

One cannot do the world's work, but one can do one's work. You may not be able to turn the world from iniquity, but you can at least keep the dust and rust from gathering on your own soul. If you cannot be directly engaged in fighting the battle, you can at least polish your armor and sharpen your weapon, to strike an effective blow when the hour comes. You can bear a cup of coid water to the thirsty and fainting, give help to the conquered and smile to the victor. Woman has an influence either for good or evil; if she cannot do more, she can at least show which side she is on. Esther bad an influence for great good, and Jezebel, the wife of Ahab, for evil.

You can so train yourself to right thinking and right acting that uprightness shall be your nature and truth your influence. His head whose heart is aiways right is seidom far wrong.

In the book of Proverbs we read much about good and evil women. God made her to be a helpmeet for man. Solomon says, "A good wife is a blessing to ber husband." it is a wife's duty to be subject to her husband, "for the man was not made for the woman, but the woman for the man." "Adam was not deceived, but Eve." Boaz said to Ruth, "Aii the city of my people do know that thou art a virtuous woman" (Ruth 3:11). A virtuous woman attends gladiy and joyfully to her domestic affairs. Her conversation is prudent, cheerful and friendly. She neither wastes her own time in idleness, nor allows any of her household to do so. She does not waste her time in that "outward adorning of plaiting the hair, and wearing of gold, or of putting on of apparei." She does not deem outward things of value, and seeks for the inward beauty in the heart. For this alone continues forever.

The inward beauty and ornament of a sanctified neart is especially manifested by "a meek and quiet spirit which is, in the sight of God, of great price." And he will certainly honor it, though men might undervalue it. Indeed, it will be their best ornament in the sight of their husbands and do far more to fix their affections than the studied decorations of unbecoming and fashionable ap-

The works of charity performed to the distressed with the money necessary for purchasing ornaments of gold and costly attire, will render women much more beautiful in the eyes of God and man than if they were decked with all vain ornaments. They iet the people know that they February 21.

are too much engaged in spiritual glories to take pleasure in the vain and unnecessary decorating of the trifles around them. Being adorned with good works is their chief desire.

Let us show our love to the Father by "visiting the fatberiess and widows in their affliction," afford them counsel and comfort in their distress, and keep at a distance from the sinful pursuits, interests, pleasures, fashions and pollutions of this wicked world; so that we may have no stain upon our garments, no biemish upon our character, no guiit upon our conscience on that account.

But, alas! we too often find those who come to the places where the word of God is preached decorated as much beyond what they can properly afford, and in as unbecoming a manner, as they who frequent the theater. It would be much bet ter if they would spend as many hours in visiting the sick and poor, and in labors for their rellef, and as much money in relieving their distress as they do in uselessiy decorating themseives and their children after a manner unsultable to their rank of life and to their profession.

These are by no means trifles or Pharisaical impositions as some affect to call them, but apostolic commands. And yet while it is the woman's duty to attend cheerfully to the good government of her domestic affairs, there are numbers in the different ranks of life who may be found everywhere except in their own familles or in the bouse God. Some leave their little children alone at bome and then go to places of amusement. When they grow oid it cannot be expected that the cblldren whom they have neglected will "arise and call them blessed." And the hearts of their busbands can by no means trust in them; they are a grief and trouble instead of a "blessing" to them. But "a woman that feareth the Lord" wiii receive according to the fruits of her hands; and her own work will praise her in the gates. Let godly men make choice of wives and value them accordingly; and let all women who desire to be beloved and respected and to flii their station in the community in a useful, honorable manner, pray and search the Scriptures, instead of going to all kinds of amusements.

We can have a paradise below, but not by seek ing after the pleasures of the world, but by being at peace with God and men, by crucifying the oid man and living only for Jesus, who knows all our needs and supplies all our wants. With earth in possession and heaven in reversion, can we go sorrowing and downcast because of something that had once happened? Nay, rather let us forget those things which are behind, and reach forth unto those which are before us. Discontent and murmuring are siy foes. Utter no complaint what ever betides; for compiaining is a sign of weak ness. If your trouble can be helped, help it; not, bear it. Therefore formulate and accomplis worthy deeds. Let the dew of your kindness fall on the evil and the good, on the just and the unjust. What we make of our life it wifi be to us whether a milistone about our neck, or a crown upon our brow. Take it up bravely, bear it on joyfuily, lay it down triumphantly.

> "Stand up, stand up for Jesus Stand in his strength aione; The arm of flesh will fail you Put on the gospei armor, And watching unto prayer Where duty cails, or danger Be never wanting there.

Lancaster Co., Pa.

The firstborn of men was a murderer. We callnot look to man for redeeming grace. The firstborn of God was a Redeemer, and the sacrifices of Abei typified his faith in God's promises that his only begotten Son should come into the work be an offering for sin and give life to those under sentence of death. Every firstborn in Egypt of man and beast that was not under the blood siain, God thereby showing his claim upon the firstlings, and also that deliverance comes through the sacrifice of the Firstborn.

## YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: LIVES THAT ENDURE MALL 7: 24-37; 1 Cos. 3: 10-15; Eph. 2: 10-28; MAR. 3, '07 EDITED BY A. B. RUTT.

DAILY READINGS.

repruary, 1907. 25. M.—Lives built on Cbrist. 1 Peter 2:1-6. 26. T.—Feeding on Christ. Jobn 6:26-25. 27. W.—Kept by God's power. 1 Peter 1:1-5. 28. T.—Through suffering. 1 Peter 4:12-19.

2. S. —"Their works do follow."
3. S. —Topic: Lives that endure. Matt. 7:24-27;
1 Cor. 3:10-15; Eph. 2:19-22; 1 Tim. 6:

RIBLE LESSON.

The quotations and references given in the Bible Lesson below, are to be written out on slips of paper and given out before the meeting begins.

What did St. Paul desire for the Epbesian Chris-

Wby is Jesus' definition of an enduring life an

What must be the one foundation of an enduring

What mistake is sometimes made regarding the

Name some of the enduring elements of charac-

Give some of the present manifestations of the

How may we be sure of being remembered by

What should be our attitude toward those who

APT QUOTATIONS.

Every noble deed lasts longer than a granite

The web that God weaves is from everlasting to

everlasting, and if I can fill a part of that web, be

lt ever so insignificant, it will abide forever .-

We live in deeds, not years; in thoughts, not breaths;

Who thinks most, feels the noblest, acts the best

should count time by heart throbs. He most

That life is long which answers life's great end.

This life is not the bock, it is the first chapter

if we work upon marble, it will perish; if we

work upon brass, time will efface it; if we rear

temples, they will crumble into dust; but if we

work upon our immortal minds, if we imbue them

with principles-with the just fear of God and our

fellow-man-we engrave on those tablets some-

thing which will brighten to all eternity.-Daniel

Life hatb quicksands, life hath snares!-Long-

Falsehood may have its hour, but it has no

The shaping of our own life is our own work.

it is a thing of beauty, it is a thing of shame--as

ILLUSTRATIONS.

"Little bird, why don't you build your nest

Its nest was destroyed and its young

higher." The bird could not understand human

killed. "Lay un for yourselves treasures in

heaven." That is divine language. Do we under-

Apelies, the Greek painter, was asked why he

worked so hard upon his picture. He replied:

value of earthly things? Luke 12:16-21.

are wasting their lives? Luke 15:3, 4.

. F. -Through faith. 1 John 5:11-13.

February, 1907.

tians? Eph. 3:17-19.

life? Acts 4:11, 12.

others? Gen. 12:2.

Bishop Simpson.

-Young.

future.-Pressense

language.

stand it?

we ourselves make it.-Ware.

adequate one? John 17:3.

enduring life. Gai. 5:22, 23.

monument.-Sarah K. Bolton.

In feelings, not in figures on a dial.

of the book .- G. H. Morrison.

THE LESSON MOTTO.

"Life is a mission. Every other definition of life is false, and leads all who :: :: :: accept It astray."

THE MEDITATION.

The meditation is written for the purpose of helping direct the mind in private devotion to the central

Our Lord, teach us how that it may be possible for us to make the "old words" mean something "new." That building is secure which rests upon the solid Rock, Jesus Christ. May we be wise builders so that when our building is completed, neither wind, nor flood, nor fire, nor death itself, can harm it. We want lives that endure, for they are a giory to thee. Perhaps there is very little In our past life that deserves to endure. Our life is unenduring, simply because we have neglected to put forth a constant effort to abandon the pursuits of perishable objects. No man ever fived who obtained an enduring life without a desperate fight to separate himself from that which is truly worldly and perisbahle. May we he sufficiently wise not to set our affections upon perishable objects, hut may we center them upon Him-an enduring life. Holy Spirit, teach every one of us how to measure our deeds in the light of eternity, In the light of God's judgments, and in the light of that which endures. Help us to take up the cross and follow our Christ daily.

BIBLE HINTS

Matt. 7:24, 25. Truth is changeless. It is the only sure foundation upon which to huild. Opinions vary and theories change, but not so with God. "Few lives are ruined from ignorance; many from disobedience."

1 Cor. 3:10. Wanted: masterbuilders. You may become such by exercising care as to how you build upon the Christ foundation.

1 Cor. 3:13. Build your very hest, for we have no light test before us. The keen searching of God wiil make manifest any shame in any part of our character

Eph. 2:20. It is a worthy ambition to make one's own life count. But it will count for the most if you continue to build upon those nobie lives who have gone before.

Eph. 2:22. No life can hope to endure, unless it make provision for an "habitation of God."

1 Tim. 6:18, 19. Many a man tries to build for ilmself an abiding memorial by means of the money he ieaves hehind him. Even the name of such a man perishes. There is a way by which the rich man may become rich toward God, if be be rich "in good works and ready to distribute."

PERSONAL THOUGHTS. That which God keeps is kept for eternity. Why

not iet him keep you? What am I doing that gives promise of endur-

Are the interests that center in others, myseif

and Christ, rightly proportioned for an enduring

There is no enduring life without a cross. No gain without a cost. The stuff that makes lives endure is of the most costly material. What kind of material am I using?

The hardest thing in the world is to get posses sion of an enduring life. It takes Christ, foresight wisdom and effort. If you are to be rewarded according to your present effort, what may you

"Because I am painting for eternity." Anything worth doing at ail is worth doing for eternity. Be sure and make a careful study of the daily read

Michael Angelo used to say, as the marble cilppings feil fast upon the floor of his studio: "While the marble wastes, the image grows." The image is the thing that endures. We ought not iament the waste of marbie.

A young woman was heard to say: "I cannot bear my cross any longer." Later she had a dream in which she saw scattered about her a great number of beautifui crosses. She iald down her own cross and attempted to select another. There was something the matter with each one. The were either a little too small, a little too large a little too light, or a little too heavy. At last she picked up an oid wooden cross. It was just what she wanted. But it was the one she had just lald

Russel H. Conweil tells of a place in Paris where the artists went for mixed ciay. One would make of the clay a statue of Christ. Another would use the same clay to make a figure of the emperor. The difference between the statue and the figure was seen later. The figure disappeared with the overthrow of the empire. "God furnishes us the clay of life. We can make our figures poor and transient, or we can make them grand and enduring "

SUGGESTIONS FOR LEADER.

No meeting will be a full success unless the jeader does some preliminary work with the mem bers to get them to make preparation along certain definite lines. The leader's preparation is not enough

As this is a consecration meeting, plan to make the opening exercises such as will stir the heart anew with the principle of self-sacrifice

The purpose of this meeting is two-fold. It is to impress us with the enduring elements of Christlanlty, and help us to make a personal application of the same; abandoning the perishable objects and seeking those things that endure.

Since there are five Scripture selections, the icader had better plan to have them read by five younger members. They should be seated in the front seats, rise, face the congregation, and read these references one after the other.

The leader in his introductory remarks may remind the members of some of the things that men have fancied great, but that have passed away. Where is the wealth of Croesus? the beauty of Hebe? the glory of Caesar? And in a few centurles from now where will be the riches of Rockefeller, the power of the Czar, the armies of Emperor William?

Second, remind the members that the only lives that live on in the affections of men are based on noble characters. You will not lack for Illustrations-Abraham, Joseph, John, our Lord himself. Washington was rich; Lincoln was poor. We revere them equally because of their character.

In closing, ask the members each to give one eason why men ought to seek aione those things that endure. After a number of reasons have been given, ask that all remain in silent prayer for power to avoid the allurements of worthless things, and for wisdom to seek the things that endure. After a few minutes of quietness, the loader may offer a sentence prayer.

Subjects for talks and essays:

Hindrances to an enduring life.

2. Helps in obtaining an enduring ilfe.

3. "Their works do follow."

4. Building on Christ.

Now there appeared a great wonder. The bodies

of those saints whose graves were opened at a

former earthquake at the time when the Lord of

glory expired on the cross, came out of their

graves and appeared unto many in the holy city

as trophies of their Lord's resurrection. Thes

were undoubtedly Old Testament believers, and it

must be observed that the resurrection of these

sleeping saints was not like those of the widow's

son of Nalu, or Jairlus' daughter, or Lazarus,

which were mere temporary recallings of the de-

parted spirits to the mortal body to be followed

by a final departure of it till the last trumpet shall

sound. But this was a resurrection once for all,

to life everlasting. Hence there is no room to

doubt that they went to glory with their Lord as

bright trophies of victory over death. Death was

now swallowed up in victory and deprived of its

cting Thanks he to God that we need not seek

lesus in the grave among the dead, but in glory

among the living, trusting in that most precious

But we must not fail to briefly notice the shame

ful conduct of the chief priests when the Roman

soldiers informed them of the earthquake and the

resurrection of Christ. They held a council and

gave the soldiers a large sum of money and told

them: "Say ye, his disciples came and stole him

ernor's ears, we will persuade him and secure

bribed the soldiers in the first place to confess

to a capital offense, for it was death to a Roman

soldier to be proved asleep when on guard. Never-

theless these Jewish authorities do not hesitate

for a moment to say, "If this come to the gover-

nor's ears (which it undoubtedly did), we will

meant quieting him by a bribe which he, like

Felix, by no means would refuse to take. Besides

this, if the soldiers slept, how could they tell

It is also important that for some reason not

known to us Christ never showed himself to the

world after his resurrection, but unto his disciples

he appeared at different times and in wonderful

ways. The most touching and interesting incident

after his resurrection is that when he showed

himself to two of his disciples on their way to

Emmaus, when he joined their company and jour

neyed with them and they knew him not. Their

hearts were full of sadness and they could no

understand why it was that the Jews had crucified

their Master whom they trusted had been he who

should have redeemed Israel. His conversation

was so precious to them that they constrained

him to abide with them over night and they gave

him the chief seat at the table to preside over the

evening meal. As he pronounced the biessing

their eyes were opened, and they recognized him

good for them to keep to themselves, so they re

turned to Jerusalem that night to tell the rest

of the apostles, and when they found them, even

before they had time to say anything the other

spostles said, "The Lord is risen indeed and hath

spneared unto Simon." Wonders came thick and

fast, for immediately he appeared in their midst

even though the doors were shut, and he said

onto them: "Peace be unto you." Thus he showed

bimself alive to his anostles after his passion by

many infallible proofs, being seen of them for forty

days, speaking of the things pertaining to the

Now let us stop and think for a moment. Can

we frail creatures comprehend the power and

benefit of his resurrection? Can we conceive the

wonderful effect it had on the future destinies of

our souls, and what the consequences would have

heen if Christ would have forever remained dead

in the grave? Why, all his suffering would have

been of no avail. Indeed it thus behooved Christ

no less to arise than to die in order to complete

the wonderful plan of salvation. No wonder Paul

so earnestly desired to know "the power of his

resurrection." We poor mortals cannot realize its

kingdom of heaven.

but immediately he vanished. The news was too

persuade him and secure you." This persua

what became of the body of Jesus?

Now we see that these Jewish ecclesiastics

away while we slept; and if this come to the gov

promise: "Because I live, ye shall live also."

On the 4th of February the thermometer at Cresmau, Sask, was 45 degrees below zero, but school did not close. Ninety degrees warmer would probably be more comfortable, though Added to the cold is the deep saow and more or less scarcity of fuel, but not enough in our Mennonite settlement to cause suffering, so far as we

The Arctic explorer Namen states that his experience is that alcobol in any form is not desirable nor helpful for use as a beverage in the farNorth, but that those who did use it were, after a
short space of time after taking it, not as able to
withstand the cold as those who abstained from its
use. And a British general in India declares that
solidlers who use alcoholic liquors in that country
are not as able to bear the heat as those do who
abstain. If it is neither good to keep owarm, nor
to keep cool, then what good is it?

This week's issue contains the last installment of Bro. D. Burkbolder's series of articles on "Christ's jast week on earth." The series has been a most interesting one, and, while it was written especially for the young readers, it was read with interest and profit by the older readers also. We hope all have learned to appreciate more than ever the wondrous love of God to man in giving his only begotten Son to pass through these earthly trials, ignominies, mockeries, and finally the cruel death on the cross that you and I might he not only saved from everlasting death, but that we might have au open way to favor with God and the everlasting joys of the redeemed in heaven We wish herewith to express our deep appreciation of Bro. Burkholder's work, believing it has proved a lasting benefit to many readers young and old.

In the daily influences that surround us there is ever that present which tends to drag us down. The influence is sometimes so insidious, and comes at times from such unexpected quarters that we are at times almost taken off our guard. Nothing but a high resolve to live as in God's sight, to follow implicitly his word, to obey all its precepts and turn neither to the right nor the left, will carry a young man safely through the maze of dangers that surround him. To be "straight" and strong for the right is the only course that brings victory over the forces that are without and the temptations that whisper from within, Jesus is the champion of every boy who solemniy determines to do right. His example is the greatest inspiration, his word the best guide. "Wherewithal shall a young man cleause his way? By taking heed thereto, according to thy word." The world needs straight and strong young men to-day. Let your manhood, your worth, be known by your unflinching adherence to what you know, and all men know, to be right

For the Herald of Truth

By S. Roxana Wince.

Dr. Alexander Keith was born in the manse of Keith Hall, Aber-leenshire, Scotland, in 1791, his father, Dr. Keith, being the minister of the parish. As might have been expected, the little boy was carefully trained. Reverence for God was early inculcated and the Bible was one of the first books put lato his hands. With childlike faith he accepted it as absolutely true, and he held throughcut life to his early convictions.

He was yet but a mere boy when he met a disciple of the infidel David Hume. The man evidently knew that young Keith was the champion of the Bible, for he at once attacked the evidences of Christianity. "If miracles were the evidences

HERALD OF TRUTH.
then was Christianity false," he said, "for there
could be no such things as miracles; it was con-

trary to the laws of nature; these laws being constant and unchanging."

in vain did Keith argue; he could produce no effect on the infidel's mind. All testimony brought forward was rejected. Internal and experimental evidences were allke set aside.

But young Keith was not to be so easily put down, and he declared that 'he could prove the divine inspiration of the Bible from existing facts." He had read the infidel 'Olney's "Substitution of Dmpires"; he was acquainted with 'works of modern travelers; he knew the geographical situation of the countries spoken of in the Bible at the present time, and the condition of the Jowish race as it now exists, and that prophecy being literally fulfilled in these, God has thereby confirmed his work.

He appealed to these; he quoted the very words of Volney and showed how accurately bis description of the desolation of Judea tailled with what God had said it should be when his people had forsaken him.

He pointed to other rulned empires, to Ammon, to Mosb, to Philistia, to Edom, to Niaeveh, to Babyion and Chaldea, and showed how travelers in these countries had by occular observation verified the Seriptures, monumental evidences being everywhere found to prove the voice of propheve true.

Then turning to the Jews, he in eloquent words brought their fate before bin now abashed listener, declaring how the Lord had destroyed them as a nation and brought them to naught, and had plucked them off their land and had scattered them among all people, from one end of the earth even unto the other, giving them no ease nor rest for the sole of their foot, but a trembling beart and falling of eyes and sorrow of mind, with life hanging in doubt, just as the prophets had foresteld.

"That all these things have come to pass in minutest detail is a miracle and one that only the God of the Bible could perform; is not the Bible trap" and Keith.

The infidel's tone was changed as he replied, "I cannot answer you."

"I cannot answer you.

We are not told wbetber he became a believer or not, but God's little David had with sling and stone from the mighty armory of truth overthrown his specious arguments and taken the harmless sword from his hands.

It was an important epoch in the life of Keith. He had never before thought of writing a book, but he at once decided to do so now, and "to make unbelievers the leading witnesses, their testimony being unexceptionable and conclusive."

The attack of the infidel had been the means of rousing a giant who could never be slain and whose influence, once his works were written would go on forever. Dr. Keith traveled and explored for thousands of miles in the lands of prophecy; he visited the Jews in Palestine and in Europe; he established a Jewish mission in Hungary and also revived the ancient Protestant wor ship in that country. Then he began writing "The Evidence of Prophecy, Historicai Testimony to the Truth of the Bible," using the descriptions that Volney, the unbeliever, and Burckhardt, the sceptic. gave of different places, summarizing first the prophecies that related to the time and place where Jesus was to be born, his family, life, character, sufferings, death, resurrection, ascension his doctrine, second advent, and the extent of his future kingdom, and the fulfilment of each prediction at the specified time, in so far as the dates given in Hoiy Writ have run out. Then, taking up the Jews and their city and iand and other coun tries with which they had been connected, he took the same course and produced a book that ever after the iapse of forty years made the Rational ists of Germany very angry, because, like the discipie of Hume, they said, "We cannot answer you. And no one can answer the evidence of prophecy.

The "geographical argument is one of the impreg-

The "geographical argument is one of the nable strongholds of Christian bellef."

"Keith on the Prophecies" went into almost every home in Scotland and into thousands of homes in other lands. It became a household word. It convinced and converted many infideand set the feet of Christians more firmly on the Rock. Few works have done more for the cause of truth.

"No answer or refutation has ever appeared

from the pen of any skeptic."
Hume's arguments as to the impossibility of miracles have proven to be as false as the vagaries of a dream. Would that all young men who glory in throwing away the faith of their fathers and in following Hume, Voltaire and Paine and the modern higher critics, would read and heed this book written by one who, though young like themselves, had clearer and wiser views of the great Creator and his power.

Pierceton, Ind.

For the Herald of Truth.

By David Burkholder.

ARTICLE VII.—HIS RESURRECTION.
"Rehold the Man" (John 19:5).

On Friday, April 7, about 6 p. m., the lifeless body of Jesus received a decent burial through the influence of Joseph and Nicodomus. Now the chief priests and Pharisees came to Pilate, saying: "Sir, we remember that that deceiver said while he was yet alive, After three days I will res again; command, therefore, that the sepulchry be made sure until after three days, iest his disciples come by night and steah him away and say unto the people he is arisen from the dead, so that the last error be worse than the first." Pilate naturally granted their request, and so they went and sealed the great stone which was rolled before the door of the grave and set a watch.

They had undoubtedly made the grave as sure as human power could make it. But, Ohl how foolish it was for them to undertake to overrule what was ordered by Him who is supreme ruler of the universe! They might just as well have undertaken to stop the sun from rising and setting or the whiteful from sweeping over the earth. The Savior's prophecy, "As Jonas was three days and three nights in the whale's belly so the Son of man must be three days and three nights in the heart of the earth," had to be fulfilled. This was, however, not the only prophecy regarding his resurrection. David foretold it also and rejoted ig it when he sald, "Thou wilt not leave my soul in hell (body in the grave), nor suffer thine holy one to see corruption."

The women, who, early in the morning, were on their way to the sepulcher, wondered how the stone could be removed. But God provided. Be fore they came, there had been a mighty earth quake. The angel of the Lord came down from heaven, and in the twinkling of an eye the work was done. His appearance was terrible, "his countenance was like lightning, and his ralmen white as snow." And the stone-covered, seal secured sepulcher opened, and the dread messen ger sat on the removed stone, "and for fear of him the keepers did shake and became as dead men." Although the form of the angel was awful to those Roman guards, the enemies of the Lord we notice that it was different to the women. He had words of comfort and consolation for those who were the friends of the Lord, the same as at the Red Sea where he was darkness to the Egyptians, but light to the Israelites. Remember he sald, "Fear not ye." I know your motives, you mission is good. Oh, what a grand encourage ment this is to the followers of the meek and lowly Lamb Jesus Christ! "I know that ye see Jesus, which was crucified." "He is not here, for he is risen, as he said." And so they found an empty tomb. He had arisen and had become the firstfruits of the resurrection.

HERALD OF TRUTH.

importance, and it seems to be impossible for us to put too much weight or stress on it.

The corruptible bodies of all the falthful Old Testament believers, the patriarchs, prophets, aposties and martyrs would have forever remained in their graves and their immortal sonls would have perished and forever been banished from the presence of the Lord and the glory of his power. And likewise all those who in this present age confess him would be in their sins. The precious blood of the Son of God which was shed on the cross would not have been a remission for sin. The missionaries, whom we are sending to the foreign fields, could not preach repentance and mission of sin to the thousands of lost souls in heathendom. No, they could give them no hope or consolation whatever. And we would be of all men most miserable, because we would have no hope in Christ after this life. Let us thank God especially for the resurrection of Jesus Christ, who was delivered for our offences and rose again for our justification.

Nappanee, Ind.

For the Herald of Truth.

By S. Roxana Wince.

Note.—The following are the actual words and experience of a little Christian child and are delineated in these lines. She was only six or eight years of age.

S. R. W.

"I wonder it the sleeping forms
That fill the cities of the dead,
Will ever feel their pulses warm,
Or come from out their dusty beds?"
Was still the question day by day
That spoke from Minnie's lip and eye,
Till, puzzling on at work or play.
She something found that made reply.
Upon her Hible lesson bent.
A picture o'er the ford san seen,
Tall the seen of the ford of the seen of the see

Showed life's immortal myriads there.

"On now know!" with joy rahe said,
"On now know!" with joy rahe said,
"On my know!" with joy rahe said,
The trumper sounds, they lift their heads,
For God just reaches down his hand!
His mighty hand he reaches down,
And draws his wakened sleepers forth;
Puts on each head a lovely crown,
And welcomes them to new-made earth.
"And In omer shall be afraid

To trust my papa to the tomb;
For sweet to me the place is made
That God's dear hand with light lilumes
And, memma mine, I shall not fear
To lay me down to quiet rest,
For when God calls, I quick shall hear
And wake to rise among the blest."
O sweet child trust that puts to shame
The amallness of our meager faith,
and tooks with tender eves of blame.

On doubtings that the athelst bath:
This surely is what Jesus meant,
When, taking up the little child,
With sober mien and look intent.
He set it in their misist the wble.
Who sat about him, bent to hear
The wonders of his eager speech,
Though doubting still if he were Seer,
With doctrines such as these to teach

With doctrines such as these to teach.
How must their hearts with fear have filled,
When all their pride he tore away,
Self-trust destroyed and bowed their will
To meekness of a child at play!

"An this (does now)" he kindly said

"As this dear one," he kindly said,
"God's kingdom doth by faith receive,
So must you in her footsteps tread,
And where and what it is believe.
Or else you ne'er shall enter in
The glorious land prepared of old,
For unbellef with God is sin,

And shuts man out from streets of gold.'
And we such trust would strive to gain,
Would bow like Minnie to our Lond,
And in our yoyage o'er life's main
Keep heart fast anchored to his word,
That when we to the dust go down,

No fear upon our hearts may fall,
But with faith's hand on coming crown,
May trust Him who is all in all.
Pierceton, Ind.

THINGS WORTH REMEMBERING.

To be famed for godliness is the best indication of an abiding endurance.

It is what one does for others, and not so much what he does for himself, that gives promise of endurance

He who thinks, loves, and does most for his fel-

The life that best fits the dimensions of earth will best meet the requirements of heaven.

Man's life should be as beautiful as the light, sublime as heaven, and true as God—then it will-endure.

There is no symmetry of life witbout length, beight and breadth. Intense ambitions, breadth of sympathy, and faith in God make sure an eternal building.

#### ITEMS.

Some weeks ago the railway companies of this country raised the wages of all their employees who were getting less tiam \$240 a month. The advance, as mentioned in the Herald, meant many millions out of the coffers of the companies. But now comes the announcement that freight rates will be raised in a way that will add hundreds of millions to the coffers of the roads. That is long-bearded flunceoring.

On the night of the 12th of Feb, the schooner Harry Knowlton rammed the steamer Larchmont of Block laland on the coast of Rhode Island. The steamer sank in less than half an hour, and 109 passengers were enguilfed, while inlateen of the passengers and crew were saved. The blame for the large loss of life is laid on the capitaln, who is said to have promptly hurried into a lifeboat, leaving the passengers to their fate.

#### CONFERENCE NOTICES.

Bible Meeting.—The Lord willing, a six-day Bible Meeting will be beld at the Fair View meeting-house, two miles south of Surrey, N. D. on March 49. J. S. Shoemsker of Fresport, Ill., and J. M. Hartzler of this place are the instructors, All are cordially invited. Especially do we crave an interest in your prayers, that the meeting may be to the promotion of the Manthe Meeting may LEVI'S. GLICK.

#### MARRIAGES.

Landis—Burkholder.—On Feb. 7, 1907, at the home of John Oberholser in Akron, Lancaster Co., Pa., by Bish. Benj. Weaver, E. B. Landis and Lizzite Burkholder, both of Akron, Pa.

Berkey-Miller.—On Feb. 2, 1907, at the home of the officiating clergyman, by S. E. Weaver, Levi Berkey and Loretta Fern Miller, both members of the Forks congregation near Middlebury, ind.

Bontrager—Hostetier.—On Feb. 9, 1907, by S. E. Weaver, at his residence in Eikhart Co., Ind., Todd Bontrager of Middlebury, Ind., and Katle Hostetler of Topeka, Ind.

Lantz—Gigax.—On Feb. 14, 1907, at the home of

Lantz—Gigax.—On Feb. 14, 1907, at the home of John Baer, Pettisville, Ohio, by Christian Stuckey of Elmira, Ohio, Lewis Lantz and Alice Gigax. May God bless them in their new life. COR.

#### DEATHS.

Niseley.—On the 6th of Feb. 1997, Deacon Henry S. Niseley, at his bome at Florin, Lancaster Co. Pa., passed peacefully away, after a short Illneas, in the eightleth year of his age. He was a member of the Old Mennonlite denomination for a period of organization of the control of the theory of the theory of the control o

Ernst.—On Oct. 15, 1906, nesr Chambersburg. Franklin Co., Pa., of dropsy. Ellzabeth, wife of Jacob S. Ernst; aged 77 Y., 11 M., 11 D. The Lord Entered March 4, 1903, at Elkhart, Ind., as secondclass matter, under Act of Congress of March 3, 1897.

#### Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

gave and the Lord hath taken away; hlessed he the name of the Lord.

Martin—On the 12th of Feb., 1907, in Goodville, Lancaster Co., Pa., Lavina, wife of Jonas W. Martin; aged about 30 years. She died in confinement and leaves a sorrowing bushand and two children. She was a daughter of Samuel Musser of Bowmansville. She was buried on the 15th at Weaverland M. H., where appropriate services were held.

Nafziger.—Bro. Christian Nafziger was born in France, Jan. 6, 1827; died Feh. 9, 1907; aged 89 Y. 1 M., 3 D. He was married to Elizabeth Glugerich in 1853. To this union were horn four children, three of whom are yet living. His first wife having Yoder, Aug. 8, 1861. To this union were horn nine children, of whom eight are living. His wife, four sons, four daughters, forty-seven grandchildren and four great-grandchildren are left to mourn the loss of husband and father. Funeral services were being the he A. M. M. H., conducted by Christics Hernich and English.

Klopfenstein.— Bro. Joseph Klopfenstein was born in Alsace, France, Jan. 13, 1823; died at the rosidence of his daughter at Elmira, Ohlo, Feb. 4, 1907, of paralysis; aged 34 Y, 21 D. He was the father of thirteen children; six sons, four daughters, fortyone grandchildren and twenty-nine greaters, fortyone grandchildren and twenty-nine greating father and grandfather. His wife, one son and two daughters preceded him to the spirit world. Bro. Klopfenstein, up to the 20th of Jan., 1907, was a man of remarkshie strength and activity for his age. He was during all his life and especially in his younger days a very industrious, energetic element of the control of the Amish Mennonite church for over sixty years. Funeral sarvices were held in Elmira, conducted by Christian and an afathful member of the Amish Mennonite church for over sixty years. Funeral sarvices were held in Elmira, conducted by Christian Stuckey in German from Rev. 14:13, and by the property of the common of the control of the control of the property of the control of the property of the control of the property of the control of the control of the property of the control of the property of the control of the con

Kreider—Peb. 5, 1907, near Milton Grove, Lancater Co., Pa., after nine days' scheness of lagrippe, followed by pneumonia, Mary, daughter of John Kreider; aged 22 Y., 5 M., 6 D. She is survived by her parents, four brothers and four sisters. Funcal services were held Feb. 8 at the Green Ive M. H. by Pre. John Ebersole and Hiram Kaylor, of the German Baptist denomination. Text, Jas. 4:14. Interment in Risser's hurfal ground. She united with the Mennonite church nearly one year ago and was a consistent member until death-called her to ber reward.

Gary.—On the 18th of Feb., 1907, at her bome in Elikhart, Ind, of paralysis, with which she suffered about eleven years, Barbara Ellen Ehersole, wife of John Cary, aged 59 Y. 4 M., 5 D. She was born in Sandusky Co., Ohio, and was a daughter of Samuel and Rehecca (Rule) Ebersole. She was married to her surviving hushand, Feb. 17, 1866. She was married to her surviving hushand, Feb. 17, 1866. Survives her, and Rehecca, who died in Infancy, Besides her hushand and daughter she is also survived her parents and two hrothers, William of Conway Springs, Kan., and Albert of this county. Funeral services were conducted at the home on Sunday, Feb. 17, by John F. Funk, from 2 Cnr. 5:1. Interment a Grace Law enestry. God comfort the sorrowing family and friends. Bare.—On Feb. 11. 1807, near Wilmer, Lancester

Bare.—On Feb. 11, 1907, near Witmer, Lancaater Co., Pa., of congestion of the lungs, Mary, wife of Wayne Bare, in her eighty-third year. Her health had heen good until within a few days of her death. She was a member of the Old Mennoutle church and is survived by her husband, three sons, three daughters, twenty-three grandchildren and nine great-grandchildren; four elisters and one horsen M.H. Ech 14.

Martin.—Samuel O. Martin died at his home, 205 Mercer Ave., Goshen, Ind., of consumption, Jan. 17,

#### HERALD OF TRUTH.

1907; aged 52 Y., 9 M., 25 D. He was born in Cumherland Co., Pa., and was the son of Ahraham and Elizaheth Martin.

Wenger.—On Jan. 30, 1907, at the home of his daughter at Reidenhach's store, Lancaster Co. Pa., of the infirmities of age, David S. Wenger, aged 82 Y., 1 M., 5 D. His wife died twenty-seven years ago. He was the father of thirteen children, seven of whom survive. Also forty-foru grand-children, and of sixty-six great-grandchildren fifty seven are living. He was huried at the Pike Menn. M. H., where services were conducted by Aaron Sensenitg and others.

#### CONTRIBUTIONS RECEIVED.

For India Mission.—S. P. Schwartzentruher, \$5; J. Sterick, \$5; A. G. Shenk, \$2; Mission Friends, \$6; N. G. Roth, \$5.

Armenian Mission.—Mission Friends, \$5.
Free Herald Fund.—Friends, \$3.94.

#### LANCASTER MENNONITE HOME.

Report for January, 1907.

Contributions.—Bitzabeth Deither, \$1: Mary E. Riehl, \$1: Ads Speicher, \$2: Emma M. Glick, 25e; Nannie M. Zook, 25e; Mamie G. Umble, 25e; Carrie E. Coyle, 25e; Esther R. Charles, \$2; John D. Buckwalter, potatoes; Henry and Lizzie Cassell, applea, 4 jars fruit, oat meal, cookies, and wall mottoes; Jacoh L. Ranch, tomatoes, apple sance; H. H. Sarvely, 4 pounds butter; Mrs. Ephraim Kauffman, cakes; Slimon Nissiey, rocking, Chair, A. B. Estheman, applea

Business.—Jan. 12. It rained nearly all day and the monthly meeting of the trustees was held with six members present. One applicant was admitted to the Home.

Health was just middling; there were two of the sisters pretty sick, hut they are improving again. The rest are as well as could be expected.

Services.—Jan. 6. Aaron Harnish preached to us from Heb. 10:35-39. The attendance and attention were good. On the 20th Daniel Leaman preached at the Home from John 3:16. The attendance was good. On Jan. 21 Benj. Weaver and wife visited the Home and we had services in the second-story hall among the afflicted. Bro. Weaver chose for a text, Mark 6:35. On the 29th A. B. Bahleman and Noah H. Macc. Willistel the John Scholler of the Services of th

Gratefully acknowledged, A. K. DIENER, Snpt.

#### HERALD OF TRUTH COMBINATION OFFERS.

 Regular subscription price of the Herald of Truth is \$1.00 per year, fifty-two numbers in a year.

2. If you send us \$1.50 you will get the Herald of Truth for one year and the book, "Around the Globe and through Bible Lands." This book contain \$25 cotavo pages, \$10 fine illustrations, is well printed and bound in cloth, and the regular price is \$1.50. In this combination it will cost you only 50 cents. This is a rare chance to got a good and can arall themselves of this offer.

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the Christilche Jugendfreund.

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The Herald of Truth is the oldest Memonite paper published in the English language, and has now been hefore our people and the public for forty-three years and during this time it has faithfully maintained the teachings of the gospel, deductines and practices of the Memonite church claim piety to which he large circle of our readers can hear testimony, and by the help of God it is our purpose in the future to follow on in the line or path in which we have moved during the past, and to hold fast to the same doctrines, the same faith and maintain the same principles, and as in the past so in the future we have the assurance lead a helping hand in the peat so in the future we have the assurance lead a helping hand in the work.

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# HERALDOFTRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, FEBRUARY 28, 1907.

Vol. XLIV. No. o.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO. ELKHART, IND.

#### EDITORIAL NOTES.

Correction.—In the issue of Feb. 14 it was stated that in the meedings held by J. E. Hartsler in the Holdeman congregation near Wakarusa, ind., there were forty-six confessions. So we had been informed, but the report was incorrect. It should have been forty-two.

Bro. David Burkholder presents some very interesting facts concerning the hullding of the ark, the details of which are generally overlooked in the contemplation of the Scripture record. The tessons he draws therefrom are likewise interesting and instructive, not alone for the ministers, but for all workers.

Wanted.—In 1866 the American Bible Union of New York and London (England) published a new translation of the New Testament, in which the word "Immersion" was substituted throughout for the word "haptism." Any one who may have a copy of it and is willing to sell it for a reasonable price, will kindly let us know. Address, Mennonite Publishing Co., Eikhart, Ind.

Bro. M. C. Lehman's series of articles is certainly giving the readers much light on conditions in and about Dhamtarl. He has gradually led up from the lowest caste conditions to the family where Christ has become hoth Guest and Lord, and one cannot fail to note the contrast. Here, so in the case of the Pitceirn Island colony, as recorded in the Young People's Department this week, it was the uplifting, regenerating influence of food's hiesaed Word and Spirit that has brought the change. We would have heen glad if he Lehman could have given us a camera view of Bro. Tetku's home in addition to the excellent pen jetture. Perhaps he will do us the favor?

The Young People's Meeting Topics, which appear in the Heraid of Truth each week, are especially adapted to the wants of the leaders of the Young People's Meetings in our Mennonite congregations and we desire to call to them the especial attention of all who have not yet adopted them. The topics are carefully prepared and are s great help in the work. Send for sample copies of the Herald for examination. We will gladly send them free of charge to any address. It has een intimated that the topics in the Herald are the same course as used in the Christian Endeavor League. Any one who will take the trouble to compare the two courses of topics will see that this is not the case. Such an intimation would eem to reflect upon the integrity of the hrethren who outlined the topics and are devoting so much time and labor for the henefit of the young people.

There has been some inquiry regarding an article in the Heraid and another in the Gospel Wilness concerning the work done by the Armenian
preacher, H. Jenanyan, in Tarsus, Marsah and
other places in Turkey. Upon careful inquiry
from what we consider absolutely reliable authortiy we are informed that the school at Tarsus is

no more. The former matron of that school, we understand, is now connected with the orphanage work at Hadjin, Turkey. The school which he opened at Marash in 1896 continued for several years, but that, we are informed, is also closed, and that he sends a certain amount of money to the Gregorian Orphanage in Marash. The Gregorian might be called the Armenian national church and resembles the Greek Orthodox Catholic church. Outside of this, we are told, he has no educational interests in Marash. He has, however, a college for boys at Iconium. We give this information with the sole desire of doing justice to all concerned.

The brethren A. Metzler and S. B. Wenger speak on the great need of more attention to true mission work in rural districts. That is a field that has always seemed to suit particularly and pecu liarly to Mennonites. The reasons are ohvious. Our church is composed of members more than nineteen twentieths of whom live in rural districts. They understand the social conditions that exist there and in a dozen different ways are qualified to do work where they are not naturally qualified for work in cities. it is theoretically true that you can reach more people in the cities than you can in the country, hecause the people live crowded together, but the very crowding hrings practical isolation. In the country you know your neighbors. In the city you do not. 1 am greatly in favor of city missions, and helieve we should have more, but I believe we should not forget the country. It is one of the strongholds of the church to keep in touch with the country in more ways than one. Let me ssy one word plainly: If as much effort had been made in rural mission work, as much money expended, as much praying done, as there has for our city mission work, who knows what the results might be? We want city mission work hy all mesns; we want rural mission work by all means.

Our Lesson Helps for the second quarter are well on the way and will he out in time to fill our orders promptly. We ask our patrons to send in the orders early. These Lesson Helps are edited by Bish. S. F. Coffman of Vineland, Ont., and for comprehensiveness, depth of thought and clearcut explanation are not excelled by any quarterly published.

Our Primary Lesson Heips for the smaller pupils in our Sunday schools sre also a very excellent publication. They contain blackhoard out lines for every lesson which are so arranged that where teachers have facilities and desire to use them they can he made very interesting. They also contain a fine "Lesson Story," the fuli "Bible Text," "Easy Questions and Answers," "Practical Teachings," a lesson hymn, and are also interspersed with appropriate illustrations. Beside these excellent features they also contain an appendix of "Easy Bible Studies for Children," ss ecommended by the Indiana and Michigan Sunday School Conference held in August, 1906, as an aid to the primary teacher in presenting the doctrines of the Bible in easy questions and answers to the children. This is a very important feature which no other quarterly gives, and one that will appeal to every Sunday school worker who realizes the importance of children heing taught in Bible doctrines as a means of hullding up the church upon the foundation of Christ and his apostles.

Both these lesson helps are carefully edited by hrethren who are well established in the doctrines and principles of the gospel faith, and contain nothing contrary to the most orthodox of our people. Sample copies will be sent free of charge to all who desire to examine them. They should be used in all our schools. Address, Mennonite Publishing Co. Elkhart, low

#### PERSONAL MENTION.

Bish. i. J. Buchwaiter of Dalton, Ohio, is at present engaged in holding a series of meetings at the Canton Mission.

Bro. J. S. Shoemaker of Freeport, Ill., who had been conducting a series of meetings at the Madison Union Chapel, west of Wakarusa, Ind., closed his meetings on the 19th and on the 20th attended a meeting of the Mission Board at Goshen.

Bro. Benj. Eash of Eikhart, who is foreman of a carpenters' gang on the Lake Shore Railway, had a narrow escape on the 23d when a locomotive whose approach he failed to see struck him and injured him so that he will he laid up for some time.

Bro. Henry Weidy, of the Holdeman congregation, visited in Elikhart on Feb. 20-22, and on Friday afternoon accompanied Bro. J. F. Funk to the funeral of Sister Catharine Holdeman at Osceola, Ind., who died on the 20th. Bro. Weldy is an earnest worker in the cause.

Under date of Jsn. 23, Bro. J. A. Ressler writes:
"We are at Raj Nandgaon helping out at a wedding. You will remember that the people of this
place helped us in finding the site at Dhamtarl.
They are plain, spiritual people, very much in
need of help in the way of workers."

Cur brother editor, M. B. Fast of our German weekly, the "Mennonlitische Rundschau und Herold der Wahrheit." Is off duty on account of Illness. His wife and daughter likewise were down with lagrippe, but are improving. We hope to see our brother in his accustomed place soon again.

Missionary Anna Funk, who left America on the 17th of November to do mission work at Janjgtr. India, arrived at Bombay Dec. 21 and was met there by Ero. Wiens, of the General Conference mission forces at Janjgtr. She writes entertainingly in the "Mennoulte" of her long journey and of her cortist recention at the mission station.

Siater Elia Musseiman of New Holland and Parker Alice Hershey of Manhelm, Lancaster Co., Pa., who attend the Bible Course at Goshen College, visited Elkhart on the 19th of February and looked through the different departments of the Publishing House, and attended services here in the evening. They were the guests of Slater Clara Mumaw while here and left for their home in Lancaster county on the 21st.

Bro. Vernon Hartzier of Gouben, ind., who went to Colorado some months ago for his health and returned several weeks ago, is failing in strength and is at this writing (Feb. 22) very low. May the Lord, in whom he has learned to trust, sustain him in spirit as the mortal powers fall. His father, Bro. J. S. Hartzier, who had gone with him to Colorado and hecame ill while there, 'is slowly gaining in atrength, though as yet not able to assume his duttes in the schoolroom.

Bro. N. O. Blosser of Rawson, Ohio, returned to his home last week from Peabody, Kansas. where he had been engaged in doing evangelistic work with the congregation in that vicinity. He spent a sbort time with us on the afternoon of Feb. 20, attended public services with us in the evening and after the meeting went to spend the night with friends at Goshen, and on the 21st visited his uncle, Peter Tbut at Middlebury, and returned home the following night. He returned on account of hodly indisposition.

For the Herald of Truth.

BY FAITH NOAH BUILT THE ARK.

Heb. 11:7.

By D. Burkholder.

Unless we duly consider this subject with regard to the magnitude of the work it required to put up this enormous structure, we cannot realize the measure of Noah's falth, together with the con fidence he had in God, in showing that absolute submissiveness to everything God told him without referring at all to any of those whys and wherefores, as we weak buman creatures are so apt to do. He made no excuses at all. He found no fault in all the instructions God gave him in the work When God told him to go and preach to those desperately wicked sinners steeped in infidelity and full of violence, he faithfully obeyed without making any such excuses as some of our modern so-called preachers would make and say, "Oh what is the use of casting our pearls before swine and have them trample them under their feet and turn and rend us?" No, he was not discouraged. He continued to preach without ceasing not walting for results. We have reason to believe that he kept on warning those people during all of the 120 years in which he was engaged in building the ark.

We will now endeavor to consider in as hrief a way as we can the greatness of this undertaking. Of course, the description given in the Bihle is altogether too indefinite for us to give or make even an approximate estimate either of the amount of work or material it required to complete the building. The description of it is confined to three verses of the Bible: Gen. 6:14-16. In the first place he was commanded to make it out of gopher wood (prohably cypress) to which Noah readily agreed. He did not suggest some other kind that was cheaper or more convenient to he procured or that "worked" more easily, Next he was instructed to make rooms in it, which means compartments, cells or pests for the different kinds of creatures he was to take with him into the ark. Of course there had to he passageways between them in order to make it convenient to feed and otherwise care for them during the time of the flood. He was also commanded to pitch the ark both within and without in order to make it waterproof and to keep it from sinking Noah was also willing to do this. He did not say, "Oh, well, now, what is the use in bothering to nitch the outside? If the inside is perfectly nitched that is sufficient." But it is even too true that we have Christian professors now who are not as obedient and submissive as Noah was, and sad to say, we find them in our own dear Mennonite church. They are inclined to drift into worldly fashions and say if the heart is right that is enough: it matters not what is on the outside or how the hody is decorated, and meanwhile console themselves with the thought that their conscience does not condemn them. May God have much mercy on such people and give them more Hebt

God next gave Nosh the dimensions of the ark, which will now demand our special notice. Reck-oning the Scriptural cubit at nearly 22 inches, we get the length of the ark to he 547 feet; the width or "heam", 31 feet, and the helpb, 54 feet, making its capacity approximately 2,730,785 cubic feet, 51,662 tons in burden, equal to the tonnage of about six first-class ships of war. It was to have three floors or decks: first, second and third. This may typify the church of Christ through the three respective periods or dispensations of the world's

HERALD OF TRUTH.
bistory: First, Antediluvian; second, Patriarchal;
third. Christian.

The lumber required to put up this ark was something like the following bill: Flooring, 180,000 feet; siding, 85,000 feet; roof, 65,000 feet; sheeting, 65,000 feet. For cells and passageways, 837, 200,000 feet. In the frame it is hard to make an estimate, hecause we do not know the width and bickness of the sills, plates, beams, sleepers, joists, posts, studding or ribs, ties, rafters, roof supports, etc., which were required to make it sufficiently strong for the purpose for which it was intended, but it is quite likely that 1,500,000 feet of lumber would be a low estimate.

Now the question arises: How did Noah get all

this timber squared and the lumber dressed? One thing we may safely say that in those days the people were not situated as they are now. It is doubtful whether they had all the modern conveniences, saw-mills equipped with the latest in vented machinery capsble of doing all such work with the very best speed and convenience. It is quite likely that all the lumber used in building the ark bad to he sawed out and dressed by hand which certainly was very slow and tedious. Let us compare it with the building of Solomon's temple, the capacity of which (exclusive of the porches) was only 217,200 cubic feet, which is only one-twelfth that of the ark. In other words, tbe ark was large enough so that twelve such temples could have been placed inside of it. Now, then, if it took 155,000 workmen seven years to complete the temple, according to that it would have taken the same number of men about eightyfour years to complete the ark. Of course, in huilding the temple a large portion of the work consisted of stone masonry as well as ornamental and decorating work, which was not needed in the construction of the ark. Nevertheless it was an immense work, and taking into consideration the disadvantage with which they then had to work, it is quite probable that it took 75,000 men the greater part of the 120 years to complete it. If so, the question presents itself: Was Noah a skillful enough architect to superintend this work himself and at the same time perform his duties as a preacher of righteousness in the way of warning the scorners? If he did, we must confess that he had more faith than the majority of the preachers now have. Again, if he could meet his obligations in paying all the hands at the end of every week, where did the money come from? He must certainly bave heen rich or else had a large income. Or did the people work for pleasure only? If they did, it must have been different from what it is now. But let this be as it may. there certainly was some way hy which Noah made a recompense or gave satisfaction to his workmen, even if the gold at that time was not used as a medium of trade

Everything moved on smoothly and the hands did not go on a "strike." The ark was finished in God's appointed time and precisely as God had commanded in every particular. "Thus did Noah; according to all that God commanded him, so did he" (Gen. 6:22). This is exactly what is said of the great lawgiver Moses (Ex. 40:16). Moses made the tahernacle precisely according to the pattern God showed him in the wilderness. What a contrast between these two God-fearing servants of the Lord and Lot on the other hand! When the Lord told him to escape for his life to the mountain he said, "Oh, not so, my Lord, \* \* \* I can not escape to the mountain, lest some evil will take me and I die" (Gen. 19:18, 19, and so God granted him his petition and permitted him against his will to stop at Zoar, which was only "little." But Lot afterwards realized by a hitter experience that he would have profited by obeying God in the first place, hecause he had to flee the second time. And right here we see the different consequence of the man who puts his full confidence in God, and another who does not. Noah was made the father of God's covenant people, and through his seed the promised Messiah came. Lot was made the father and head of only two heathen or idolatrous nations, which was undoubtedly the outcome of pitching "his tent toward Sodom."

Perbaps if Lot had been in Noah's place he would have reasoned with God like this: "O Lord, thou art asking entirely too much of a man like me. 600 years old, and especially since it is my duty to preach, which alone is really more than I am able to do. Thou art putting altogether to great a burden upon me. All things are possible with thee and thou art able to devise some other plan for me and my family to be saved from this threatened destruction. A small ark will furnish sufficient room for us eight and provisions to las us through the flood, and as far as it concerns the beasts, birds and creeping things, it will be an awful trouble for me to provide room for them and then catch them and gather them into the ar and there care for them a whole year. We had far better let them all periish. A great many of them are of no use to us anyway, such as the ravenous beasts, the birds of prey and the reptiles; they are only a nuisance. And then after the flood it will be an easy matter for thee to create again such beasts and biirds as are neces sary and useful. A few of each kind are sufficient for a start, and then let them muitiply and increase in proportion as the people increase," etc. But this was not Noah's way of doing. He was fully resigned to the will of God, putting his whole trust and full confidence in him, being perfect in his generation, walking with God, obedient in al

Paul says, "By falth Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his house, by the which be condemned the world and became heir of the righteousness which is hy falth." He condemned the world in this that he informed them of the fact that unless they would turn from their evil ways and do good, God would destroy them. This made them responsible for their sins, because "he that knoweth to do good, and doeth it not, to him it is sin." Noah did not prepare the ark hy a historical or a dead faith. He had a living faith made perfect hy works, an unfeigned faith. We are not certain whether he ever got any pay in this world for preaching and building hut God has something far hetter in store for him than all the perishable things of this world He is catalogued as a faithful heliever with his name in the Lamb's book of life, and he will be recompensed in the resurrection of the just with all the falthful on that day when God will come to

Nappanee, Ind.

For the Herald of Truth

(Conclusion.)

II The Application of the Principle to the Pres-

ent Day.-This sacred hasal law of human society ahides until this hour. The only difference be tween the Christian era and that of the Hehrew dispensation is to he found in the fact that with the advent of Christ the law became absolute. From that moment through the centuries there has been no delegation of the divine right to any human trihunal or court. "God having of old time spoken unto the fathers in the prophets hy divers portions and in divers manners, bath at the end of these days spoken unto us in his Son," and the speech of his Son magnifies the law in this particular respect, and is of such a character as to make all killing murder cave that which is nurely accidental. No person will he prepared to say that murder hy an individual is justifiable to-day for the purposes of revenge. The destruction of life for public ends the Master rebuked in bis own disciples, when they would have called down fire from heaven upon those that refused to hea him. War was condemned absolutely by the teaching and action of Christ when in the garden

he rebuked Peter for using the sword command-

ing him, "Put up \* \* \* thy sword into its place

for all they that take the sword shall perish with

the sword," and when before Pilate be said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight."

1907.

it is often argued that, in defense of the weak and oppressed, war may be justifiable; and that, surely, is a plausible argument. It is not for us, however, to take our standard of conduct from the most refined and cultured paganism, but from Obrist himself, who speaks to this age. It is, therefore, of the supremest importance to remember that the point at which, in the quotations already given, the Lord denounced war, was when its possibility was suggested for his own defense gainst the malice and wickedness of the unholiest coalition that the world has ever seen. In his case, not by the punishment of evildoers, not hy conflict against oppressors, hut by suffer ing, and through death, triumphs were won; and whoever is prepared to justify war under any circumstances, must do so at the cost of calling into question the wisdom of the Lord's action.

The same line of argument applies to capital punishment. Men may have their modes of government, and the world may still attempt to discover, through policy and philosophy, new methods of creating a nohler society, but in the purpose of God there is but one king—bis anointed Son; and one code of ethics—the speech of that Son; one principle of government—the grace of that Son; and within the economy of that kingdom all punishment indicted hy man on man is remedial and redemptive. Not merely for the salvation of the wronged, but also for the reclamation of the one who wrongs was the cross uplifted, and when man visits man with death, he exercises a form of punishment which shuts out the possibility of a

In the light of the Christian era war finds no justification, and capital punishment has no place. There are other forms of murder in these latter days, which are peculiarly the product of the age, and which are hardly ever named murder, hecause t is difficult sometimes to detect the hand that strikes the deadly blow. The oppression of masses of people in the hunt for wealth is murder, and though our laws are so feehle that they are unable to detect the wrong-doers and punish them, this keen, swift word of God traces every murderer to bis home, and the God who hears the cry of his suffering people will call all such to account. The victims of lead poisoning in the potteries, and of "phossy-jaw" in the match factories, are murdered hy the men who, claiming to be free from all hiame, too often desecrate the tahernacle of God hy unholy gifts. The death of the little child in the overcrowded hovels of the slums is murder hy the man who gathers his wealth from the rack-rented houses, without a care for those wbo perish that he may gain. "Am I my brother's keeper?" is a very popular sentiment even to-day; but men seem to forget that the lips that first uttered the words do not recommend the senti-

The infinite Love has found its fullest expression in this Christian ago, and therefore human list more than ever sacred. God has not for the last inheteen hundred years delegated to a nation his own right over human life, for among the records there is none proving that he has ordained war, since his Son declined the use of the sword for the winning of his victories.

III. The Application in the Kingdom of God-So far the application of the law to the whole age has heen under consideration. In conclusion it may he asked in what sense the commandment is binding upon those who are actually in the kingdom, claiming that Christ is absolute monarch in their lives.

in their lives.

In the law of the kingdom enunciated upon the mount of old, he said: "Ye have heard that it was said to them of old time, Thou shalt not kill; and whosever shall kill shall he in danger of the Judgment; but I say unto you, that every one who is angry with his brother shall he in danger of the Judgment; and whosever shall say to his brother, Raca, shall be in danger of the council; and whose

soever shall say, Thou fool, shall he in danger of
the hell of fire." Here murder is tracked to its
lair—anger; and the King declares that if anger
the in the life of one of his subjects, such subject
is in danger of judgment; that if anger finds its
expression in contempt, "Raca," such subject shall
he "in danger of the council," that is, of discipline.
And if such subject shall say, "Thou fool," that is,
an expression that marks condemnation, week subject shall he in danger of the hell of fire.

There is no room here for a question as to whether a man in the kingdom may take the life of another. He is not to he angry with his brother. The Revised Version has omitted the words, "without a cause," for while many ancient authorities insert it, the weight of opinion is in favor of the view that Jesus did not use these words. Anger itself in the heart of man is contrary to the genius and Spirit of Jesus. Anger there will be, and must be, against sin; hut, as in the case of the Lord himself, anger against sin is not anger against the sinner. All the aggressive force of the kingdom of Jesus Christ is to be directed against sin, and none of it against the men who are in the grip of sin. The church of Christ has always heen renegade from the Spirit of Cbrist when she has attempted to carry on his warfare with the weapons that are carnal; and when in the name of the Prince of Life, life has heen destroyed, he has been insulted, and his sixth commandment has been broken. Under the kingsbip of Jesus, if the possibility of murder lurk within the heart of man, it is counted as murder. Whenever he triumphs in human life he creates the man, in dealing with whom all other human life is reckoned sacred.

The act of the nation, the society, the individual which takes life of set purpose is murder. This is hardly the age in which such sentiment will be popular, but it is getting to be time that the professedly Christian church cease dehating the sophistries of the age, and find her way back to bedrock principles, refusing absolutely to he frightened or cajoted into complicity with movements that are in their very nature contradictory to, and sulversive of, the teaching and the Spirit of Christ. As yet there has been no answer to the philosophy of Russell Lowell's satire.

"As for war, I call it murder,
There you have it, plain and flat;
I don't want to go no furder
Than my Testament for that.
God has said so plain and fairly,
It's as long as it is hroad,
And you've got to get up early
If you want to take in God.

"Tain't your epaulets and feathers
Make the thing a grain more right;
Tain't afollowing your bell-wethers
Will excuse you in his sight. "
If you take a sword and draw it,
And go stick a fellow through,
Guv'ment ain't to answer for it—
God will send the hill to YoU."

There is a vast amount of highly respectable, cultured, and most interesting paganism ahroad in the world; and it is, after all, much to he preferred to the barharism of the past; hut, in the name of God and Christ, let the line of demarcation between this paganism and Christianity he clear and distinct. The divine word was given on Sinai, amid the thunder and the lightning, "Thou shalt do no murder." That word, in gentle speech, but far more searching and hinding, is hreathed through the Christian era, from the lips of Him who died to save life; and whenever a human life is slain upon the field of hattle, or taken in the name of society, or murdered in the interests of the wealthy, his wounding is repeated, and his teaching trampled under foot. The simple facts should he kept in mind: Life is of God. To take it, as to give it, is his prerogative. Man has no right to do so, save where immediately delegated to the work hy the express command of the Most High. In this dispensation of grace, God never delegates this right to man. Those, then, who are his, must decline to have any complicity

with war, raise their protest against punishment which takes life, refuse to have pleasure or protest at the cost of human life, and so live in communion with Him that anger shall be destroyed within, save as it moves in the power of his infinite love against will in every form.

> For the Herald of Truth RETURNING INTO EGYPT.

> > By S. E. Roth.

In reading Num. 14:4, I was deeply impressed to the readers of the Herald. The verse reads, "Let us make a captain and let us return to Egypt." We wonder how such a thought could enter into the minds and hearts of the faraelites after they had heen freed from the bondage of Egypt and brought up to within sight by the spies, and heard their reports concerning its fertility of soil and its general productiveness and the heautiful description that it was a 'land flowing with milk and honey."

We need not wonder, however, as the children of Israel that they had a desire to return to Egpyt, when we consider the circumstances by which they were surrounded, their want of a knowledge of the true God, and the difficulties and trials that met them on the way.

This coming up out of Egypt and wandering forty years through the wilderness on their way to Canaan, was simply a figure of the Christian's life and experience while traveling through the wilderness of this world to the heavenly Canaan. How often in the Christian life do we see men and women after they have been delivered from the shackles of sin and of the world and have come out on the Lord's side, and the trials and temptations of time meet them-how often do we see them returning to the heggarly elements of this world, forsake the Lord, hreak their covenant vows and return to Egypt, to feast their souls upon the husks and refuse of the world-a carnal life. In other words, they make themselves captains and hy them are led back into the sinful world to enjoy themselves under the chains and bonds of their former sinful condition.

Even whole congregations, like the children of Israel, lust after the flesh-poits of Egypt. If any one thinks that this is putting it into too strong language, let him look around and see the many who have turned away from the simple life, from the simplicity of the gospel and a life of humility, faithfulness and purity.

"Let us make a captain." That is just what they say, if not in so many words, then in deed, hy refusing to obey the plain commands of our heavenly Father, "Go ye, conquer in my name." But these giants, unhelief, seif, worldly honors, etc., seem to he too great for us to overcome, and into Egypt they return. I helieve that this is the cause of so much worldliness in the church, in the home and in the personal appearance of many professors. If we only had the money spent in our congregations for luxuries and things which are not only useless, but positively injurious and detrimental to health, comfort, the life of the soul and growth in the Christian graces, how many missionaries could be supported in the home and foreign fields and how many souls might he hrought from darkness into Christ's marvelous light and converted from the power of Satan unto

Is it not enough to make one fall on his face and weep for shame, as did Moses and Aaron when the people rose up against them and the kindom of God?

May God have pity on these wandering and unstable souls, lest they perish in the wilderness. Woodburn, Oregon.

The happiness of life is made up of minute fractions.

## TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSION.

India. - American Mennonite Mission, Dhamtari,

HOME MISSIONS

Chicago. -Home Mission, 115 W. 18th Street, Chi cago, Iil.

chicago, — Mennonite Gospel Mission, Emerald Ave. and 26th Strect, Chicago, III. Weish Mountain.—Weish Mountain Industrial Mis-sion, New Holland, Pa., R. F. D. No. 4. Philadelphia -- Mennonite Home Mission Cor Am

er and Dauphin Streets, Philadelphia, Pa Ft. Wayne .- 1209 St. Mary's Ave., Ft. Wayne, Ind Lancaster.-462 Rockland Street, Lancaster, Pa. Canton.-Mission Home, 1934 East Eighth Street

Kansas City.-701 Pacific St., Kansas City, Kan.

More Missionaries .- At a recent meeting of the Mennonite Mission Board, held in Lancaster Co., Pa., two weeks ago, eight persons presented them selves and upon the usual examination were ac cepted as candidates for the several mission stations as openings may occur. We are glad to see the general interest that is taken in mission work among our Mennonite people.

Medway, Ohio, Feb. 20, 1907,-Bro. E. M. Det weiler of Calla, Ohio, began a series of meetings here Sunday evening. The congregation here used to be in charge of the late Bish, J. M. Kreider, but has now dwindled down to about a dozen mem bers, nearly all frosted with age, and without a resident minister. Bro. A. Metzler and Sisters Sid die Miller and Alma Kauffman of West Liberty. Ohio, came down Monday evening to assist for a few days. Bro. Jacob Kreider and wife and Bro. Simon Good and family of Elida also came over to give their aid to the cause. Pray for the work COR.

Newkirk, Okla., Feb. 17, 1907.-Dear Herald Readers:-Greeting in the Name which is above every name and before whom every knee shall bow and every tongue confess. Bro. David Zook of Newton, Kansas, came into our midst Feb. 9 and remained with us until Feb. 11, during which time he conducted three meetings that were edify ing and touching. During these meetings one soul confessed Christ. May God have all the praise COR.

. . . Windom, Kan., Feb. 20, 1907.-To the Readers of the Herald of Truth:-Greeting in Jesus' name

> "Afflictions though they seem severe, Are oft in mercy sent; They stopped the prodigal's career

And caused him to repent.

David said, "Before I was afflicted I went astray but now have I kept thy word" (Psa. 119:67). The apostle James says (Jas. 5:13), "Is any afflicted, let him pray" Jeremiah the prophet gives us a word of promise and encouragement when he says, "The Lord is my strength and my refuge in the day of affliction"

At present and for the past sixty days there is and has been much sickness in the land and in our home. Our physician said of a certain fever "It seems to be in the air." He has been going day and night and has been twice down with the fever himself during the short time I have named. and is abed at present.

Three of our ministers and their families have been among the afflicted ones. M. Cooprider, Geo. R Brunk and C D Yoder all of whom however are now again well or are convalescent and slowly mending. Sister Yoder had been, as we all thought, nigh unto death, but the Lord is restoring her to health

Father Bontrager, ninety-two years of age, has been quite feeble, but can now again walk the floor to his iron chair, in which he can sit up or lle down at pleasure. This chair is indeed a

I, as I saw the aged brother easily swinging to and fro as he lay there resting his frail and weary body. R. J. HEATWOLE.

Pingree, N. Dakota, Feb. 13, 1907,-Dear Editor:-I desire to write you again. We are all enjoying good health and wish that this letter may find you enjoying the same blessing. We still go to school and I am getting along nicely. We have in our school twenty nunils.

We have a great deal of snow this winter and good sleighing. We have often heard how in heathen lands the children are treated, so that it is sad to know of their unhappy condition. My sister and I were led to the desire also to give something for these poor, suffering ones, and as we did not have anything we asked our papa to give us each a penny, and now we have \$2.02, which we send you herewith and want it to be given for the benefit of the heathen children. We are poor girls, but if each one would collect what they can for this purpose, the fathers and mothers in heathen lands would have still more reason to rejoice over our letters and gifts. I will close with a hearty greeting to all.

HELENA HUEBERT.

The above was written to the editor of the "Rundschau," in the German language, and for the benefit of the little readers of the Herald of Truth we have translated it and give it in these columns. God bless the earnest little helpers in their efforts to help the heathen children and may others go and do likewise .- Editor.

Plain View, Texas, Feb. 20, 1907,-To the Readers of the Herald of Truth:-Greeting. This place has been selected by a committee appointed by some of the churches for the establishing of a Mennonite colony and others who have been here think they have selected a good place. They, however, suggest that the Mennonite people organize in some way and secure the land by an option, so that the brethren who have limited means could buy smaller homes and save paying a forced advance on these lands. The place lies on an elevation of about 3,000 feet. It is a beautiful country, sufficiently rolling for good drainage, which makes it a very healthy country, especially for those afflicted with catarrh and lung troubles.

Unimproved land, soil from two to five feet deep sells from \$10.00 to \$15.00 per acre. The winters are short and mild, requiring but little feed for stock. There is also an abundance of good halfsoft water at a depth of thirty to sixty feet. We need more brethren and sisters to locate here, so that we can establish a church and Sunday school that both young and old can be fed and provided with spiritual food and grow and prosper in the work of the Lord.

I have labored to give our brethren an advantageous rate of travel and have secured the foilowing prices: Round-trip tickets from Pittsburg, Pa. to points in Kansas, Oklahoma, Texas, New Mexico, and La Junta, Colo., \$41.80; from Pittsburg to La Junta, Colo., \$25.55; from Ft. Wayne, Ind., to same points, \$32.15; from Warsaw, Ind. to same points, \$30.20; from Marietta, Ohio, to same points, \$42.60; from Orrville Objo to same points, \$38.60; from Lima, Ohio, to same points,

These rates can be obtained by going on the first or third Tuesday of March and April and are good for thirty days. We shall be glad to have all who can go with us on March 5. ' Address, JOSEPH K. HARTZLER, Orrville, Ohio

Kansas City, Kan., Feb. 19, 1907.-Greeting in Jesus' name to ail the Herald readers. We are glad to say that the Lord is still blessing and pros

pering his work at this place. The work among the children seems to be especially encouraging Since New Year six souls have made the good confession. After long considering and delibera tion they resolved to take the way of the cross to glory. We ask all who realize the temptations that Satan brings to the new believer to earnestly pray that they may prove steadfast and faithful

A number of brethren and sisters on their way from Johnson Co., Iowa, to La Junta, Colo., stoppe with us on Feb. 6. They were Geo. Reber and family, W. S. Gnengerich and family, M. J. Miller David Eiman and Barbara E. Miller. We were very glad to see them, as they are all very much interested in the Lord's work. Feb. 13, T. E. Bru baker visited the mission and spent some time seeing some of the work with his sister Nina, who is one of our hand. On Feb. 16. Bish, Andrew A. Schrock and mother of Metamora, Ill., also pald us a visit. We thank all these brethren very much for their consideration of the Lord's work in this city of misery and wickedness.

Since the holidays there has been a great demand for clothing. During January there were given out two hundred and four pieces, and we are sorry to say that some worthy ones have called who could not be supplied. The demand for underwear and shoes has been so great that our supply is entirely exhausted.

Sarah Hartzler of Cass Co., Mo., who has been with us since New Year, taking treatment in the city, was able to return home last week.

On Sunday afternoon, Feb. 17, a new mission worker arrived in our midst, who has since been known as David Irvin Charles, and appears to be the greatest attraction about the place. .. We all unite in congratulating Bro. and Sister Charles in the hanniness they find in their little treasure Although funds have been somewhat short of

late, and we realize that we might have done more work if the treasury had not been so low still we have been greatly biessed in many differ ent ways, and we know by experience that God is able to supply "all our needs according to his riches in glory by Christ Jesus."

Paul says that we shall pray for each other that we faint not by the way. So, hrethren, do not forget to pray for the work and workers in Kansas City and Argentine. THE WORKERS. Per C. D. EASH

For the Herald of Truth

INDIAN LIFE ABOUT DHAMTARI AT CLOSE RANGE.

By M. C. Lehman.

V .-- A TYPICAL CHRISTIAN FAMILY.

Bro. Tetkus' live near the Sundergani com pound. They were in the last group of orphans who were married about four months ago. They both came to the orphanage in 1901, and it is due to this fact that they are Christians and are educated to about the same extent as the average boy or girl from our rural schools in America.

Their home is the ordinary little mud but in which so many natives live, but it has two apartmenta. The snace in front of the house as well as the interior is kept quite clean. They take great interest in their little home, more so than some others do in theirs.

Their furnishings are the same as described in other families of amail means. A half dozen chickens, however, are quite a heip, since the eggs can be sold for a "pice" or one-half cent each. The chickens are kept in a little place by them selves in the corner of the room. Bro. Tetku has a sewing machine, for which he has not entirely paid yet. He has also borrowed money from the mission and bought an ox. He desires to have ail his debts paid soon and not be obliged to depend on the missionaries for work.

At present they make coats for a Dhamtari met chant. Sister Manmoti helps to cut the clothing and bastes them together preparatory to her hus band's sewing on the machine. This affords them

a good living and gives them an opportunity to get a permanent start for themselves.

Sister Manmoti is also a Bible woman, and in company with another woman and sometimes with ne of the sister missionaries, she goes to visit homes where women are "kept in purdah" or be hind screens. They both go to neighboring villages each Sunday morning and with the help of one of the missionaries conduct Sunday schools. They both attend the regular church services quite regulariy.

Do they make mistakes? Certainly, How many Christians at home do not? If we had not had Christian ancestors; if all our early training had been without the Christian religion; if we had been taught that in an emergency an ovation to Bam would avail: would it be at all wonderful that such a course would suggest itself in a sudden case of sickness? The encouraging feature of it all is this: THEY TRY. With God's help a strong, consecrated church can be built of just such, for the spreading of his kingdom.

Dhamtari, C. P., India, Jan. 24, 1907.

For the Herald of Truth. WHERE IS OUR WORK?

By S. B. Wenger.

We are glad to see the interest manifested on the part of our young people to do mission work. But where shall they work? We believe that some get rather a wrong idea of missionary work. What I mean by this statement is that some think that to be a missionary is to cross the waters and work in a heathen land. It does mean that, and It also means to work in the home land. It means to work for the saivation of souis anywhere whether at home or abroad. There are some who volunteer to do mission work and place themsolves under the direction of the Board. It seems to me that this is the best way to do. This places the Board in a position to use such to good advantage. Others volunteer for special work, and though they may be ever so suitable for such work, yet they must be held back until the way ls opened for this special work.

I am in favor of doing missionary work in the cities, in the country, at bome, and in all parts of the world, but we ought to make a special effort to do work in the home land. There are as many chances to work in the country as there are in the city. There are many places where we have siready a few members or even only one. This, if they are true to their profession, would seem o be a good foundation or point to begin from. There are very, very many other localities where we could place a few workers and in a few years organize churches. The success of such a work lepends largely on the light or example that is shown in the lives of the few who begin the foundation work of a church organization. The teaching and preaching may be of the very best possible, and people may be made to see that it is all Scriptural, yet if the life of its advocates does not shine for God, the work is largely in vain. How careful the church ought to be in the selection of those who are sent to do mission work! The first and main qualification should be soundness in the faith of the gospel and a life corresponding with it. Some people seem to be very enthusiastic in their teaching, but their light does not shine as it should. "Let your light so shine." This is just as much a command as to "go preach and teach." I think there is a kind of missionary enthusiasm to-day that is rather brought about by the ambittions of others. We have known cases where persons claimed to have a call from the Lord to do a special work, and afterward the Lord called them to do other work. Did the Lord make a mistake in the first call? He never changes his

Am I trying to discourage foreign mission work? No; let us do more of it, but I want to encourage more mission work in our home land. I wish that our people might be made to see that it is of

double importance to do mission work at home. It is the substantial homeland work that enables us to do work in foreign fleids. The same is true of work in the country in relation to missions in the city.

Where shall our next city mission be opened? would like to direct our minds to the city of New York as the most important and advantageous place. In speaking of New York one brother said, the people there are too aristocratic for us to work with. This city, however, has many poor people who are said to be more neglected than the poor of most other cities, prob ably on account of the aristocracy of the wealthy. This would be an advantage in our work with the poor. Another advantage would be its location, as it is termed the gateway between Europe and America. It would be a home and resting place for our foreign missionaries on their departure and return. Think of Bro. Page returning in poor health with his family; of Sister Detweiler, whose return was doubtful on account of her poor health; think also of Sister Burkhard who is supposed to leave Bombay to-day with her three helpless little ones for the long journey across the deep, and of Bro. and Sister Friesen who have just departed. If we had a home mission in New York whose workers would meet and take such in for a much needed rest, it would be a great boon. How it would lighten the hearts of such to think that upon their arrival at New York they would at once he met with a warm welcome and find a place of rest under the roof of the warm-hearted mission workers of our church! How Sister Yoder would enjoy going to a home mission of our people there and await the arrival of her daughter, Sister Burkhard!

A mission in New York would mean more in various ways than in any other city in America. Many foreigners arrive there who could be directed to various parts of the country where they could find those of their own nationality. There are many in Russia, Switzerland and Germany who hold the same principles of faith as we do; these could be directed and advised as to certain colonies, where we might work with them. It is much easier, and more can be accomplished with people of like faith. Another thing in favor of New York as a place for city mission work is the fact that it is not far from the strongest part of our brotherhood in the East, and who, we believe, would be glad to give it support.

I hope I have been understood to encourage mission work everywhere, but more especially where best results may be obtained. I believe that in all parts of the country there are those who would be willing to accept true gospel principles if intelligently taught and if lived out by its advocates. May God speed the day when an effort will be made to locate workers in every community in America as well as in all other inhabited parts of the globe. I had rather be a silent missionary building up a substantial work for the Master though comparatively unnoticed, than to have the praise of all men for going into some distant land where the work would be less substantial. It is just as important to open up the way and lay foundations as to erect buildings. It should not discourage us if in our lifetime we do not see the results of our labors. With good motives, following God's directions, and true to our convictions we should go on, trusting the results in the hands of the Lord. It may seem to us sometimes that all the world is against us, but if God be for us, who can be against us. No matter whether man ever sees the results of our labors, God will reward, and he sees all.

South English, Iowa.

A man is never mediocre when he bas much good sense and much good feeling.

Whether you be men or women, you will never do anything in the world without courage. It is the greatest quality of the mind, even though it is built on faith, hope and love and is a combina tion of the three.

For the Heraid of Truth PRESENT CONDITIONS AND NEEDS.

By A. Metzler.

In many respects the Mennonite church is far in advance of what she had been some years ago. while along some other lines doubtless she has declined. It is not so much my purpose here to speak of the advances or decline of the church, as it is to point out some defects that might be remedied with profit.

First let me call attention to the fact that we have to-day a much stronger working force, numerically at least, and largely composed of young people, than we had twenty years ago; and the important question that confronts as now is how to distribute judiciously and direct the active working force of the church. I feel the delicacy of the subject I am about to treat, but assure you if it is received in the same spirit of love in which it is given, we cannot fail to receive a benefit from a prayerful consideration of this important metter

Allow me first to refer to the ministerial force of the church, which in a certain sense is the governing and controling element of the work, in so far as the methods and lines of work are concerned. It is a wise policy to so distribute the work of the ministry that no part of the field suffers from neglect while other portions have sufficient and to spare. It is a sad fact that many of our stronger congregations who are blessed with a strong working force, have Sunday school, young people's meetings and church services every Sunday, while they greatly enjoy all these blessed privileges, are not burdened and concerned about the small, isolated congregations as they should be. I have in mind now a number of places and in a number of different states, where there are from three to five ministers stationed at one place, and not infrequently ail of them sit together on one bench on the Sabbath day, while one could do the work. I have also in my mind a number of places where there is a small remnant of a declining congregation left without a minister. without one active worker, without Sunday school privileges-neglected, hungry for the Word, and crying for help. They have the privilege to hear a sermon only once in a month or two and perhane ionger

Is there no remedy for this? Are we all faithfully carrying out the Savior's command - his great commission, "GO"? In the first place, we would be pleased to know that every minister of the Word feels assured that he is in that part of the field where God wants him to be and that he is working in harmony with Mark 10:28-30. One thing that is pleasing to note is that the numher of ministers who are unduly attached to their farms and manual labor, after having accumulated a sufficiency for a living, is on the decline, and that the list of those who make this a secondary matter to that of fishing for souls, is constantly on the increase. The apostles when called into the work left their occupation and engaged in the service for the Master. Manual labor was afterwards a secondary matter with them.

I am greatly impressed with the fact that we should not alone give attention to missions in cities, but also to the strengthening of the neglected churches in the rural districts, where, with practically no expenses, several strong workers r a minister could be stationed and churches built up. I am as strongly in favor of city misslons as any one and believe we should increase their number as fast as means and workers will permit; but along with this let us push out into the country, build up the waste places-rebuild the walls the enemy has thrown down, fortify ourselves against the enemy's attacks, and not allow Sanhallat to hinder us.

In many of our stronger congregations are numbers of active, faithful workers among the lalty. By proper effort some of these could be stationed at such places where we have "orphan" or minis-

May we be careful that in our church work we do not too much incline toward the principle of the survival of the "strongest," paying too little attention to the weak, broken-down places in the wall, fostering the strong at the expense of the weak, turning a desf ear to the cries of the needy, sinking ones. In ail things let us follow the example and teachings of Christ and the aposties. West Liberty, Ohlo.

> For the Heraid of Truth CHILDREN OF GOD

By Fannie Eash.

"Be ye therefore followers of God as dear children" (Eph. 5:1).

Dear children are such as keep that first and great commandment, "Children, obey your parents in the Lord, for this is right. Honor thy father and mother." Every child should have respect and honor for its parents, whether they are Godfearing people or not. When the child hegins to know good from evil, it then ought to oney God rather than men. "For he that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me" (Matt. 10:37).

None of us can enter into heaven unless we be come as little children and keep all the command ments of God's word. "For whosoever shall keep the whole law and yet offend in one point, he ls guilty of ali" (Jas. 2:10). Some of us may think this would be very close living, but "God is faithfui, who wiii not suffer you to be tempted above that ye are abie to bear, but will with the 'mptatino also make a way of escape, that ye may be shie to hear it" (1 Cor 10:13). If we are tempted let us not be like the seeds spoken of in Luke 8:13. They on the rock are they, which, when they hear receive the word with joy; and these have no root, which for a time helieve, and in time of temptation fall away.

"My brethren, count it sli joy when ye fall into divers temptations; knowing this that the trying of your faith worketh patience" (Jas. 1:23). It is unwise to fail away when temptations are near or when there are husy times in the church. God will hear of no such a thing. "For if we sin wilifully after that we have received the knowledge of the truth, there remains no more sacrifice for sins, but a certain fearful looking for of judgment and flery Indignation, which shail devour the adversarles" (Heh. 10:26, 27).

"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end" (Heh. 3:14). Let us love and honor God as our Father. After we have God as our Father, and we are his children indeed, we will then he what Paul tells us that we are (Gal. 4:7). "Wherefore thou srt no more a servant, but a son; and if a son, then an heir of God."

Shipshewana, Ind.

For the Herald of Truth "BEING DEAD UNTO SIN."-"ALIVE UNTO RIGHTFOUSNESS."

By Benj. B. Weber.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed that henceforth we might not serve sln" (Rom. 6:6).

if we wish to he followers of the Lord Jesus we must, of a certainty, he dead unto sin. The old man, who was, as it were, steeped in sin namely the pleasures and foliles of the natural life must at once be crucified. We must become averse to the works of darkness. The many aljurements of the wicked one that are daily crop-

HERALD OF TRUTH.

ping up before humanity for the entertainment and enjoyment of this human nature of ours, must be abhored. There are many ways in which Satan approaches man. He sometimes comes as "an angel of light," and sometimes as "a roaring lion." Then it becomes us that we continually "watch and pray," that we may not be entangled in the affairs of this world beyond that which is necessary for the maintenance of our natural bodies and for the continuation of God's divine purposes; for which the Lord has given instructions un-

Now after we have lived in sinfulness to the time of life when we see that all is vanity and hecome conscious of the many sins attending the natural life, and reverse the progress of our life, and become truly penitent and sorrowful for our misspent life, imploring God for mercy, then it is that we become dead to sin. We will no longer heed the enticements of the world. Old things are passed away; hehold, all things are become new (2 Cor. 5:17). Then it is that we will be subjects unto the divine command, "Wherefore come out from among them, and be ye separate, salth the Lord, and touch not the unclean thing" (2 Cor. 6:17), because we are "born of God and cannot sin," or because we are "dead unto sin."

We will give a few more Scriptural quotations, which we think will enable us still further to understand what is meant by "heing dead unto sin." All Bihle readers well know that the Bible speaks of the sinner as heing spiritually dead, and of the righteous as being spiritually alive. Now when we are spiritually dead we are dead unto righteousness; but when we are spiritually alive we are "dead unto sin," as the following Scripture declares, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life and shall not come into condemnation; but is passed from death unto iife." "Verily, verily, I say unto you, The hour Is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shali live" (John 5:24, 25).

"We know that we have passed from death unto life, because we love the brethren" (1 John 3:14). "And you hath he quickened, who were dead in trespasses and sins" (Eph. 2:1).

"Alive unto righteousness." "If a man therefore purge himself from these, he shall he a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work" (2 Tim, 2:21). Therefore after we become "dead unto sin," we become "alive unto righteousness." The things that we formerly despised and rejected we now make our sim and desire. We are now "thoroughly furnished unto all good works," We now go ahout in our daily life rejolcing in the Lord. Our life now corresponds with divine teaching. Our conduct and conversation will be such as hecometh godliness. Our light will now so shine that men will see our good works, and thereby giorify our Father which is in heaven (Matt. 5:16). Our hearts will now be open to every good work; whenever we see some good to be done, we are willing to lend a helping hand. may it be in the church, or in the Sunday school, or in the mission, or any of the different characteristics of church work: yea, It may even be to the far-off henighted heathen lands. Yes, our hearts will yearn for the salvation of the subjects of those woe-begone lands. Every one who is truly "alive unto righteousness" will he deeply interested in the salvation of every one of God's creatures: to this end will all prayers and supplications be made.

Those of us who are "alive unto righteousness" are not only seeking our own welfare, but we wili siso be looking to the welfare of those around us. In our transactions we will not only look to the interest of ourseives, but also to that of our feilowman. Thus we will always lahor for the Lord, ever seeking to keep ourselves unspotted from the world, and striving to do His will as laid down in Holy Writ: all to the honor and glory of God. and not self-esteem. If we do these things only

for seif-esteem, we are "self-righteous" or "dead unto righteousness." Thus we see that to be "alive unto righteousness," we must do all to the honor and giory of God. Let us therefore be "dead unto sin." and "alive unto righteousness."

Reld, Md.

For the Herald of Truth. EFILLOWSHIP.

February 28.

By John F. Funk

Feilowship has its origin in a unity of mind, thought, purpose and action. The people of God are of one mind, or as the apostle puts it in an other place, they are like-minded, and as a natural consequence they think of the same things or the same way; their thoughts run in the same line; they understand the Scriptures in the same way, and on points of doctrine and church practices they hold the same opinions, because they have the same faith, the one living faith. Therefore their purposes in life are the same. They live to glorify God and in all their thoughts and purposes there is the one end before them, namely, to glorify God and exalt and magnify the great and adorable name of Him who so loved us that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everiasting life.

From this state of mind, thought and purpose will spring forth a unity of action. These divinely inspired people who have received the Spirit of God and are led by him into all truth, are workers together in the kingdom of God; they are God's husbandry and their labors and efforts in life, in the church, or in whatsoever they find work to do, are directed to the building up of the kingdom, to the edification of God's people, to the gathering in of souls, to the nurturing and fostering of souls in the kingdom, and in every way to enhance the purity establish truthfulness and sincerity and cause righteousness to shine forth in all its resplendent beauty among all the children of men.

All these things, namely unity of mind, unity of thought, unity of purpose and unity of action, bring fellowship, and when this condition is attained the apostle John tells us, "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sln" (1 John 1:7).

For the Herald of Truth. THE BIBLE ILLUSTRATED FROM INDIAN LIFE.

By Geo. J. Lapp.

"And he closed the book and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him" (Matt. 4:20).

When we have native visitors and invite them into the hungalo, we help them to a chalr as do people in the homeland. But they will not sit down tili we ourselves are seated. It is a custom of respect, which is strictly observed in the Orient. And, I am not sure but it would be a useful custom in American neighborhoods where good manners are becoming a lost art.

in public gatherings, especially where a number of people gather in buildings, they will not be seated till those in charge are seated. This beautifully liiustrates the times of the reading of the law when the people remained standing while the law was being read. Undoubtedly the people stood when Jesus read that noted prophecy to them. Then he sat down and the eyes of all were fastened on him.

At the viliage (Balodgahan), when preaching services were first started, the people would rise when the speaker rose, so he was compelled to remain seated while he preached to them. The are heginning to get accustomed to the Western ways and remain seated while the bread of life is broken to them. How many times do we will ness scenes and hear expressions that so well iliustrate the preclous Word!

## YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: A CHARACTER STUDY=-II. PAUL. 1 COC. 16:18-11. MAR. 10, '07

THE LESSON MOTTO.

A SPECIAL MESSAGE.

The flower of Paul's activity is his missionary

He received his commission from God to be a

witness for him to the Gentile and heathen world.

He was the first to obtain a comprehensive view

of the adaptability of Christianity. No matter

whether it was a Jewish heart, a Roman heart, a

Gentlle heart, or a heathen heart, the forces at

work upon that heart would set into motion the

This great missionary preached with a firm con-

viction that Jesus had supreme right of kingship

in men's lives. He did not set out in a hap

hazard way, but with s definitely outlined policy

he presented Christ to a heathen world. The

forces of the church were organized for work.

Four Pauline missionary journeys followed. Each

time the gospel was carried farther into the

Paul decided his course of action, not by how

iong, but by how well he might live. If going to

Rome and dying there would do more for the

coming of Christ's kingdom than to preach Him

eisewhere, he would gladly make the sacrifice.

Paul goes to Rome; dies as only a missionary

PERSONAL THOUGHTS.

The gospel to keep or the gospel to give: which

How many of us fully preach Christ? How

about the other day when your unsaved friend

spent several hours with you? Did he get to hear

Paul had an ambition to preach the gospei to

lose whom he was sure had not heard it. Do l

seek those who are heing neglected and tell them

May we not live in that spirit which will at last

allow us to say: "I have fully preached the gospel

can dle. His is a heroic and an enduring life.

of the two do you have?

omething about Christ?

this same story?

egenerative forces of Caivary.

frontier.

Christ. :: :: :: ::

I have fully preached the gospel of

EDITED BY A. B. RUTT.

DAILY READINGS.

March, 1907

r. -Fuily persuaded. Rom. 8:35-39.

8. F.—Glorying in suffering. 2 Cor. 12:6-10.
9. S.—Paul, the missionary. Eph. 3:1-8.
10. S.—A Character Study.—II. Paul. 1 Cor. 15: efforts. Like ali missionary lives his life is heroic.

The object of giving these quotations is to arouse comment. They may be used in the public meeting, but should always be given from memory.

And as a dying man to dying men. -Baxter.

-David Swing If it has pleased God to save men by "the foolishness of preaching," it has not been by chosing

One word spoken in the puipit when faith is strong and the heart is at peace with God is worth a thousand words spoken in unbelief and sin.-

If a minister can convince the people in the first five minutes that he only aims to save their souls, he will kill all the critics in the house .-

men with ail the imparted energy by which the Spirit gives it power; but speak the truth in love.

-W Morley Punshon. Luther rebelied against the pope in hehalf of the ministry; Wesley rebelied against the ministry

Go to work! Nothing is more salutary to the human soul than the direct work of saving men .-

It is a great deal better to live a holy life than to talk about it -- Moody.

Lighthouses do not ring beils and fire cannons

lamns -Theo L. Cuvier.

A fully preached gospei means missionary sc livity. Am I a hearty supporter of missions?

RIBLE LESSON. The quotations and references given in the Bible esson below, are to be written out on silps of paper and given out before the meeting begins.

What can you say concerning Paui's early train ing? Acts 22:3.

Did it pay Paul to be zealous toward God hefore he was converted? Gal. 1:13. Can we be sure of standing and yet take proper

are so as not to fall? Is Paul a good example? Rom. 8:38, 39, if you were to give what you consider the

predominate characteristic of Paul, what would you give? Rom. 15:19, last clause; 1 Cor. 15:10, ast half

What lesson can we learn from Paul's going Into Arabia? Gal. 1:16, 17,

Give what you consider the one characteristic hat especially fitted Psul for a foreign mission ary? Gal. 1:11, 12.

Why could Paul invite men to do as he was loing? Is that a safe policy for us to follow?

e sure and make a careful study of the daily read-Without them your study of the topic will be

-Finding Christ. Acts 22:6-11.
-Being commissioned. Acts 22:12-21.
-Reveiation from God. Gal. 1:11-24.

8-11: Rom. 15:17-21.

APT QUOTATIONS.

I preach as never sure to preach again, The sermon is now the true poppy of literature.

fools to he preachers.-Gail Hamilton.

Spurgeon.

Moody.

Speak the truth; iet it fsii upon the hearts of

in behalf of the laity. The Pauline church made every saint a worker.-W. H. H. Murray.

to cali attention to their shining-they just shine.

A genuine revival means a trimming of personal

BIBLE HINTS.

1 Cor. 15:9. Paul did much to hulld up the Christian church. He was the first great organizer. He was the first grest missionary to the Gentile world. Yet the very best work and the very most he could do, never undid the past. "I am not meet to be called an apostie."

1 Cor. 15:10, 11. It never hinders any man to know how much he is able to do, even though he is aware of the fact that he labors "more abundantiy than they all." The thing that hinders men is when they refuse to give God the giory. The "I's," even though they come out in the form of 'we's " cannot presper.

Rom, 15:17. it very often takes sacrifice to work for Christ. It takes all the courage we have at times to present Him to our unsaved friends. Yet there is a lasting satisfaction resulting in what we do for Him and the cause He loves.

Rom. 15:19-21. "I have fully preached the gosnei." Paui's mission can he summed up in these words-preach Christ. That gave him a message for his friends at Jerusaiem, the strangers of Illyricum, the people where Christ was not named, and a message for those who had not even heard of Him. Paul was missionary both in sentiment and

#### ILL DOTPATIONS

Preachers speak about the truth as though it were not the truth. Lawyers speak about the untruth as though it were the truth. The lawyer .. persuades the jury; the preacher fails. is it any

"Round Top" near Northfield is the buriai place of Mr. Moody. Of recent years this plot of ground has attracted the attention of the Christian world. A student summer conference is held there annually. It is a drawing spot, because It reflects the rays of Calvary.

"You are working entirely too hard." The husiness man replied: "If I don't work hard some one eise will get my business." The Christian who is not afraid of overwork gets the biessing; the rest of us have the name.

"Paul committed suicide." "Why? how is that?" 'He determined to go to Rome, and if he had not appealed to Rome, he might have been set "Where is your authority for saying so?" "King Aggring said: 'Had not this man appealed to Rome he might have been set free." If dying for a principle is committing suicide, then let us have more suicides.

The fireman rushed into a hurning huliding, risking his life to save a life. The world cailed him a hero. The evangelist worked hard all winter, untli his physical body was hadiy in need of repairs. Men called him a suicide. They accused him of being inconsiderate of his fsmily. The fireman, at the risk of ilfe, prolonged the temporal life of another. The evangelist ran the same risk in order to win a soul for eternity. Who deserves the greater giory?

#### SUGGESTIONS FOR LEADER.

Introductory remarks by the leader.

1. Pani's life can largely be characterized as a doing life. Before his conversion he was zealous in the Jews' religion: after his conversion he was even more zealous to preach Christ.

2. Show how this active life of Paul and the beliefs he possessed worked out in actual life. His falth was always a positive faith. It made him a

3. Like all men who do something, he became a prominent figure. The Acts of the Apostles are largely the acts of Paul. The early church claimed him as an organizer. A great work centered about Paul, but the work of Paul centered about Jesus.

4. Paul was positive in his statements hecause he had a settled conviction as to the origin of the truth he preached. He received his message not from man, but from God. Who could not speak with power if he thoroughly helieved he was bringing a God-given message?

Leaders may differ as to the purpose of this meeting. The field in which you labor ought to considered hefore deciding upon the purpose of your meeting. It may be well for most of us to take the lesson motto and see how it has actually been worked out in Paul's life.

A new feature of giving Scripture verses as mottoes can be nicely introduced into this service. The mottoes that are selected by the different members should be suitable ones for Christian workers. Let us bear in mind that sii of us are

Subjects for short talks and papers

1 Paul the persecutor.

2. The Christian Paul.

3. "Fully preached the gospei of Christ."

4. Paul as an organizer.

5 The missionary Paul

For the Herald of Truth. JESUS WITH US.

By S. Roxana Wince.

"Lo, I am with you alway, even unto the end of

Thinking always, "Christ is with us," We can bravely onward pres Working wheresoe'er he calls us, Trusting in his righteousness.

Be the field at home, or distant, lever foe can trip our feet. In his presence safely shielded, All our armor is complete.

And while telling poor, lost sinners Quick to come and taste his grace,
He beside us will be walking,
Light of love upon his face.

Never absent from the faithful Wili the Master, Jesus, be; With them always, guiding, biessing, rill the promised goal they see. Pierceton, Ind.

For the Herald of Truth.

AN ELYSIUM IN THE PACIFIC.

#### By A. B. Kolb.

If you take a map of the world you will find at a point almost due south of the southeastern extremity of Alaska and a point due east of the center of Australia - that is, eastward toward America-or, in other words, the point in the South Pacific Ocean where 130 degrees west longitude and 25 degrees south latitude meet, you will find a wee little island or the place where there is such an tsland. It is called Pitcairn Island after a young midshipman, the son of Major Pitcairn, who on July 2, 1767, sighted this lonely and untnhabited little island, as Capt. Philip Cartaret of the British Navy was making a voyage around the world, 1766 to 1769, in the sloop "Swallow."

This island is really the top of a volcanic peak that rises out of the Pacific to a height of more than a thousand feet. Its greatest length is about two miles and a half, and it contains only about 2,500 acres, of which not more than one-fourth can be cultivated; yet on this little island there ls to-day a settlement of people, descendants of British pirates and Polynesian heathen, who form a model for any civilized nation on earth.

You have doubtless heard of the wonderful system of government in New Zealand, another of the many British possessions in the South Seas, whereby pauperism has been practically abolished and the tyranny of trusts and monopolies is unknown. That is a condition of which political economists and reformers love to talk and write, and the world hears much. But of the happy little colony of about two hundred people on Pitcairn Island who are visited by about three shipa per month, but who are otherwise cut off from the rest of the world, little is said or known. Yet the the Christian world should know, for these people, while shut out from the world, have found the true happiness that comes from obedience to God; for, like one large happy family they live in peace and harmony, all because of the blessed influence of the Bibie. It is quite a long story, but it is worth telling, even though it may be too long for one lasue of the Herald.

You who atudy history and geography have learned of the buccaneers and other pirates of the ocean and of other adventures, who, from the sixteenth century to the eighteenth roved the Atlantic and Pacific oceans in quest of land, treasure or excitement of any kind. One of these expeditions, under command of Lieut. Bligh of the British Navy sailed from Spithead, England, Dec. 23, 1787, ostensibly to secure bread fruit trees in the Society Islands to be transplanted in the West Indies. The expedition, numbering forty-six men,

HERALD OF TRUTH.

resched Tabiti in the Society group, Oct. 26, 1788. Haif a year was spent on the island. Many of the sailors feil in iove with the island-and some of its friendly, hospitable and handsome people, and when the time came to leave, some were unwilling to go. Several deserted and hid themseives, but were captured. This was in January, and it was not until April that Biigh was finally able to sail. But the attractions of South Sea Island conditions outweighed such scruples as obedience; a mutiny, headed by Fletcher Christian, master's mate, resulted in the capture of the captain and all the other officers, whom they cast adrift in a twenty-three-foot launch, together with ali of the crew who had remained ioyal, nineteen souis all told, and then started with the "Bounty" for Toobonai Island, 150 miles south of Tahiti. Their stay there was short. They quarreled among themselves and with the natives, so they returned to Tahiti, June 6, 1789.

Now by some unusually good fortune, Bligh and his crew reached land and eventually were able to return to England, where they naturally "reported." The result was that a year and a half after the mutineers' outbreak on the "Bounty," the British warship "Pandora" appeared at Tahiti to mete out the only punishment that Great Britain in those days visited upon mutineershanging before the mast. But Christian (what a misnomer) and eight of his companions, well knowing what would happen if ever they were found in case Bligh got back to England, had se cured a good shipload of provisions, seeds, plauts and stock in Tahiti and returned to Toobonai Island, 150 miles south. Of the other fourteen that had remained in Tahiti, ten were taken back to England and were dealt with there; of the other four one had become a king in Tahiti, but because of his wickedness his dusky subjects stoned him to death; the others were drowned.

The nine men on the "Bounty" married native wives, and these, with three native married and several unmarried men - twenty-eight souls all told-soon left Toobonal in search of a hiding place on the great ocean. They had heard of Pitcairn Island, but they had to search two weeks before they found it, and when they at last approached it they could find no harbor or inlet that would afford a landing place. There was just one cove, but the surf outside was very heavy. However, as a hiding place these natural disadvantages would be in their favor. They managed to get to land, and at once unloaded their cargo and began to plant and sow. Fowi, fish and timber, also plantain, bananas, breadfruit and other fruits were plentiful, and as the climate was extremely delightful the settlers suffered no want. The "Bounty" was quickly dismantled and taken to pieces, and what could not be used was burned. They were "burning their bridges behind them" by destroying and burning their ship. They had come to stay. It would be well for those who profess Christ to do all they can to cut off their retreat into the world, and in so decided a manner as to make them safe from many temptations tn that direction. Study for yourself what you can do to accomplish this. Jot them down as you think of the things you can do, and practice them.

There was but one fear for the settlers, so far as the products of the island were concerned. Water was acarce. There was but one little brook on the island. But for present needs there was aufficient. Another external danger was that of discovery. That meant summary punishment for the whites. But the third danger, least thought of, and yet most imminent, was lurking in their very midst. It is always so. Like the potato thief looked all about them to see that no one caught sight of them, but they did not look up They lived without God. One of their number was a gardener, another an expert carpenter, but all were godleas, and evil flourished unrestrained. In consequence of this it was not long until three of the white men and all of the black men were kilied. One of the survivers had learned the art of distilling liquor in Scotland, and he set to work

to try and make liquor from the native products of the island. He succeeded beyond all his hopes and then things became truly horribie. The distiller died during an attack of delirium tremens; another died a violent death while drunk. After nine years of unrestrained crime and passion, two young men woke up one morning to find themselves the only survivors of the large band of mutineers who had determined on having what they thought a "good time." "There is a way that seemeth right unto a man; but the end thereof are the ways of death."

These two men had learned better things of their parents in their early childhood; but, like many others, they thought they knew better than their parents, and chose their own way, and that was evil. Now they saw the results. Like another prodigal son they came to themselves. The Bible would have told them, but they had forsaken it; although they had brought a Bible with them, they had to search a iong time before they found it, for now they wanted the Bible. They began to read it diligently and to pray, for they were deeply penitent. They prayed morning and evening, a blessing was asked before every meal, thanks were returned after the meal was over, and two services were held every Sunday Their native wives and the widows of the slain blacks and whites were also converted, and in a short space of time the island that had been selected as a piace for wickedness became a place of worship and of righteous living. One of the men, Young by name, was of a wealthy family and well educated, and he now set to work to educate and train the children. His companion Smith had but a poor education, but he applied himself earnestly to learn from Young, and he advanced very rapidly.

(Conclusion follows.)

#### THINGS WORTH REMEMBERING.

The life that preaches well, can show men how to die.

A full-preached gospel ts a gospel that fully 20 V 02

Preaching in words and preaching in deeds ought to go together. it is good to tell men how to live. It is better to show them how.

"What is truth," is an old question, but it liveth vet. Preach Christ and the truth will take care of itself.

Paui's work was for eternity, because it made men right with God.

The gospel of Jesus is a gospel for eternity. because it reveals God.

Talking business to a man and talking religion to him are very much the same-it requires ear nestness.

The best tribute you can pay to Jesus ia to do ltke Paul dld-go out and work for Hlm.

God's beat gifts are the commonest.

Self-love is a cup without any bottom

The reward of a thing well done is to hav

God entera by a private door into every in dividual.-Emerson.

The Sunday School Lesson Helps published b the Mennonite Publishing Co. at Elkhart, Ind., anedited by Bish. S. F. Coffman are indeed a mode of comprehensiveness, clear-cut adaptation and pointed, practical applications to Christian iife such as we seldom meet with in a work of this kind. Those who are not using them in their schools, or who have not yet had an opportunity to examine them should at once aend for a sample copy. They will certainly be pleased with the able manner in which the aubjects are treated. Sample copies free on application. Address, Mennonite Publishing Co., Elkhart, Ind.

#### ITEMS.

For the first time in the history of the world the import and export trade of a single country exceeded \$5,000,000,000. That country is Great Britain.

The Zionites who have adhered to Dowie are about to move to New Mexico where a large tract of land is being secured. It is also proposed to bring hundreds of families from Australia and South Africa.

England is alarmed over the report for 1906 of twenty-three murders, attempted murders and suicides. Chicago, Ili., alone has a record for 1905 of 135 murders and 159 suicides, while of the attempted murders and suicides there is no record The deadly revolver is the chief weapon of wickedness in this record.

Dr. J. Mount Bleyer of New York, who for many ears tried to abolish capital punishment in that state, and failing in his effort, invented the electric chair as a more humane method of killing condemned criminals, is once more making an earnest effort to abolish capital punishment. He asserts that it is a grest evil and a blight on the civilized world.

The vestry of St. Thomas Episcopai church of New York City has decided to build a million dolisr church building upon a lot that is to cost \$2,500,000. These are certainly big figures, as are also the figures representing the amount this congregation gave for missions, charity and the "support of the gospel" during 1906, namely, \$274,339, the amount contributed for misstons having been \$84.930.

Mr. J. D. Rockefeller, the Standard Oil king, a few weeks ago gave \$32,000,000 for the benefit of schools. Last week his oil company declared an other quarterly, dividend of \$15,000,000, of which I. D. receives \$6,000,000 as his share. His total share of the profits for nine years amounts to \$166,000,000. At this rate the \$32,000,000 is but a small contribution, but it is bigger proportionately than that given by many others who condemn his methods while they themselves follow them, only on a smaller scale.

The British steamship "Berlin," 302 feet long, 1.775 tons register, bound from Harwich, England to the Hook of Holland, missed her way in enter ing the port in a gale on the morning of Feb. 21 ran on a sandbank and broke in two. Of the 143 souls on board only fourteen escaped. It is a harrowing tale of disaster and death when within sight of the port. Prince Henry, husband of Queen Wilhelmina of Holland, personally led the rescuers, and it is largely due to his energy and determination that any were saved. So Christ, the Prince of Peace, apared not his own life that a shipwrecked world might be saved.

#### CONFERENCE NOTICES.

Bible Meeting .- The Lord willing, a six-day Bible Meeting will be held at the Fair View meeting-house, two miles south of Surrey, N. D., on March 4-9. J. S. Shoemaker of Freeport, Ill., and J. M. Hartzler of this place are the instruct All are cordially invited. Especially do we crave an interest in your prayers, that the meeting may be to the promotion of the Master's cause.

LEVI S. GLICK.

#### MARRIAGES.

Martin-Slabaugh.-Feb. 16, 1907, at the home martin—Siabaugh.—reb. 16, 1807, at the horizon of the bride's parents, Samuel Slabaugh, near Plevena, Ind., by Bish. E. A. Mast, Joseph Martin of Hopedale, Tazewell Co., Ill., and Slater Clara Slabaugh, of this place. May God hless them in their newly wedded life.

Brenneman-Brenneman.-On Feb. 19, 1907, a the home of C. D. Brenneman near Elida, Alien Co., Ohlo, hy C. B. Brenneman, Bro. John I. Brenneman and Frances R. Brenneman, both of near Elida, Allen Co., Ohio. May the Lord bles and prosper them in their new relation which they estain to each other.

Fretz—Stover.—On Feb. 13, 1907, at the residence of Martin J. Reesor at Mongolia, Ont., Emanuel Fretz of Jordan, Ont., to Nettie May

#### HERALD OF TRUTH

Stover of Markham, by L. J. Burkholder. May the hand of the Lord lead them as they journey through life together

#### DEATHS.

#### OBITUARY.

Pre. Benjamin Huber was born in Perry Co., Obio, April 27, 1830, and died at his home in Perry Co., Ohio, Feb. 10, 1907; aged 76 Y., 9 M., 14 D. He united with the Mennonite church in early life and about the year 1855 was ordained deacon in the church and a few years later was ordained to the ministry of the gospel and discharged his duties faithfully in the service of the Lord untt his spirit was called to its eternal home. He was married to Catharine McCormick, Dec. 2, 1858. She preceded him to the spirit world about nine years ago. To this union were born five daughters and two sons, who, together with twenty-two grandchildren and four great-grandchildren, mouru the loss of a kind and affectionate father. Funeral services were held at the Turkey Run M. H. on the 13th. A large concourse of people attended the services, which were conducted by J. J. Warye from John 5:35. Interment in the adjoining cem-

Loucks. - Bro. William Loucks was born Holmes Co., Obio, Aug. 20, 1833; came with his parents to Harrison Twp., Elkhart Co., Ind., in 1851. In 1853 he was married to Marthe Ann 1851. In 1853 he was married to Martha Ann Rinebold. To this union were born two sons and seven daughters. One daughter preceded him to the spirit world. There were also thirty-six grand-The spirit world. There were also dirty-six grand-children, two of whom preceded him, and three great-grandchildren. His wife died March 17, 1903. He departed this life Feb. 17, 1907, aged 75 Y., 5 M., 26 D. He was burded on the 18th at N. Union. Funeral services were conducted at the North Union M. H. near Wakarusa, by John Hygema and Henry Weldy, from Zecb. 14:7, "At evening time it shall be light." He was a memher of the Mennonite church for many years.

Koebel -- Catharine Koebel (nee Gerig) was born in Alsace, France, Nov. 15, 1827: died Jan. 17, 1907, near Wayland, Iowa; aged 79 Y., 2 M., 2 D. She united with the A. M. church at the age of fourteen years, being a constant member for sixty-five years. She united in matrimony with Jacob Koebel in 1858. This union was biessed with four sons. They emigrated to America in 1874. She leaves an aged husband, four sons, seven grand children; her two youngest brothers, Bish. S. Gerig of Wayland, Ia., and Bish. Benjamin Gerig of Smithville, Ohio, also survive her. Funeral services were conducted by Daniel Graber and Musselman from the text, 2 Pct. 1:13-15, she herself had selected before she died. Peace to her ashes.

Lehman.—On Feb. 14, 1997, at his home near Neffsville, Lancaster Co., Pa., very suddenly of pneumonia, David S. Lehman, aged 52 Y., 10 M., 11 D. He leaves an invalld widow who is at the Mennonite Home near Lancaster. Pa., and four children (two sons and two daughters), to mourn a loved father. He confessed Jesus as his Savior and was baptized shortly before he died. Funera and was baptized shortly nearer he deel. Futers was beld at East Petersburg Mennonite M. H. Interment in the adjoining graveyard. Services were conducted by John H. Moseman and Christian Lefever. Text, Heb. 9:27.

Kurtz.-On Feb. 8, 1907, near Ledger, Lancaster Co., Pa., of pneumonia, Aaron C., son of Bro. Daniel and Sister Annle Kurtz; aged 1 Y., 4 M., 8 D. This little one had always been a sufferer. The mother only knows the tender care it took for the child, but we believe she did all she could. How much better he is taken care of in the heav only home shove, where suffering and pain are no more. May this death cause us all to live nearer to the teaching of God's word, that some day we can meet our near and dear ones who have gone. before. Funeral services lsaac Eby from Isa. 55:8. Funeral services were conducted by A. M. K.

Lehman .- On the 5th of Feb., 1967, at Scotland Franklin Co., Pa., Anna, wife of Peter L. Lehman. of Bright's disease; aged 35 Y., 1 M., 21 D. Sbe had been ailing for a year or more, but we need not mourn as those who have no hope. She not mourn as those woo nave no noye. She was consistent member of the Mennonite church since fifteen years of age. She bore ber sufferings with great patience and was faithful unto the end. She leaves a sorrowing busband, with whom she lived only four years; also a father and step-mother (Samuel S. and Lydla Lesher), one brother and (Samuel S. and Lydia Lesner), one brother and one sister survive. Her mother preceded her to the spirit world about fourteen years sgo. Funeral services were conducted at the Chambersburg meeting-house by Bish. George Keener and Joseph Text, Phil. 1:21. Interment in the grave-BY HER SISTER. vard adjoining.

Kehr.—On Feb. 14, 1907, Christian M. Kehr de Kehr.—On Feb. 14, 1997, Christian M. Kehr departed this life, aged 79 Y., 8 M., 14 D. He was born in York Co., Pa. May 30, 1827. When he was eight years old be, with his parents, moved to Richland Co., Ohio, where they resided four

teen years. His father died in Ohio in 1848. In 1849 his mother, with her family and the family of John Moyer, moved to Harrison Twp., Elkhart Co., Ind. About the year 1859 he was united in holy matrimony with Susan Hendricks. This union was blessed with two sons and one daughter. His wite died April 4, 1898. He leaves two sons (George and John Kehr), one daughter (Lena Brenneman), two brethern (Samuel and John), one sister (Margaret Kehr), nine grandchildren and one great-grandcuild. His buriat took place on Sunday, Feb. 17, at the Yellow Creek M. II., where a very large concourse of friends had assembled to pay the last tribute of respect. Servloes were conducted by J. W. Christophel and Jonas Loucks in English and John Martin in Ger-man. Text, Psa. 116:15, "Frecious in the sight of the Lord is the death of his saints."

Sommers.—Near Waupecong, Miami Co., Ind., Esta, daughter of Joseph and Mary Sommers; died Feb. 6, 1907; aged 2 Y., 3 M., 28 D. Funeral on the 8th, conducted by E. A. Mast in German and N. M. Slabaugh in English from Mark 10: 13-15. May God bless Bro. Sommers and family is their kergerormers. in their bereavement.

Fretz.-On Feb. 18, 1907, near Florin, Lancaster Co., Pa., after a sbort illness from grip, Aaron C. Fretz, aged 74 years. He was a son of Daniel Fretz of Rapho township. He is survived by two sisters. He was a member of the Mennonite cburch. Buried on the 21st at the Kreybill Menn

Hostetter.-Near Mt. Joy. Lancaster Co., Pa., of pneumonia, Christian K. Hostetter, aged 84 years. He was one of the oldest and best-known citizens of the neighborhood. He was a member of the Mennonite church. One son and one daughter su

Duniap.—On Feb. 17, 1907, at the home of his son in West Lampcter Twp., Lancaster Co., Pa., of heart failure, John H. Dunlaps, aged 78 years. He was a member of the Old Mennonite church He is survived by three sons and two daughters. Funeral was held on the 20th at the Brick Menno-nite M. H. near Willow Street.

Holderman.—On Feb. 20, 1907, in Osceoia, Ind., of a complication of diseases, Catbarine Kulp, widow of the late Jacob Holderman, who died six years ago; aged 73 Y, 10 M., 27 D. She was born in Holmes Co., Ohio, March 21, 1833. and is sur-vived by three sons, two daughters, sixteen grandchildren, one brether, three half-sisters and one half-brother. She was a faithful member of the Mennonite church for thirty-five years and was a kind and loving mother and always had a kind word for every one she met. Funeral was held at the Dunkard M. H. near Osceola on the 22d where services were conducted by John F. Funk and Henry Weidy from John 14:2, 3. God comfort the sorrowing hearts who mourn a mother's death.

Alwine .- Samuel Alwine was born Jan. 27, 1862 Aiwine.—Sainter Aiwine was born Jan. 21, 1862, died Jan. 25, 1907, of pneumonia and heart failure; aged 46 years, less two days. He was the young-est of twelve children; four sisters and one brother have preceded bim to the spirit world. Four sisters and two brothers survive him, also a wife and child, to mourn their loss. He was a member of the Evangelical church for about twenty years He was buried on the 28th of January in Grand view cemctery. Funeral services were conducted by Pre. Ellrich of the Ev. church.

Shelley.—Hannah G. Shelley, widow of Cbristian B. Shelley of East Salem, Juniata Co., Pa., died at the home of her son-in-law, Jacob B. Musser, near Shiremanstown, Cumberland Co., Pa., Feb. 3, 1907; aged 72 Y., 1 M., 26 D. On Nov. 1 1906, she suffered an apoplectic stroke, after which she was confined to her bed in great weakness until God called her home, which was a desire often expressed during ber illness which she bore in great submissiveness. She united with the Mennonite courch about forty-four years ago, remaining faithful to the end, looking for her re-ward. She was a good mother and a kind companion. She was a daughter of Peter and Hannah Graybili, deceased, and a granddaughter of the late Bish. John Graybill, first minister ordained by the pioneer Mennouite settlers of Juniata and Snyder Cos., Pa. She leaves to mourn ber death one son, two daughters, six grandchildren, two sisters and many friends. Funeral services were held at the home of Jacob B. Musser on the 6th hy Bish, Benjamin Zimmerman and Pre. Samuel Hess. On the 7th the remsins were taken to the Lost Creek M. H., Juniata Co., Pa., where services were conducted by Pre. Samuel Hess and Prc. Samuel Lyder, after which interment was made in the burying-ground adjoining, by the side of her husband. "Asleep, sweetly sleep, dear mother."

Strickler .- On Feb. 12, 1907, near Silver Springs Lancaster, Pa., of apoplexy, Reuben R. Strickler, aged 75 years. One daughter and five sons survive him. Buried at Salunga Mennonite M. H. on the 15th of February.

#### HERALD OF TRUTH.

Thursday, February 28, 1907.

John F. Funk and Ahram B. Kolh, Editors.

Entered March 4, 1903, at Elkhart, Ind., as se class matter, under Act of Congress of March 3, 1897

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The Herald of Truth is the organ of the follow

- 1. Lancaster, Pa.
- Eastern District (Franconia)
- Franklin Co., Pa., and Washington Co., Md.
- Virglnia.
- Canada. Ohio and Pennsylvania.
- Ohio, Mennonite. Southwestern Pennsylvania
- Indiana, Amish (Spring).
  Indiana and Michigan District (Fall).
- Iilinois. Western District Amish
- Missouri, lowa and E. Kansas Kansas and Nehraska.
- Nehraska and Minnesota
- Alberta N W T Canada

#### MENN BOARD OF MISSIONS AND CHARITIES. Financial Report for January, 1907.

RECEIVED India Missions.—Holdeman S. S., Ind., \$10; Holdeman Cong., Ind., \$33.58; Katie N. Blosser, Cai., \$10; Martinshurg S. S., Pa., \$9; Martinshurg and Pleasant Grove Cong., Pa., \$2.25; S. J. Mast \$1; Masontown Cong., Pa., \$10; Crown Hill Cong. Ohlo, \$19; a Friend, la., \$5; Minn. and Neh. Con (Russian), \$200; a Bro. Ind., \$50; Mattawana S L. Pa., \$5.32; rehate on ticket for Friesens, \$73.25; lew Stark Cong., Ohio, \$19; Bethel S. S., Ohio \$27.05; Maple Grove Cong., Ind., \$31; sale of watch guards (Bertha D.), \$6; Salem Cong. Wayne Co., Ohio, \$8.60; check to G. J. Lapp paid, \$35; Yellow Creek S. S., Ind., \$9.68; B Stemen, \$20; Louisa Schertz's S. S. Class, \$4; J A. Peters, 50c; Kan, and Neh, Conf. Dist., \$72.96 Lydia Huher, \$5; Eliza Betzner, \$6; a Bro., Min , \$4; Mrs. Jacob Yoder (personal), \$5.

India Orphans.—T. M. and Lizzie Erh, \$15; Mattawana S. S., Pa., \$7.50; Believille S. S., Pa., \$20.35; A. M. S. S., Fulton Co., Ohio, \$20. Total,

\$62.85.

Evangelization.—Mo. and Iowa Mission Board, \$13.40; Holdeman S. S., Ind., \$8.90. Total, \$22.00. Chicago Mission.—A. R. Miller, 50c; A. M. S. S., Fulton Co., Ohio, \$6. Total, \$6.50. Fort Wayne Mission.—L. J. Miller, \$3; a Bro., Los Angeles, Cal., \$2.50; A. M. S. S., Fulton Co.

Ohio, \$14; Cong. near Aurora, Neh., \$10; A. R. Miller, 50c; John Newcomer, \$1. Total, \$31.00. Kansas City Mission. — Hydro Cong., Okla., \$13.56; East Union S. S., Ia., \$15. Total, \$28.56.

Mahlon Lapp's Home (India).—Collected by Min-nie Kauffman, \$6.50; collected by Elia Oesch, \$14.70; Anna Oesch, \$52.50. Total, \$73.70.

General Fund.—Williamette Valley S. S., Ore. \$7.10; dividend bank fail., \$199.66. Total, \$206.76 Sundry Funds.—S. P. Hershherger (Old People's Home), \$15; interest (Annuity Fund), \$55 Elizabeth Yoder (Sister Burkhard), \$5: B. Stemen (Bro. Rhodes, Va.), \$5; a Bro., Minier, Iil. (China Sufferers), \$5; Kau. and Neh. Conf. (Next New Mission), \$2. Totai, \$87.00.

#### EASTERN TREASURER'S REPORT.

S. H. Musselman, New Holland, Pa. india Mission.—A Brother, \$1; Giris' Bihle Class Erli Cong., \$5.50; Byerland S. S., \$100; Habecker's Cong., \$5.75; Churchitown S. S., \$1, Strasburg Cong., \$1.50; I. Hollinger, \$5, Paradiae S. S., \$5.50; Harry Buchwalter, \$5; Kraybill Cong., \$5; I. K. Kraybill, \$5; Landlswille Cong., \$76.49; Ephraim Hershov \$5: Stone Cong \$82 60: Cash \$25 a Bro. \$1; Daniel Rohrer, \$3; Susan Ressler, \$25; Mountville Cong., \$7; Masonville Cong., \$84.50; S. S. Mission Meeting., \$45.75; Waich Guard Fund, Total \$575.00

India Orphans.-J. D. Krelder, \$15.00. WESTERN TREASURER'S REPORT

R. Stauffer, Milford, Neb. Kansas City Mission.—Christian Stauffer, \$1 Nick Ulrich, 50c; J. D. Stutzman, \$1; Joe Hauder \$1; J. L. Stauffer, \$1; Jacob Stauffer, \$5; Jos Rediger, \$1; V. L. Roth, \$1; C. G. Stauffer, \$1;

#### HERALD OF TRUTH.

Mary Gasho, \$1; D. K. Conrad, \$1; Jos. R. Stauffer, \$1.50. 'Total, \$16.00. La Junta Sanitarium.—D. K. Conrad, \$2; Moses Brenneman, \$1. Total, \$3.00.

India Mission.-David Bender, \$1

RECEIVED BY LOCAL INSTITUTIONS. Chicago Mission (A. H. Leaman, Supt.)—Lulu Greenawalt, \$2: Mrs. Emil Wurmnest, \$5; Wm. File, \$2; Danvers Cong., Ill., \$3.40; John Hilty, \$5; John Albrecht, 35c; Lena Conrad, 30c; Eli Fry \$1.50; Bro. Eshleman, \$1.50; Carrie Lehman, \$1.65 Sister Lantz, \$2.45; A. R. Albrecht, \$10; Hostetler, Kan., \$2; rent, \$23. Total, \$60.15

Fort Wayne Mission (I. R. Detweller, Supt.)— Sister A. R. Zook, \$2; Clara Burkholder, \$1; Mission S. S. (Ft. Wayne), \$5.72; a Bro., 10c; sundres, 14c. Total, \$8.96.

Oid People's Home (J. D. Mininger, Supt.)—Solomon Good, \$5; John Lantz, \$1; John H. Miller, \$1; E. K. Greenawalt and family, \$7; J. J. H. diller, \$60; Cassie Miller, \$145; Theresa Zook \$268; Sarah Wise, \$10; Alma Lehman, \$1; a Bro. and Sister, \$2; Samuel Good (dec'd), \$2.35; Lewis Loehr, \$10; from Elkhart, \$1; Eliza Rychener, 50c. Totai, \$513.85.

American Mennonite Mission In India (J. A. Ressler, Supt.) November and December, 1906. Ressler, Supt.) November and December, 1996.— Medina Co. Cong., Ohlo, \$77; Frlends, per J. F. Funk, \$40; J. F. Brunk, \$20; Mt. Clinton S. S., Va., \$30.85; Weaver's S. S., Va., \$44.65; Infant Class, Weaver's S. S., Va., \$4; Pike S. S., Va., \$46.50; a Brother, Va., \$100; Hrebren and Sisters, Va., \$4.47; John Natziger, \$25; Christian Herald, \$5; Lower Deer Creek S. S., Ia., \$25: from Mc J. H. Zook, \$100; Doylestown S. S., Pa., \$14.45; Government Grant for Schools, \$56; Roseland S. S., Neb., \$34.57; per S. P. Zook, \$1; Zion Cong., Ore., \$17; per David and Emma Shank, \$15.50; Friends, per J. F. Funk, \$20; A. Schiffler, \$25; Melinda Unsicker, \$40; Sugar Creek Cong., Ia, \$22; Sycamore Grove Cong.; Mo., \$51; Pauline Hosteiler, \$15; South Union and Walnut Grove Congs., O., \$100; Oak Grove Cong., Ohio, \$71; D. D. Zook (Hospital), \$20; Unknown, \$30; Government Grant, \$17; Sister Yoder, Goshen, \$3; per S. E. Algyer (Orphans), \$15; per S. E. Algyer, \$106.52; Tiskiiwa Cong., Ill., \$129.34; Tiskiiwa Cong., Ill., for native girls' expenses to Kasauli, \$45; from Freeport, Ill., \$100; South Union Cong., Ohio, \$55; Jonas H. Blosser, \$25; Zion Cong., Ore., \$50; A. G. Burkholder, \$25; John Rupp and John Ropp, \$500; Lizzie Kraybill (Orphan), \$15; per Cressman, Berlin, Ont.-North Woollch Cong. M. Cressman, Berlin, Ont.—North Woolien Cong., \$25.30; Verbin Cong., \$25.30; Verber Cong., \$20.11; Blenhelm Cong., \$21.83; Latschar Cong., \$21.83; Carstairs Cong., \$30; Sister Fry, \$2; J. S. G. Erb, \$3; Amella Bergey, \$10; Mattawana S. S. and Cong., Pa., \$22.57; Sycamore Grove Cong., Mo., \$35; M. R. Fretz, \$30; Mahoning and Col Cos. O. Congs. and S. Ss., \$135.61: Name Unknown, \$5; Roanoke Cong., Ill., \$51.69; Roanoke S. S., Ill., \$21; Anna Oyer's S. S. Class, \$30.31; postage, 56c; Metamora Cong., Ill., \$52.20; Metamora S S Iil \$8: Lydia Smith, \$10: Ages Al brecht. \$10; Bethel Cong., Ohio, \$60; Tena Burkhard (Orphan). \$15; Elizabeth Smith (Orphan). \$15: Isaac L. Kulp (Orphan), \$15: Barbara Kul (Ornhan) \$15. Aaron Leatherman (Ornhan) \$5 Isaac B. Kulp and Timothy Thut (Orphan), \$12; Friends, Doylestown, Pa., \$46.90; Tiskilwa Cong. \$30.10; Sugar Creek Cong., Ia., \$33.30; per B Hartzler \$66 Total \$3.060.48

PAID. American Men. Mission,-Pald by G. \$1.000; paid by E. Treas., \$590. Total, \$1,590.00. Chicago Mission .- Domestic, \$8; stove, \$7.75 coal \$33.76; clothing \$12.20; gas \$10.90; labor \$1: charity, \$4.75; repairs, \$5.08; express, 25c; car fare, \$3; stationery, \$8.33; laundry, \$6.85; phone, 85c; Gospel Mission, \$39.86; living, \$22.04; F Wiens and family \$26.61: sundries, \$7.25

Fort Wayne Mission.-Living, \$6.01; electricity, \$4.30; coal, \$17.50; car fare, \$3.93; charity, \$1.50; repairs, \$2.83; postage, \$1.10; sundries, \$9.30. To tal. \$46,47.

Sundry.—J E. Hartzler (Evang.), \$30.54; an-nuity, \$56.25; J. S. Shoemaker (railroad fare). \$7.85); telegrams, \$1.50; Secretary of State, \$1; postage, \$2.28. Total, \$99.42.

positage, \$2.28. Total, \$99.42.
Old People's Home. — Living, \$86.66; labor, \$19.61; improvements, \$34.45; cilothing, \$36.5; merical aids, \$1.25; funeral expenses, \$48.49; alogo in the city of the ci

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A man of Palestine, which alone is worth to Bible students the price of the entire atias. This map is on a scale of fifteen miles to the inch, with modern Jerusalem and environs on a larger scale Then come the Dominion of Canada, Philipping Islands, West Indies, Puerto Rico, Alaska, etc., with maps of the states of Indiana, Iilinois, Ohio, Pennsylvania, Georgia, Missouri, Iowa, Nebraska, and Kansas. These maps are all nicely printed in colors, and state maps show counties and give statistics of chief cities, population, etc.

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# HERALDOFTRUTH

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly,

ELKHART, IND., THURSDAY, MARCH 7, 1907.

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NOTICE.-All matter intended for publication should be addressed HERALD OF TRUTH. At business matters, orders for books, papers, etc. or in any way pertaining to the business of the House should be addressed MENNONITE PUB LISHING CO., ELKHART, IND.

#### EDITORIAL NOTES.

Envy is a terrible enemy to the principle inculcated in the commandment, "Thou shait love thy neighbor as thyself."

An old-time Christian said: I have fought the enemies of Christ in my own heart and outside of it, hut those inside were the most difficult to overcome and conquer.

The meetings at Willow Street, Lancaster Co., Pa. conducted by Bro. S. G. Shetler of Johnstown. Pa., closed with sixty-one confessions. The church rejoices. To God be all the glory.

Votes are to be taken in the Berlin (Ont.) con gregation Sunday, March 3, for the choice of a minister to take the place of Bro. E. S. Hallman. who has moved to Cressman, Sask., to take charge of the new colony congregation at that place.

Some very excellent teachings were given and some very fine thoughts were presented by the several speakers at the recent Bible Conference held near Johnstown, Somerset Co., Pa. We hope none will omit to give the report a careful reading.

The Medway Conc. near Dayton, Ohio, Is much encouraged through the uplift received from Bro. E. M. Detweiler, assisted by others, in the meet ings held there. Three souls confessed Christ May the day of ingathering at Medway be hut hegun.

To our correspondents we wish again to say: When you write church news or an article kindly add your name and address. Quite frequently we get articles for the Herald that have no name or address given. We hope all our writers will hear

The time for the spring conferences is again approaching. We shall be glad to receive notices for publication from the secretaries of all the conferences notifying all the congregations as to time and place at which the respective conferences are to he held.

More pastoral work is needed. The church has been looking for evangelists; let the urgent need of pastors not be forgotten. The life of the church is the mission spirit; the strength of the church is dependent very largely on the efficiency and faithfulness of the shepherds and teachers.

The assurance our heavenly Father gives us that he will never leave nor forsake those who put their trust in him, should he an incentive for all of us to trust him continually in all that we undertake to do, and it is indeed a very precious promise to all who have learned to cast all their cares upon him.

Correction.-In the article by J. Metzler in the issue of Feb. 21, on page 75, the Herald said that

"Moses Brenneman preached a good, solid, up-todate sermon on non-conformity to the world," etc. It should have read as follows: "C. B. Brenneman, who has not been preaching much for some time, preached a good, solid, up-to-date sermon on nonconformity, assisted by Moses Brenneman." We regret that the error occurred and gladly make the correction.

The sale of the Sunday newspaper or any other paper on Sunday has been stopped in Canada by government. The puhilshers of the various Sunday papers on this side of the line had estahlished quite a large husiness. The action of the Canadian government is to be commended Our own government has enough law on the mat ter, but there is a lack of moral principle in the administration of law, a vielding to the pressure of ungodly people who prefer the paper to the

Among the tidings from the church will be found a letter giving a short description of the Rible Study held in Berlin Ont some time ago From this and a number of private letters we be lieve that the course proved to he a great henefit to those who attended, for the interest increased continually. A successful Bible study means, canable teachers and a class that is anxious to learn, and we helieve this combination is possible in very many congregations. We would suggest that preparations he made now for such work

The Young People's Meeting Topic for March 31 will he "The Possibility of World-wide Evangel This should be a topic of very general con cern, and the meeting should arouse the deepest interest in every place where this interesting and helpful course of topics is being used. For those who desire to prepare themselves specially for this subject or who wish an abundance of in formation, the following books are suggested: "The Evangelism of the World in This Genera-"lon." Cloth \$1.00: paper, 35 cents, "Daybreak in the Dark Continent." Cloth, 50 cents; paper, 35 cents. "Effective Workers in Needy Fields." Cloth, 50 cents paper, 35 cents. The order in which the hooks are given suggests their relative importance. They may be had by addressing Bro. Amos Eash, Emerald Ave. and 26th St., Chi cago, Ill.

A Monitor, not a Guide,-If conscience alone is a safe guide to what is right and wrong, then the Bible is not needed. There is no half-way ground here, for a guide that needs guidance is no guide at all. And as a matter of fact, conscience is not a guide and because so many souls mistakenly think it is, confused and wandering errors in the pathway of life are constantly made. Conscience is a monitor. It prompts and prods; it urges: "Do what you know to he right; do not do what you know to he wrong." But it does not instruct us in what is right and what is wrong; it is not a hureau of information. That instruction we re ceive from God in many different ways, of which the Bihie and the training of parents and teachers are some. Therefore it will not do to settle hack in the easy assurance that we have a safe guide ln conscience. We have a tremendous responsibility to learn, from sources outside of ourselves, what is our duty, and those sources are always avallahie when we really seek them.

in the obituary of Bro. Vernon S. Hartzler in this issue, mentlon is made of his intention of engaging in foreign mission work. We might add that his desire was to enter the mission field in Armenia. Very few people knew of his purpose, for he was not one to speak much of his plans, though he was a young man of strong convictions and not afraid to make them known when he feit it necessary to do so. As an instance of this fact it is known that while at the university he roomed with a few other young men, and for a while devotional exercises were neglected. But feeling that he was not true to his profession hy such neglect, he quietly announced his purpose to the others, and thereafter a season of devotion was faithfully observed daily. Would that there were more such young men, even in the church, who would stand firm for principle and true to conviction, and not he afraid or ashamed to testify for God. Our young brother has gone from us, a lovely home in which he was the only child is made desolate, but he has left the assurance that to those who live in and for Christ death is hut a transition into the true life of the soul. May God comfort the hearts of our hrother and sister with these blessed assurances and with the living hope of meeting their son in the home of the hlest,

Our Primary Lesson Heips for the second quarter, edited by Bro. A. C. Kolh, are no doubt the hest he has yet given. While they contain the Lesson Text and Lesson Story, hesides Questions and Answers, Practical Teachings and Blackhoard lilustrations and Outlines, the feature which is of more than ordinary interest is his very excellent series of Easy Bibie Studies for Children, in twelve lessons, with a review. These lessons cover the principal doctrines in such language as will enable even the small children to understand them. The topics for the lessons are as follows: The Power of God; Jesus Our Only Savior; How to Receive Forgiveness of Sins; God Helps Us to Live Right: Ordinances or Rules: Ordinances Explained; Other Important Teachings; Christian Graces; The Value of Prayer; Jesus Our Example; Purity of Heart; God's Love Proven. By this means, weekly studies can he taken up in addition to the regular lesson, thus indoctrinating the children step by step. Primary as well as intermediate teachers should take up these studies. The price of the Primary Lesson Helps remains the same, viz., 21/4 cents per copy; or, where five or more are ordered to one address, only 8 cents per copy per year. As Bro. Kolh has had many years' experience both as teacher and superintendent in the primary department, we feel he is well qualified to adapt these lessons to the children and make them simple and practical. Address, Menno nite Publishing Co., Elkhart, Ind.

With the obituary notice of Sister Catharine (Grayhiel) Moidon, which appears in this Issue, was sent a hit of very interesting information, part of which we publish herewith. Sister Moldon's grandfather, John Grayhiel, was born Aug. 10, 1752, at sea in the English Channel, while his parents, originally of Swiss extraction, were emigrating to America from Donnersherg, Rhenish Bavaria. He died in Pennsylvania in 1802. Prlor to his death he had visited the Niagara district and selected the land which his son Michael afterwards purchased. His wife was Barbara, daughter of John Bowman of Donegal Twp., Lancaster Co., Pa. Sho was horn Dec. 18, 1750, and died June 21, 1837, and is buried in the family plot in Wainfleet Twp., Welland Co., Ont. Hence Sister Moldon was a descendant of those Mennonltes who had left the Paiatinate on account of their belief and settled in southern Pennsylvania under the rule of George ill. of England. After the Declaration of Independence many Mennonltes refused to take the "test" required by law, holding that after becoming naturalized citizens of George III. they might he guilty of perjury before God and in their conscience. They were asked "to renounce and refuse all aliegiance to the king, his helrs and successors." Refusing to do this, and also to bear arms, believing it to be against the teaching of Christ, they were much harrassed. Learning that to the north there was yet a country over which George III. ruled, many emigrated to Canada. Among them was Sister Moldon's father, Michael Graybiel. The trip made on horseback from Pennsylvania to Canada in those days was indeed a perilous one; the whole country from the German settlement on the banks of the Susquehanna to the Niagara frontier was an aimost unbroken forest inhabited mostly hy Indians and wild animais, and it is well known by many of the older readers of the Heraid, especially those who live in Canada, through what perils and privations these people passed. They found a goodly land, a government that extended a welcome and does to-day, and while they could not conscientiously remain under the new form of government established by the revolutionists, they did not sit in judgment upon their brethren who remained, and to this day the Mennonite church recognizes no boundary line between the Canadlan citizens of Great Britain and those of the United States so far as fraternal relations in the church are concerned.

#### PERSONAL MENTION.

Sister Susan Dettra, widow of Ephraim Dettra of Towamencin, Montgomery Co., Pa., is sick with jazrione.

Bro. i. W. Royer and wife of Goshen, Ind., spent Sunday, March 3, with the Maple Grove congregation, Topeka, Ind.

Pre. Joseph Zook of Oyster Point, Warwick Co, Va., spent Sunday, Feb. 17, with the brotherhood in Norfolk and returned home on the 18th.

in Norfolk and returned nome on the loth.

Sister Kulp, widow of the late Dea. Abraham
Kulp of Skippack, now of Lansdale, Montgomery

Co., Pa., is suffering from an attack of sickness.

Bish. Jonas Bontrager, accompanied by several
brethren of Reno Co., Kan., spent several days
with the congregations in McPherson county two

wooke ago

Pre. Moses Troyer and wife, accompanied by Bro. Noah Stutzman and wife of Ford Co., Kan., were visiting with the congregation in Reno county week before last.

Bro. John M. Shenk conducted church services at Denbigh, Warwick Co., Va., on Sunday, Feh. 17, where four young souls were received into church fellowship hy haptism.

Bro. Jacob S. Landis of Montgomery Co., Pa., who has heen suffering for some time with an strack of spine troubles, is slowly recovering and is now able to walk again.

Bro. A. D. Wenger is conducting a series of meetings at Ephrata, Pa., and will possibly begin another in the near future in the Martindale meeting-house, Lancaster Co., Pa.

Bro. D. D. Hartzler of Smithville, Ohlo, and Bro. Elias Wenger, wife and daughters of Orrville, Ohlo, were at Goshen Feb. 28 to attend the funeral of Bro. Vernon S. Hartzler.

Bro. A. O. Hiestand of Doylestown, Bucks Co., Pa., preached in the Plain meeting-house in Montgomery county on Sunday, Feb. 17. He is an earnest worker in the Lord's vineyard.

Bish. D. J. Johns of Goshen, Ind., attended the recent Bible conference in Somerset Co., Pa., and preached in the Weaver M. H. on Sunday, and also at the Kauffman M. H. on Thursday evening.

Bro. isaac Kulp, formerly of Bucks Co., Pa., at present sojourning at La Junta, Col., suffered severe injuries in the recent past, by a fail from a load of hay. At last reports, however, he has almost entirely recovered from his injuries.

HERALD OF TRUTH.

Bro. John F. Funk spent Sunday, Feb. 24, with the congregation at Barker Street and spoke to an attentive audience from Matt. 7:33. While the congregation is not very large, there seems to be a warm interest in both the school and the church.

Sister Rachel Eyman, widow of the late Bro.
Herry Eyman of Kent Co., Mich., who has been
spending the winter with one of her sons in
indianapolis, ind., has returned to her daughter,
Sister Barbara Steiner, at Fort Wayne, where ahe
will have her home for an indefinite time.

Bro. Jacob K. Bixler, who for the past two weeks has been conducting a series of meetings in the congregation at Elikhart, conducted a funeral service at the Yellow Creek M. H. on Sunday, Feb. 24, for Stater Elnora Reed, wife of Samuel B. Metzler, who died of diphtheria on Jan. 19, 1907.

Bro, J. D. Brunk, music teacher at Goshen College, is having an extra seasion in the line of indisposition. Some time ago he was confined to the house for two weeks with a severe attack of lagrippe, and when about ready to take full charge of his work he was taken down with a severe cold that housed him up for a week. He has, however, so far recovered as to he able to take charge of his class recitations.

Bro. J. J. Warys, who was called to Perry Co., Ohlo, to conduct the funeral services of Bro. Benjamin Huber, remained there for a few days holding meetings, with the result that seven confessed Christ, all hut two of them being married people. There seems to be a field open for work in the did Turkey Run congregation. The people there greatly desire a minister to locate with them. May God abundantly bless the work at that place.

Bro. J. M. Hartzier and wife of Surrey, N. Dak, who have heen spending most of their time in visiting congregations in Pennsylvania, Ohio, Indiana and other states since last August, spent Suday and Monday, Felu. 24 and 25, in Eikhart, where Bro. Hartzler conducted the Sunday morning services. On Tuesday, the 26th, Bro. Hartzler left Eikhart for Chicago, where after a few days' stay at the mission, he expected to leave for Dakota. Sister Hartzler will follow later.

Bro. John Wedel of South Bend, Ind., who with his uncle, Daniel Urruh, his mother and hrothers and sisters came from Russia in 1874 and spent some weeks in Elkhart, where he also passed through a severe slege of sickness, whom we had not met for many years, turned up suddeuly on the 28th of the month, as he and his wife came down to Elkhart to visit the Publishing House and subscribe for the "Rundschau," the weekly German paper published by the Mennonite Publishing. O. We were glad to see him after so long a time.

Bro. Caleb Winey and wife of Peahody, Kansas, who for about eight months have been visiting with the congregations in eastern Pennsylvania and also spent some time with Sister Winey's mother in Juniata Co., Pa., who has been suffering with bodily afflictions, came to Eikhart on Pels, visiting friends and also attended church services there. They spent Saturday night with Bro. Jonas Bruhsker's, and on Sunday, March 3, Bro. Winey conducted the services at the Olive M. H. On Sunday evening they were with us in the closing services of our continued meeting in Eikhart, and during the present week they expect to visit with Bro. D. Kauffman in Morgan Co., Mo., and from theer return to their home in Kansas.

It is hy resisting our passions that we are to find true peace of heart, and not by becoming slaves to them.

Our grand husiness in life is not to see what lies dimly in the distance, but to do what lies clearly at hand. For the Herald of Truth.

By Slias Bauman.

Faith is a gift from God, but obedience must be learned. The more we learn to obey, the stronger we become in faith. When we speak of faith we mean faith in God and his word. Almost every one in this enlightened land in a way helieves in God, but when we consider the commandments and promises of the Bible, we must conclude that a great many do not helieve in the Bible as given to us hy divine inspiration. In 2 Thess. 3:2 the aposite tells us plainly that "all men have not faith."

Men who have the falth of God, obey him and receive his precious promises. He will give them the Holy Spirit to guide them into all truth and lead them to obey the plain and simple teachings of the gospel.

The aposite Paul admonishes all the followers of Christ not to quench the Spirit, not to despise prophesying, to prove all things and hold fast to that which is good. Now there are many who are willing to join the majority in a good cause, but where are those who are ready and willing to lift up their voices and stand against the majority when the majority opposes the good cause—the cause of righteousness? Where are the Christian professors who are willing and ready to reprove the things that are wrong, the unrighteous thing that so often come in among the children of God and which are hecoming so common among our people at the present time?

Let us look at the matter of worldiy conformity ln lts various lines and forms, against which twenty years ago every true Christian would have testified. People to-day are afraid and ashamed of being cailed formal, or singular, or peculisr, and yet the word of God demands us all, as children of God, to he peculiar. While formallty in a sense may he dangerous, yet we helieve that the true Christlan has a form that cannot be con demned hy any man who uses sound judgment. A man who is really a formalist and has not the true spiritual life in his heart, may be brought under the influences of the Spirit of God by being taught that the outward forms of religion will not hring salvation, but the hetter life will he given to us when we helieve with the heart and confess with the mouth, knowing that salvation comes through a sincere faith in Jesus Chrlst.

King Saul infilled the commandments given him of God hy the prophet, in part, and tried to make himself believe that the other part was hetter the way the people wanted it, as he afterward confessed when he was reproved (I Sam. 16). Saul was a man that suited the people, but brought sorrow and trouble to his own heart. This was not the first time Saul had planned for himself in order to keep in favor with the people.

It seems there are too many in our day who, when put to the test, have more reverence for man than they have for God. People giving to the cause of Christ is no proof that they are truly obedient or that they have the true love of God

In their hearts.

Samuel, the prophet, said to Saul, "To obey is hetter than sacrifice, and to hearken, than the fat of rams; for rebellion is as the sin of witcheraft, and stuhhornness as iniquity and idoiatry."

Beloved brethren and sisters, dld you ever gain anything by disobeying the voice of God' Or did you ever lose anything by obeying himeven if you had to suffer for 1t? Saul had to suffer a great deal for his disobedience, thi instead of heling made better by the suffering and by heling warned he became worse.

David was a different man. He stood up boldly for his God, in spite of opposition and persecution, and with each trial he became stronger.

We have in the Bible many examples as to how God punished the unhelieving and disobedient, and we are warned not to fall into the same example of unbelief. I helieve that all the patriarchs learned obedience through suffering, some for their good deeds and some for their mistakes. We are told that even Christ learned obedience in that which he suffered, but he was never disobedient (Heb. 5:8).

It was not the great army of larael, nor the armor of King Saut that slew the giant Goliath, but It was the faith and obediance of David to the great God who had before given him the victory over the lion and the bear. God's protecting care in lesser things gives us strength to trust him in greater things. God resistent the proud, but giveth grace to the humble. True humility consists in perfect submission and obedience. God said to Paul. "My grace is sufficient for thee."

How foolish it is for man to plan out his own ways, because he is not humble enough to let God have his way with him! Oh, how powerful the church would be if all the members would humble themselves and destroy Amalek and all that belongs to him! How the grace of God would flow into the hearts of all believers! "Little chidren, keep yourselves from Idols" (I John 5).

Dear brethren and sisters, does not every trouble arise through disobedience and unwillingness to submit to the will and commandments of God, which is idolatry? Oh, that we might all be able to say:

"Perfect submission! all is at rest;
I am my Savior's; am happy and blest."
Floradale, Ont.

For the Herald of Truth.
FORBEARANCE AND FORGIVENESS.

By Laura E. Suter.

"Forbearing one another, and forgiving one another; if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col. 3:13).

In defining forhearance and forgiveness we can readily see they differ in meaning, yet both are Christian duties essential to salvation.

Christian duties essential to saryation.
Forbearance is to treat with indulgence and to he especially patient and enduring of offenses; a refraining from claiming or enforcing any right. Forgiveness is the pardon or remission of an offense. "True forgiveness requires, first, the remission of the right to demand justice of the offender; secondly, the dismissal of resential feelings; thirdly, the actual revival of the feeling of good will."

While they differ in their meaning in the Christian life, we cannot live one without the other. The spirit of forgiveness cannot be manifested without exercising that of forhearance. Paul enumerates forhearance among the nine virtues that make the fruit of the Spirit. But all nine must be lived hefore we can freely and graciously forgive as Christ forgave us.

Christ is our great example and should be Imitated in every detail of Christian living. There is no divine attribute that can surpass that of mercy, it invites the vilest sinner to come and rest on Jesus' bosom. It calls back the wandering and the lost ones to the fold. Indeed it is the gracious attribute that opens the doors of heaven to the most wicked of every grade and pleads with them to enter. Not one will he turned away, no matter how crimson the stain, for the waters of forgiveness are sufficient to cleanase.

In fact, the forgiveness of Jesus knows no limit, and his mercy cannot he exhausted. The Word declares, "Though your sins he as scarlet, they shall be as white as snow; though they be red like crimson, they shall he as wool."

Go, search ancient and modern literature, and you cannot point to one sentence equal to the simple prayer of our Savior, "Father, forgive them." Survey that awful event. See him reviled and insulted, suffering the grossest indiguities, crowned with thorns and led away to he nailed to the rugged wood—and not a word of revenge breaks forth from his lips. In the midst of it all ascends the prayer of mercy for that wicked moh. "Father, forgive them."

HERALD OF TRUTH.

But God alone is not to practice forgiveness. Divine precept and divine example enjoin tu upon man. The law was interpreted to mean, "An eye for an eye, and a tooth for a tooth." But Christ says, "Love your enemies; hiess them that curse you; do good to them that hate you."

Of all virtues there is not one that so beautifully adors the life and character of a man or a woman as that of forgiveness. If there are those who blast our hopes and darken our lives we should remember that "to err is human," and always forgive.

Readers, have you ever quarreled? Were you ever offended or hurt by others? Our text says, if you have you should "forgive." Christ, who was pure and perfect, forgave his most bitter enemies; certainly we who are full of infirmitles should foreive.

Christian friends, are we free from hatred and trenge? God cannot dwell in the heart where these are found. Oh, it is hiessed to forgive, to "do unto others as you would they should do unto you," filling the hearts of men with joy and glainess and bringing happiness into our own Itus I is then that we are indeed ornaments to society.

The year 1906 is gone and another year has been unhered in. No doubt the first day of 1907 was a time for new resolutions with many. If we in the past year had not been so patient and enduring and had not shown the split of forgiveness as we should, let us endeavor to do better to the present year.

We should not only guard against the use of revengeful words, but banish all revengeful thoughts. The spirit of revenge is not from God and should not dwell among Christian men and women. May we live each day in thought, word and deed as we would want to be living when lesus comes.

Harrisonburg. Va.

For the Herald of Truth. FERVENT, EFFECTUAL PRAYER,

By Nettle Maust,

Prayer is the soul's sincere desire and is not always thoughts expressed in words. The desire of the heart, even though only a thought, is a prayer. There are times when the desires of the heart cannot be expressed in words. This even is prayer, and when this is the case, the words of Paul are verified, "Fils Spirit maketh intercession for us with groanings which cannot be uttered." There is not so much in the way our prayers are expressed as there is in the measure of our faith in God and his promises. Our minds should be deeply absorbed in what we say or think and everything saide from the one desire of the heart should be forgotten.

should be forgotten.
We usually come in closer touch with God when
we are entirely alone with him. It is then we can
pour out our hearts and plead with him for divine
help. It does not matter so much as to the place
where we are, if the prayer is only offered in the
right spirit. If it is in faith and in accordance
with his will, it will be answered. If our prayer
is not answered, we may conclude that we have
not prayed the prayer of faith, or that it was not
according to his will, and he wisely withheld it
for our good. The fervent effectual prayer of the
righteous man availeth much.

Beloved, if our hearts condemn us, then we may know that we have not the faith or the confidence in God that we ought to have. But when we ask and receive of him, it is because we have faith and because we have confidence in him and in the promises of his word, and whatsoever we ask we receive of him hecause we keep his commandments and do those things that are pleasing in his sight. Perhaps I have repeated or may yet repeat some of the thoughts that have aiready been presented to us on this beautiful and ascred subject of prayer. But if I have, they will bear repeating.

The subject of prayer should he deeply im-

pressed upon our minds. It is our duty to pray daily and keep in close touch with our heavenly Father, so that we may be able to overcome the many temptations which continually confront us. There are many ways in which we may pray. Singlng is one of the ways in which we pray, and the reason why so few people appreciate singing, ls because they do not get into the spirit of the ong or realize the meaning and value of lt. While singing sacred songs, some think of almost everything else except of what they are singing. We forget that singing is the same as speaking, only that the words are arranged in harmony with the music. When we sing, "I have surrendered ail," "I'li go where you want me to go," "I love to tell the story," or any other sacred song, it is the same as if we were using the same words while speaking or holding communion with God. If we would know the real value of song, we must sing with the spirit and the understanding also. It is not necessary that we always pray for the same thing in the same way. Some people go over the same form every time they pray, and in this way lose the true spirit and fervency of prayer. Having lost the power, they seek to show that God is unfsithful in keeping his promises, because he does not answer their well-arranged words, which are breathed into the open air and called prayer.

Such prayers are like soap hubbles. They look beautiful, but soon disappear. They look and sound well, but do not go any further than the lips. If there is too much form in prayer, it destroys the spirit. When you pray, let it be with reyerence, devotion and perseverance. The reason we miss so many blessings is because we are not sufficiently thankful for those we receive, and also hecause we do not ask. James the apostle says, "Ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your own lusts."

Oh, that we might have more faith in prayer and more confidence in God! Let us ask the Lord to teach us how to pray that we may pray aright. Springs. Pa.

For the Herald of Truth.

While the country has such a vast variety of books and a great deal of impure and polsonous literature is sold and circulated throughout the country and read by thousands to the destruction of souls, there are also many good books—books that have 'the true gospel ring and teach true libile doctrine, and which harmonize with the true Mennonite faith as we understand the word of our Lord and Redeemer.

I was much impressed last week when in the Publishing House at Elikhart, as I listened to the reading of an article in course of preparation for the Herald of Feb. 21 and which the readers of the paper, no doubt, have read in last week's issue, on the subject, "Thou shalt not kill," or the sacredness of human life. In other words, the sin of destroying or in any way taking human life. After the brother had read his article, another brother read from a book a beautiful lesson on the sixth commandment, wonderfully defending the word of God against the taking of human life, and giving some strong arguments and as clearly defined points on the subject as I had ever heard.

Afterwards I read in the same book the succeeding chapter on the seventh commandment, embracing the subject of marriage, and I said to the brethren: "If this book is as strong and pointed on all of the ten commandments as to genuine Bible and Mennonite doctrines it is a safe and edifying book for every Mennonite family." The brother who had handed me the book said it was as strong and pointed all the way through.

The book is for sale at the Publishing House.
Its title is: "The Ten Commandments." Price,
50 cents, sent prepaid hy mail to any address.
HARVEY FRIESNER.

FOREIGN MISSION.
India. — American Mennonite Mission, Dhamtarl, C. P., India.

HOME MISSIONS.

Chicago.-Home Mission, 115 W. 18th Street, Chlcago, Ili.
Chicago. — Mennonite Gospel Mission, Emerald
Ave. and 26th Street, Chicago, Ili.
Welsh Mountain.—Welsh Mountain Industrial Mis-

sion, New Holland, Pa., R. F. D. No. 4. Philadeiphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadeiphia, Pa. Ft. Wayne,-1209 St. Mary's Ave., Ft. Wayne, Ind. Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street,

Canton, Ohio. Kansas City.—701 Pacific St., Kansas City. Kan.

Bro. Samuel Honderich and wife are at the present writing visiting among the Mennonite congregations in Ontario, before they will enter upon the mission work in Toronto to which they have been assigned. Bro. Honderich preached for the last time before leaving, in the Clinton Mennonite meeting-house. Elkhart Co., Ind., on the 17th of February With the divine blessing they may be able to do a good work. . . .

Berlin, Ont., Feb. 23, 1907 .- A. B. Kolb. Dear Brother:-The Bible study at Berlin consisted of a series of studies in the Cospei of Luke and Acts of the Apostles, one hour for each daily. This study was conducted as a chapter study and not by topics. Only as much of the chapter as could be conveniently and carefully covered was assigned for the lesson, and in this way the class had the advantage of gathering the best thoughts and by frequent reviews was enabled to keep in miud and in a systematic manner the conteuts and teachings of these books. Ten chapters of inke and twenty chapters of Acts were covered in this way during the four weeks. This study was interesting and profitable, as it brought the class in touch with the ministry of Christ and that of the apostles in the early history of the church. One of the principal features of the study was the school normal work. This line of study are all for Charstian workers and for Sun second achers. The points dwelled upon were-birst week: The Christian Worker: second week: The Preparation of the Lesson: third week: Methods of Teaching, presenting the lesson to dif ferent grades of classes; fourth week; An hour each day was devoted to practical teaching, with suggestions and helps. The Old Testament study was devoted principally to the study of the types found in the tabernacle and the Jewish priesthood. This study was interesting and heipful in the Christian life hecause of the many ways in which Christ is presented, and in the way that the believers are shown to be related to Christ. There seemed to be an ever-increasing interest in the class, and we believe that the lessons formed will be the longer remembered principally ceause the lessons were studied and not listened only. May God help us to use every means proper to get a true understanding of his will.

Quarryville, Pa., Feb. 20, 1907.-Dear Brethren: Greeting In Jesus' name. Vesterday the congregation at Mechanic Grove M. H. had assembled togother for the purpose of filling the vacancy caused by the death of Bro. Tobias Bruhaker There were three brethren chosen and the lot feli on Bro. John B. Myers. The house was weil filled by brethren and sisters from far and near. Bish. Isaac Ehy, Bish. Jacob N. Bruhacher and Pre. Peter R. Nisly conducted the services and carnestly admonished the people on the great responsibility resting on each one of us. Luke 10:1-20 was read as a text or foundation for the discourse. May the dear brother put his confiding

trust in the Lord and may the whole congregation stand by him through all his trials and discouragements, and may he prove a faithful laborer in the vineyard of the Lord for the ingathering of souls for Christ. Fraternally yours, AMOS B. MILLER.

Elida, Ohio, Feb. 23, 1907,-As was before stated in the columns of the Herald concerning my proposed trip to Ohlo, etc., I am to-day with my uncle, Bro. J. L. Brenneman, near Eilda and have already met a number of warm friends, among the number my uncle, Henry Friesen, residing in this vicinity. There were fifteen children in my grandfather's family, ail living at one time, but there are now only two left. I also met my brother-in-law, D. F. Beery, and wife of Branch Co. Mich. and had a short but pleasant talk with them. They returned to their home to-day. May God's spiritual blessings follow and strengthen them. HARVEY FRIESNER. . . .

Canton, Ohio, Feb. 25, 1907,-Dear Editors and Readers of the Herald of Truth:-Greeting in Jesus' name. Bro. I. J. Buchwalter came here on the 14th of the present month and preached at the mission each night until the 24th. During this time five souls confessed Christ as their Saylor, one entire tamily, father, mother and daughter, who were deep down in sin, and two young girls. There are also others who are counting the cost, but the enemy of souls is hard at work in making the cost look too great to be met. May these people have the prayers of those who know the value of prayer. Will you pray for us that we may ever deal wisely with these people, P. R. LANTZ.

Eikhart, Ind., March 4, 1907.-The meetings held in the Mennonite M. H. on Prairie street in this city closed last night with eighteen confessions. Bro. I. K. Rivier of the Holdeman Cong., Wakarusa., Ind., conducted the meetings, which were well attended. The Word was presented in a way that even children could understand, and we rejoice that of the converts the great majority are from our Sunday school. The teachers feel anew and perhaps more than ever the responsibility resting upon them as well as the glorious privilege of leading their classes to Jesus. Our school is growing and for several Sundays the attendance has not been less than 200. The teachers are lahoring together and the church takes an Increasing interest in the school. To God be all the glory. COR

Peabody, Kansas, Feb. 28, 1907.—Dear Herald Readers:-Greeting In a loving Savior's name. Saturday evening, Feb. 2, Bro. N. O. Blosser of Rawson, Ohio, and J. B. Brunk of La Junta, Col., preached for us, also on Sunday morning and Sunday evening, and then on Monday morning our Bible Normal began. We as a little band of His followers have reason to rejoice and return thanks to our heavenly Father for the privilege of devoting six days to the interest of Bihle study. We trust that we realize the responsibility of living more devoted lives after hearing so many preclous truths, learning so much of Christ, both of his human and his divine nature. After the Normai the brethren continued a series of meetings for one week. The attendance was not very large, but good interest was manifested. The church was encouraged and strengthened. May the Lord use Pro. Biosser and Bro. Brunk as strong ele ments in putting down the strongholds of Satan and raising high the standard of God's love. A few took a stand for Christ during these meetings and our prayer is that God's Spirit may reach and move many hearts and bring them to a decision for Christ and his cause. L. L. BECK

Ephrata, Pa., Feb. 23, 1907,-Dear Herald Read ers:-Greeting In Jesus' name. We again had a season of rejoicing in the work of the Lord and in his mighty power in our midst, so that we may well say with Moses, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name. O Most High. To show forth thy loving kindness in the morning and thy faithfulness every night,"

We began a series of meetings on Feb. 7, 1907, and closed on Feb. 21, and truly the Lord was with us. There were thirty-six confessions. Thirtythree were made during the meetings, and two had no rest until they came and owned Christ as their Savior, and the next day another one also made the good confession. And so the stream of grace flows on and we hope it may continue until many more shall see the error of their ways and turn in with the overtures of mercy and the unsaved are gathered in. I am sure it was the desire and prayer of all the true followers of Christ who were interested in these meetings that many might be brought from darkness unto light and converted from the power of Satan unto God. The meetings were well attended. Most of the evenings the house was crowded. Sometimes it was so full that there was no more standing room and some of the people were turned away. There were six confessions on the last evening. May God richiv bless the preclous souls who have turned their faces Zionward that they may resist the enemy and press forward toward the prize of the high calling in Jesus Christ. The meetings were conducted by Bro. A. D. Wenger. He also gave us an interesting talk on his travels through Blbie lands. May the Lord bless him in his work for the upbuilding of His kingdom.

ELIZABETH D. WITWER. . . .

Elizabethtown, Pa., Feb. 26, 1907,-Dear Brethren:-My subscription to the Herald of Truth is due and enclosed I send you \$1.00 to continue my subscription for the year 1907. I trust that the brethren will give us still better things this year than they have in the past, and that we may all go hand in hand and heart to heart, studying God's word, so that we may be able rightly to divide the word of truth unto the world and unto those around us, and pray that his word may be declared in the spirit of power and that the message of salvation may be proclaimed throughout the whole world, and that each of us may he actively engaged in our Father's business, using the taients he has given us to the salvation of souls. This is my prayer continually. COR.

REMARKS .- We thank our brother for his kind wishes, and for the interest he manifests in the publication of the Herald It has ever been and ls still our aim and purpose to make the Herald of Truth a messenger of the word of life, a messenger of encouragement to all who love the Lord Jesus in sincerity and truth, and a messenger of warning to all who are yet in their sins. To this end we ask our ministers, all our correspondents and ail our brethren and sisters who are interested in the publication of such a paper from pure motives, to help us and pray for God's blessing upon the work, for this is the Lord's work now as it has been from the beginning.-Editor.

. . . West Liberty, Ohio, Feb. 26, 1907.-The meet ings at Medway near Dayton, Ohio, held by Bro. E. M. Detweiier of Calla, Ohlo, closed Sunday evening and resulted in three dear young souls confessing their Savior. The church is much revived. The hrethren J. J. Warye and B. B. Stuitzfus of this place held several meetings recently at Bremen near Columbus. Ohio, where there is a declining church-only a few old mem bers left-and as a result seven souls confessed Christ. Bro. Stoltzfus is seriously considering the matter of locating at that place to take charge of the work, as neither of these places has a resident minister, and they have preaching serv ices only every four weeks, supplied by the neighboring congregations, and no Sunday school. May

the good Samaritans, when traveling along this road, not turn aslde and pass by unnoticed those needy, weak congregations. We know they appreciate your service, and about their needs there

no question.

Bro. Detweijer, on his way home from Medway, stopped off at West Liberty over night, made a welcome visit at the Orphans' Home and preached an interesting sermon to an attentive audience at the Bethel M. H. on Monday evening. COR.

Fort Wayne, Ind., Feb. 27, 1907.-To the Readers of the Herald:-We are now making plans for communion services at this place. We have many reasons to be encouraged in the work. Souls are confessing Jesus as their Master. The Spirit is working quietly but definitely on the hearts of the people in this district. Last evening another young Christian put on the devotional covering for the first time. It means something to join a plain church in the city. This young sister's mother does not oppose her, but her sister sald she would not go to school with her. We expect to have baptismal services at the time of com munion. We may be able to announce the date by next week. This will be the first time for communion at this place. All interested are invited to attend. Pray for the work here.

I. R. DETWEILER. . . .

Osborn, Ohio, Feb. 26, 1907.-To the Readers of the Herald:-Greeting. The Dayton congregation has recently had a season of refreshing. On the 16th of February Bro. Enos Detweller of East Lewistown, Mahoning county, came into our midst and held a series of meetings. The following brethren and sisters came with him to encourage and assist in the work: Bro. J. E. Greider and wife: Bro Simon Good and wife of Elida: Bro. Metzier and Sister Siddie King and Sister Alma Kauffman of West Liherty. Three precious souis came out and confessed Christ as their Savior, and others were seriously counting the cost. Pray for the church at this place, as there are many more who ought to be gathered into his fold. On the 25th Bro. Detweller left for West Liberty, where he had an appointment at the Bethel M. H. May the Lord bless the dear brother in his labors. COR.

La Junta, Col., Feb. 25, 1907,-Dear Readers:-Greeting in Jesus' name. A few lines from the Holbrook Valley. Bro. Emanuel Nice and family arrived here from Kansas on the 8th of this month. Bro. Ebersole came a few days later. We are giad to see the brotherhood increase in numbers. Our prayer is that they may increase in the spiritual life also. Our first Bible Reading was held on the 3d, with Bro. Roy Ehersole as leader. Subject. "Contrasted Conditions -- Converted and Unconverted."

Our Sunday school is increasing in numbers. Last Sunday the total attendance was sixty-four. The services after Sunday school were conducted by Bro. John Nunemaker. He spoke from Isa. 56:6-9. The evening services were conducted by Bro. David Garher. The schoolroom was fuil at each service, which shows us that a church home is needed to accommodate the hrethren and sisters as they come to make their homes with us. We also need it so that we may have a pleasant and comfortable place where the unconverted people can meet with us and be led to accept the grace of God while it is yet an accepted time and a day of grace

The brethren are now pushing ahead with eans and willing hands to erect a house of God in this valley. The membership is rapidly lncreasing. May peace rule in every heart and ehold the smiling face of Jesus. Yours in the Master's service. A. F. BURKHOLDER.

. . . From the Canton Mission, March 1, 1907.-Our continued meetings have closed. Bro. I. J. Buchwaiter, having other duties resting upon him, left us on Feb. 25. Five dear souls confessed

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during the meetings and one before the meetings hegan. During this time we were much encouraged and edified, but the adversary is ever on the alert to hinder the good work for the Lord, so that we are never safe to sit down to rest and glory over victories, lest the enemy break through the ranks and cause dissatisfaction and trouble in the camp of Israel, which may even result in death.

The Sunday school is in a flourishing condition, superintended by Bro. Henry Smith. The sewing school class manifest a good interest in their work.

We thank God for the liberal contributions from the various congregations to pay the expense of building the addition to our meetinghouse and other necessary improvements. We trust that the Lord will put it into the hearts of the people that money is also needed to meet the running expenses of the mission, such as rent, fuel, light, etc. May the Lord bless all who have been so kind to send in supplies of provisions and clothing to this home.

Yesterday we visited our weil-known hrother, T. S. Miller, who lives about four miles from here and is now unable to be up or to speak much above a whisper on account of tuberculosis. Apparently we need not expect to read any more articles or notes from his pen. But we thank God that he is fully resigned to the will of the Lord. Sister C. Z. Yoder is gradually recovering from a siege of pneumonia. To God he all the praise. May all the readers of the Herald remember the work and workers at the Canton Mission as they draw close to God at the C. Z. YODER. throne of grace.

> For the Herald of Truth BUYING TIMBER IN INDIA.

Some time ago Bro. M. C. Lapp and I went to a vliiage about thirty five miles west to buy some timher. The name of this village is Panridalii and belongs to a man living in Dhamtari who had arranged to meet us in his village. We made the trip on the ox tonga. The first night we drove into a viliage along the way, and as it was rather jate we had considerable difficulty in gettling something to eat and retired on a bed of straw and biankets on the veranda of a native house about midnight. The next morning we resumed our journey and arrived at our destination that afternoon. We were a little ahead of the malguzar, and while we were waiting enjoyed a beautiful waik up the mountain over hanging Panridalli. The people of this village are principally Gonds and are certainly an interesting foik. They are very primitive in their methods of work. While sitting around the fire in the evening, taiking with the viliagers, the maiguzar arrived, and before we could see him we heard the lashes of his whip as he was pun-Ishing the kotwal for not attending to his dutles properly.

After enjoying a dinner prepared by the malsuzar's mukhtlyar (principal man) we retired for the night. The next morning we started for the woods of teak timber which grows plentifully in this section. We marked some forty trees which are to be cut during the coming rainy season. Teak wood is the best and most durable wood we can use here. It is used in making chairs, tables, doors, window frames, etc., and works up very nicely, but splits easily. The price of teak wood is steadily advancing, but hy thus making arrangements with the owner of the wood we secure it cheaper than we would any other way. At the present time it is very difficult to get at any price.

After a good breakfast prepared by the malguzar himself, we started for home. We came as for as Balodh the first day and arrived at our respective homes the next day, Saturday,

It was a valuable experience for me, as this was really the first time that I have made a trip

among the jungle people. I hope to make more trlps among them preaching the Word. J. N. KAUFMAN. Yours for Christ

> For the Herald of Truth BUSY CORNER.

> > By I. J. Buchwalter.

On Saturday, Feb. 23, I had the pleasure of meeting with the Canton (Ohio) Mission workers in their sewing school. Being very favorably impressed with this department of the mission I will write a few lines in behalf of the work.

Nearly sixty girls from three to twelve years of age had met together to spend an hour on Saturday afternoon in learning to sew. They were nicely seated on chairs and benches provided for that purpose and divided into five classes. Each class has its teacher. Each pupil is provided with a box containing quilt patches, needle thread etc. The teachers-Annie V. Yoder, Ada Stauffer, Katie Kurtz, P. R. Lantz and Henry Smith-are kept quite busy in overseeing the work. Now the stitches get too long, now the sewing is crooked, now the thread breaks, now the needle comes off the thread; but the teachers patiently supply all their needs. On the other hand, the perfect stitches, the ac curate work, and the earnest efforts put forth by those who have attended the school for some time, bespeak great credit to both teacher and pupli.

I was very much impressed with the order which prevailed. While the busy little mlnds were taken up with their work, while the little fingers were actively engaged and while the iittle needles were sparkling in the suniight, there was nothing to break the quietness of the hour except the occasional singing of a verse or two of some hymn like, "Am I a soldier of the cross?" or, "I want to love him more."

May God richiy and abundantiy biess the work ers and the work of the Canton (Ohlo) Mission. May you remember the work in this part of God's vineyard by your prayers and your means, so that many precious souls may be rescued while it is to-day.

For the Herald of Truth SOMERSET CO. (PA.) BIBLE CONFERENCE.

Held at the Thomas M. H., near Johnstown, Pa., Feb. 12-19, 1907,

Organization .- Moderator, S. G. Shetier; assistant moderator, Jas. Saylor; secretary, Noah E Miller: treasurer S K Johns: query manager. J. M. Ehv.

The different subjects were discussed by the Instructors as follows:

Church Government, Life Insurance, Money, Duty of Congregation to Minister, Apparel, Exaitation of Christ, Going to Law, Popular Evils, Marriage.-D. J. Johns.

Peace, Mission of Christ, Temperance, Judgment on Earth, Finai Judgment,-S. G. Shetler. Heil, Heaven .- D. H. Bender.

Humliity of Christ, Parental Training. - A.

Character of Christ, Duty of Congregation to Minister.-L. A. Biough.

Missions .- A. D. Martin

Sin. Joy .- S. D. Yoder Gleanings from the thoughts presented: God's desire is not to punish man, but to deliver him

from punishment, Christ's great work is not that of a judge, but of an Intercessor.

Nature teaches man that there is a God but does not reveal the way to him.

The work of a missionary is to reveal God, and the man who truly knows God will serve him. The success of a revival can often be traced

#### to the prayers of some humble, unnoticed Chris-

The Christian needs to grow in grace all his life; he cannot become at once all that is possible for him and never hope for higher things while life lasts.

The tenor of the law is: Work that you may live. That of the gospei, Receive life that you may work.

The best life insurance for a man's family is to live righteously. "I have not seen \* \* \* his seed begging bread."

One of the first steps into sin is allowing our evil inclinations to be attracted by evil influ-

As the old leaves remaining on some trees all winter drop off when the spring sap appears, so the evils of our lives drop off as the fulness of the Christ-ine wells up within.

Sins of omission usually open the way for sins of commission.

The enemies of the cross inside of the cburch have done more harm than those on the outside. The ship entering the harhor is not guided by

the sounding of cannon or the clanging of beils, but hy the light in the tower: so men's lives are not led in the right hy idle boasting, hut by Christian example.

The different sessions of the conference were well attended and good interest manifested. A number of souls confessed Christ and saints were built up in the faith. A liberal collection was raised in behaif of the instructors and the India

A motion was made and carried that a Bible conference be held in the Masontown and one in the Martinshurg congregations during the following conference year. The following program committee was appointed: Abram Metzler, Jas. Saylor and J. A. Brillhart.

N. E. MILLER, Sec.

For the Herald of Truth. THE REJECTED STONE.

By J. W. Keiser.

"Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner? This is the Lord's doings and it is marvelous in our eyes" (Matt.

Away back in the Old Testament Scriptures we are told how God in his great mercy, through Abraham, prepared for himself a great nation. We are also told how God commanded Abram to leave his father's bouse, his kindred and his country and go out into a land that he would show him; and Ahram went out, not knowing whither he was going. We are also told how the Lord tried the faith of Abram by leading him about from place to place, and by commanding him to take his son Isaac and offer him up as a burnt offering, and how the Lord miraculously provided a ram for a burnt offering and saved Isaac, so that the promise which God had made to Abram, might be fulfilled through Isaac.

Later on we have the story of the life of Isaac. and of Jacob, and of Joseph in Egypt, and of the famine that finally brought Israel and all his family into that country where they were in bondage for ahout four hundred years, and how the Lord, in the fulfilment of time, through the leadership of Moses led them up out of Egypt into Canaan, as he had promised unto Abraham.

We also learn from this sacred narrative that because of sin and disobedience only two out of the multitude that had left Egypt were permitted to enter the land of Canaan. But in this article time and space will not allow us to follow up the interesting story of God's people through the centuries during which they dwelt in the land of Canaan, and how God made of them a great and prosperous nation until the time when the Lord put it into David's heart to build the temple, as

#### HERALD OF TRUTH.

a bouse of worship where the tribes of Israel should go up to worship. But when David wanted to build, the Lord told bim he should not huild the bouse of worship, hecause he was a man of war and had shed human blood, hut his son Solomon should become king after his father David, and he should huild the tempie. The Lord gave Israel peace in those days, that the temple could he hulit as a fitting type of the reign of the Prince

The temple was to he built in a peculiar man ner. All the material must be prepared. Every timber and every stone was hewn and cut and dressed to fit exactly into its particular place, and when all was prepared the building began, and it must be so built that not the sound of an axe or hammer should he heard while the house was heing built. Every stone there must fit accurately into its place. There is a tradition that while the builders were at work they found one stone for which there did not seem to he any place-it did not fit anywhere, so it was thrown aside and hecame a stumhling block to many as they passed to and fro, and it was finally thrown aside with the ruhbish into a secluded place. After the huilding was up and the temple stood hefore them in all its symmetrical beauty and the last head-stone of the corner, the head of the corner, was to he iald, there was no stone to fit or fill the place. The huilders sought everywhere for the stone that should now form the head of the corner, but it could not be found. After much searching and counseling it occurred to one of the workmen that a certain stone for which there apparently was no use, had been thrown out into the rubhish pile, and after some searching this rejected stone was found and brought to the place, and, lo, it was the stone that was needed and that must cap the completion of the temple. And hence the declaration, "The stone which the huilders rejected, the same is become the head of the

This incident, whether an actual fact or not, gives us a heautiful illustration of Christ. He came into the world as our Savior; he was rejected of men, and hecause of his pure teaching became a stumbling block to many. He was crucified, huried, rose from the dead and ascended to his Father in triumph and giory and sat down at the right hand of God, from whence he shall come again to judge the world in righteousness. And thus it can be truly sald, "The stone which the builders rejected is become the head of the corner." Without him there is no salvation. There is none other name given under heaven among men wherehy men can be saved but the name of Jesus. Biessed be his name forever more,

#### For the Herald of Truth. PREDESTINATION.

"For whom he did foreknow, he also did predestinate to he conformed to the image of his Son, that he might he the firsthorn among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified" (Rom. 8:29, 30).

The definition of predestination as given hy Webster is: the decree of God by which he has from eternity unchangeably appointed or determined whatever comes to pass. The term is used in theology to denote the preordination of men to everlasting happiness or misery; or it is a part of the unchangeable plan of the divine government, or, in other words, the unchangeable purpose of an unchangeable God.

There seems to be a great difference of opinion and understanding in regard to the foregoing passage of Scripture. Some really believe there are those who are actually born to be damned, while others are born to be saved, and in reality it is so, but only under conditions.

Let us who are spiritually minded look at nature for a moment. In the beginning God formed the earth and commanded it to bring forth grass, the herh to yield seed, and the fruit tree to yield fruit, each after its own kind and color. He also divided day and night, light from darkness, the waters from the dry land, the seasons, the days, the years, and the two great lights; the greater to rule the day and the lesser to rule the night, and he made

March 7,

He created great whales and small fishes and iiving creatures in the waters, and winged fowi of the air, and living creatures and cattle and creeping things upon the earth, each to bring forth after their own kind and in their own sphere. Do we not see that it is the same as it has been in the beginning? None of his handiwork rehels against him or bis commands, with the exception of man, who was created in His own image.

Therefore we see that God is an unchangeable God and has an unchangeable plan of divine authority or power with which he rules; but he so loved the human family, whom he created in his own likeness, that he gave his only hegotten Son, that whosoever believeth in him is predestined to he saved, and whosoever helieveth not is predestined to be damned. Happy are we who can say with Paul (Rom. 8:1), "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the

Predestination is founded on the counsel of God It is ours to choose either to he saved to eternal glory or doomed to eternal condemnation. It was for this predestination of saints and condemnation of wilful sinners that Christ came into this world

The apostle sets before us a golden chain of four links which cannot he broken, namely, predestination, calling, justification and giorification. All that God designed for glory and happiness a the end he decreed to grace and holiness as the way. In 1 Pet. 1:2 we read about the elect according to the foreknowledge of God, and the same word is rendered "foreordained" in 1 Pet, 1:20: "wbom he did foreknow," that is, whom he designed for his friends and favorites, "he did prodestinate to be conformed to Christ." Now hollness consists in our conformity to the image of Christ, which we once had, but which was los through the first Adam, Now those whom God thus foreknew he did predestinate to be conformed to Christ. None can know their election but by their conformity to Christ, for all who are chosen are chosen to sanctification. "Many he called but few chosen." Now Christ does his part in the calling, but the choosing part is ours; his act of redemption is complete, and we must see to it that we make "our calling and election sure," in order to he justified according to his will, which will bring the last link of being glorified. This is exceeding joy and happiness in operation. "God is no respecter of persons," hut loves every soul that is born into this world and desires that all should be saved. Let not any one feel himself thrown at a distance from salvation, as though God were a respecter of persons, but rather le us add to our "faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; an to godliness, brotherly kindness; and to brothe kindness, charity." All these graces belong the bride-elect of Christ who is the Brideground and was so predestinated from the beginning.

Who, then, is predestinated? "Come, ALl. that labor and are heavy laden, and I will go you rest." Those who come will constitute predestinated bridal party.

Harrisonburg, Va.

Many things come in the nature of mistor tunes; to bear them nobly is great good fortune

From an exchange we learn that twenty-eight ministers belonging to fifteen different denominations get their mail at Mount Joy, Lancaster

## YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: THE POWER OF CONVICTION. Jas. 1:1-8. MAR. 17, '07

THE LESSON MOTTO

"For I am persuaded that neither death, nor life, \* \* \* height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Paui.

#### A SPECIAL MESSAGE.

It may at times be the part of wisdom to use discretion in how we express our ideas and heliefs. But there is a possibility of being too careful. I do not believe God desires as primarily to be acting the part of a politician. There is something ahout the straightforward way of expressing ourselves that ail admire. Men who express the truth, as they see it, in this bold way are usually men of conviction. And when they speak they speak their honest convictions. I believe what we need in the pulpit, in personal work, and in Christian work of any kind is more conviction back of our doing. Furthermore, I believe we can speak the ruth, as we see it, with conviction and yet not he dogmatic. Usually the men who speak their conviction, do it with a great deal of earnestness. But they are also sympathetically considerate of the opinions and feelings of others. We need conviction coupled with sympathy.

#### DIRLE LESSON

The quotations and references given in the E esson below, are to be written out on slips of pand given out before the meeting begins.

What are some of the things that one may expect to find in a person who lacks conviction? Epb. 4:14, 15,

Why is simplicity of aim necessary? Jas. 1:8. Why does Jesus always succeed in convincing

wicked men that they are sinners? John 8:7-9. What is the best method to ohtain right convictions? By what standard do you prove all things? 1 Thess. 5:21.

What element was lacking in Felix's conviction?

How may we get possession of a conviction as described in our lesson motto? Rom. 8:38, 39.

#### APT QUOTATIONS.

The object of giving these quotations is to arouse comment. They may be used in the public meeting, out should always be given from memory.

After all, it is the utterances of personal convictions that serious men want. The shortest way of coming at men's hearts, and sometimes the shortest way of coming at men's heads, is to tell what you, personally willing to take the leap into the unseen, are depending upon.-Joseph Cook.

Send your audience away with a desire for and an impulse toward spiritual improvement, or your preaching will be a failure. Preach to the concience -Couthurn

Who shall be true to as when we are so unsecret o ourselves?-Shakespeare. What men want is not talent-it is purpose of

conviction.—Bulwer. Whatever career you embrace, purpose to yourself an elevated aim, and put in its service an

unaiterable constancy.—Victor Consin. All our other sorrows are storms that beat upon us from without: but remorse, conviction of sin, ever arises and haunts us from within.-W.

Amid manifold disadvantages-when the soul is tbrown upon itseif, a few kindred spirits and God grow up those heroes of faith like the centurion, whose firm conviction wins admiration even from the Son of God himself.-Robertson.

#### DAILY READINGS.

Be sure and make a careful study of the daily read-March 1907.

March, 1907.

11. M.—A convincing sermon. Acts 2:14-36.

12. T.—Convicted of sin. John 8:7-11.

13. W.—Lacking conviction. Acts 26:28-32.

14. T.—Conviction demanded. Eph. 4:14, 15.

F.—Facing opposition. Acts 17:22-34. S.—From God. Job 33:14-30.

17. S. -Topic, The Power of Conviction. Jas. 1:1-8.

#### THINGS WORTH REMEMBERING.

Without firm conviction, without a feeling of strength, with nothing but a feverish haste, we delay instead of hasten the coming of our Christ and his kingdom.

An ounce of conviction does more to drive the truth into men's lives than a pound of eloquence. Conviction of sin ought not to be a thing of the past. Let the preacher proclaim the gospel truths with power of conviction and then the great tidal

wave will sweep o'er our land from east to west, convicting men of sin. There can he no winning of men to Christianity without a deep-rooted conviction as to the im-

portance of a decision for Christ. Pack your sermons with thought, hut do not for get to sait them with conviction. An appeal that

only touches the intellect and fails to reach the conscience is only a haif appeal.

#### RIBLE HINTS.

Jas. 1:2, 3. The trying of our faith comes through temptations. The test of our strength is seen in the manner in which we meet our temptations. If we are irritable, they hinder; if we are patient, they work perfection. Conviction when on the side of right will help us overcome.

Jas 1:4. We should be perfect, wanting in nothing. The one thing wanting in much of our endeavor for Christ is conviction.

Jas. 1:5, 6. The heart of every prayer is the sincere desire. The heart of every condition for answered prayer is a mind that wavers in nothing -faith that arises out of conviction.

Jas. 1:8. Simplicity of aim tempers one's actions with conviction. A double-minded man is an uncertain quantity.

#### PERSONAL THOUGHTS.

The life that is moved by the power of conviction will give the world and its Maker a heart service. Are you trying to do a beart service for God without conviction?

What methods are you employing to strengthen your conviction of right?

The hest of the wrong and the worst of the right nearly blend into one. How do you decide between

Are you attempting by His strength to live such a life that sinful men cannot he about you witbout being convicted of sln?

The man who goes forth in the spirit of conviction goes forth in the spirit of power. Have 1 ever carefully considered how much personal conviction plays in my success in life?

#### ILLUSTRATIONS.

"if I am convicted and sent to jail, it will break my mother's heart." "My dear boy, we do not want to break your mother's heart, but we must pronounce the penalty in the light of the law." You had better he depressed because of a conviction of sin now, than to be convicted of sin

An amateur painter once asked Micbael Angelo why be mixed bis paints the way be did. "Because I am convinced it is the only right way.' Speaking for Christ and mixing paint are very much alike-have some conviction about it.

When a painter is once successful in placing a noble face upon the canvas, it goes through all bis works. So it will be with conviction. It will tie back of all our doing.

When Dr. Cuvier saw the Cologne Cathedral for the first time, it was disfigured with scaffolding; but when be saw it again many years later, it was finished and was the most magnificent sight from the Alns to the sea. Christians are supposed to be men and women of convictiou. They are some times deficient, but wait until they are finished!

A young professional man by a very slight modification of principle might easily have gained a high position for himself: but he made no concessions. He said to a friend: "You see, I could not do it; I had to live with myself."

The magnet has no difficulty in drawing objects to itself if they come in touch with it. The magnet of any man's life is his personal convictionsthey always draw.

#### SUGGESTIONS FOR LEADER.

This meeting should he made to appeal especially to our conscience. There is no conviction without a grip on man's conscience. "Power of conviction." Make it shine!

There are many ways in which men act, but tonight we want to find out how men act when they are moved by personal convictions. What are some of the characteristics you may expect to find?

The leader might well take for his opening remarks this larger phase of the topic: Power arising from personal conviction. You can hest impress those present with the idea of power by using men as illustrations. Refer to men of the Bible, men of history, and men of to-day who acted upon personal conviction. Show what they have accomplished. Leaders should not make long talks, and what is said should he suggestive rather than detail or minute.

Some member of the society may give an illustrated talk, using a magnet. The magnet may be used to pick up pins or other small objects. This wiii illustrate the power that resides in it. The same ought to be true of our lives. He may then proceed to show how our personal convictions act Uko magneta

At the opening, for a change, instead of the main Scripture lesson, use the Bible lesson that is given on this page, and have different members read the Bible references that answer those questions, each adding, if they will, a word of comment

A most effective way of beginning the open discussion would be for several members to tell of cases they have known or beard of who acted in accordance to certain convictions. What bas been the result? If you can, use your own ex perience.

Close the meeting with a series of sentence prayers. Request that a number of the members respond. The prayer service ought to embody two petitions: Convictions that are God-given, and power to live true to these convictions.

Subjects for short talks and papers:

The need of right convictions.

How to obtain right convictions

3 Conviction of sin.

4. Living true.

For the Herald of Truth AN ELYSIUM IN THE PACIFIC.

> Ry A. B. Kolb. (Continued.)

A year of living in obedience to the biessed Book had wrought a marvelous change on Pitcairn Island. The Elysium to which the Bible pointed was very different from that pointed out by the evil propensities of the carnal man. They found that the ways of true religion alone are "ways of pleasantness, and all her paths are peace."

The two men, Young and Smith, now devoted almost their whole time to the proper training of the children, the women, vigorous and willing, doing the work on the fields. The result of this was that the children, naturally bright and strong, speedily became as weil behaved and intelligen as could be found anywhere. The two men purposed in their hearts to lay foundations for lives of integrity and true godiness, unentrammeled by the conventionalities and affectations of an effet civilization, that is Christian in name, but often simply a species of refined paganism in fact. The Bible was the law, the New Testament especially being considered the true guide and interpreter of God's will to men. The children were taught to be neat, clean and respectful in their behavior, to speak the absolute truth and to control their tempers. In the whole colony it was made a strict rule, in case one had by chance or thoughtlessly said an unkind or slighting word of or to anothe person, to make it right with the aggrieved one before going to sleep. "Never let the sun go down on your wrath," was ilterally fulfilled. This custom is still in vogue among them.

What kind of manhood and womanhood does such training develop? In their case at least it developed perfect bodies and very intelligen minds, gentle, lovable dispositions, pious hearts, pure lives, and, in short, lovely traits in all. They were a happy family whose will was to live for one another and to please God.

But that which bad been sown to the wind in the past was ripening unto harvest. The second year after the spiritual awakening Young sickened and died. Ere he could see the ripened resuits of his efforts for the uplifting of the colony he had to reap the ripened results of his own pas excesses and efforts to have a "good time." Great was the sorrow when they laid him away beneath the sod, for he bad become as a father to them ail. Upon Smith now devolved the burden of tak ing up the work that Young had laid down, and, with an earnest prayer to God for help in this great hour of need, he bravely shouldered the burden. God was with him. His year of hard study was now of double value. He developed remarkable strength of character, and his labors were productive of excellent results.

In September, 1808, eighteen years after the founding of the colony on Pitcairn, the American vessei "Topaz" accidently sighted the island one clear day at a distance of about forty miles, and as the ship was in need of fresh water a landing was decided upon. The captain, Mayhew Folger, found a population of thirty-five, with Smith at the head. The visitors were charmed with all that they saw and heard, and the islanders naturaily were greatly elated to see other human be ings. The young folk, naturally inquisitive, but very intelligent and unobtrusive in their inquiries and observations, especially delighted the sailors by their kindness, their excellent behavior and their frank sincerity in all they said and did.

The next visitors came in 1814. The British ships "Briton" and "Tagus" also accidently sighted the Island and called. When they approached, the crews were startled to hear the young men, who had come out from the island in two canoes, call

to them in excellent English to throw them a rope The informant who describes this visit reis that the young men who clambored aboard after the rone was thrown were magnificent specimens of manhood, averaging a little less than six feet in height, with a slightly Polynesian cast of countenance, and clad in manties of material made of a vegetable growth on the island. Their leader, whose name was Thursday October Christian, was the son of the leader of the mutiny. All snoke English and Tahitan with equal fluency, and manifested a grace and dignity that charmed the crews.

When the officers and crews landed they were met by the girls and younger children, ali of whom were as fine specimens as the young men who had hoarded the ships, and their modest behavior and charming, innocent manners was an object lesson to the visitors, who were welcomed with every mark of sincere hospitality, and their hearts were completely won. Smith, who had adopted the name of John Adams, met them, frankly conforsed that he had been one of the mutineers, and offered to go back to England to be tried, weil knowing that death probably awaited hlm there. At this his daughter threw her arms about his nock and with heart-breaking sobs and streaming tears begged him not to go. The whole colony tearfully joined her with their entreaties. Even the officers and men were moved to tears when they beheld the affectionate esteem in which this one-time plrate and murderous mutineer was held by ail, and they hastened to assure the sad group that they had no intention of taking away one who was so good and so necessary to their well-being, Weening turned into rejoicing. The officers were conducted about the island surrounded by a flock of children, whose absolute confidence in their guests and their innocent, childish prattle and kindly thoughtfulness for one another's welfare touched the officers' hearts.

By this time the young men and women had taken all the fleid work in charge and the mothers, some now past middle age, superintended the housework and the weaving of cloth made from the paper mulberry tree and of the breadfruit tree. Everything about the island showed neatness thoroughness and system. But what impressed the visitors most of all was the demeanor of the people. There was no quarreling, no loud taiking, no profanity, only courtesy and kindness. Everybody was happy. The glowing report which these visitors carried back to England caused Pitcairr to be nicknamed the "Isle of the Biest."

At least one imposter has shaken the confidence of these good people in their fellow-men. But in due time the British authorities got him and made him sorry he had ever visited the island. Great Britain takes great interest in these people and has supplied them with every need. The late good Oneen Victoria was especially interested and sent them several very substantial tokens of her regard

One English officer who went there to study the character and methods of these people and to examine into the secret of their universal happi ness came away deeply impressed. It was the blessed Bible that did it all. He saw that these people observed Sunday far more strictly than they did even in England. They did all their cooking on Saturday and had at least five devotional meetings on Sunday. When this officer invited a number of young men to dine on his ship, he was thrilled to see them reverently bow their heads and class their hands before eating and quietly ask a blessing on the food, and to return thanks after the meal. They made no show of their piety neither were they ashamed to show their rever ence to God. If all young people would do so the world would indeed be far better.

(To be concluded.)

No cord or cable can draw so forcibly or bind so fast as love can do with a single thread

It is vain to be always looking toward the future and never be acting toward lt.

For the Herald of Truth. INCLUENCE

By C. R. Frisbey.

Influence is a controlling power of one body over another. This power may be exerted physically or morely mind over mind planet over planet and is seen and felt in the animal, vegetable and spiritual world. In all the wonderful works of God the power of influence is seen and felt. We look into the starry heavens and see this marvel ous power. The sun, moon, with ail the stars tha gem the sky, all the constellations that speak forth the power, the goodness and grandeur of Jehovah, are influenced or held in proper order by all the other orbs of our system, and our sys tem has its influence over the next system o worlds, and on and on in the vast reaim of God's unlimited creation. That influence born of God, upheld by his might, keeps those millions of worlds in order that they may not cease to move nor he forgotten by the Ruler of heaven and earth.

Some astronomer has asserted that if any one of the heavenly hodies should cease to revolve or be blotted out of existence by His mighty powe that ail the planets in that system would lose their influence over one another and all would be precipitated into one vast body of disorde brought together by the force of gravity due to the lost influence of that one body. This influence is as old as God's creative power and born of him, and as not a sparrow falls without his notice, nelther does one of those mighty orbs of day and night vary in their movement, lose not their powe and never fail to rise and set at their Maker's

We see those influences all around us. We see the rise and fall of the ocean as the moon passo across the heavens and tides are produced, and by her pale light clouds are dispersed from the sky. The sun rises in the east and the morning dew vanishes. Deprive vegetation of light and plant life becomes pale, sickly and unfruitfui The heasts of the field have an influence one over another. The fowls of the air are moved by this lower so that the song of one bird causes another bird to warble forth a song. A stone thrown into the water causes a wave to rise and one drop affects the next drop and thus the wave ripples along until it dies upon the distant shore.

Man, the noblest of God's creation, is a creatuof influence, and none so low, none so high, none so rich or poor, degraded or exalted, that do not wield an influence in the circle in which the move

The child that is permitted to be on the street late and early will soon find a companion, and by their influence more are added, and ere long we see them at police headquarters charged with some petty crime for which they must answer to the law. The man who frequents the saloon or gambling house is sure to lead others into dens of vice and immorality, and many a young lif has been rulned by this unholy influence.

The Sunday school teacher who stands before class of boys or girls week after week and month after months is sure to exert an influence for good or iii, an influence that will help to make those taught at their hand better men and women whe they go out into the world or lead them into paths of sin, folly and shame. If that teacher is guide by the Spirit of Christ, then will the lessons taugh be fraught with good and the seed spring up an bear fruit; but if that teacher is of the world an has not the Holy Spirit to direct, there is dange of tares springing up in the heart and choking out the good seed sown in former days.

The teacher who knows not Christ is poorly qualified to bring out the blessed truths found l the word of God and thus guide the feet of the young into paths of duty and right, for the Scrip ture teaches that If the blind lead the blind, both will fall into the ditch. Christ said. "Be ye per fect," and if we are to be perfect and like him

then our influence in the community where we move must be such that those about us can see hat we are born of the Spirit and are walking in the footstens of the Master.

The influence of one devoted Christian in a ommunity will beget a power that Satan, with ail his hosts, cannot overthrow. Christ said, "Ye are the salt of the earth; ye are the light of the world." And so it is that he who places his light upon a hlil will live to see the world grow better for his having lived in it.

The man or woman who lives only for the justs of the flesh, for self-exaltation, for greed and gain, will send out an influence that will poison the minds and blight the fondest hopes of all they come in contact with and send souls to ruin that foliow in their wake. There is no influence so Godiike, so pure and so free from selfishness as that of a mother. It matters not whether she lives few or many years, yet the thoughts that she implants in the lives of her offspring live on, and though she may rest in the grave yet the impressions made in the mind of her children will foilow them as long as they live. When years have flown and the parental home is almost for gotten there comes a day when the wayward boy or girl will think of that lullaby song or the caressing hand of mother, and they pause to hear again, and when once aroused to a sense of obligation for the training they have had, they will turn and walk in the way that mother walked.

The influence of a father's prayer, a sister's kiss a brother's happy greeting can never die, but will brighten the pathway, cheer the weary mind and make the rugged pathway of many a dear boy to become smooth and pleasant to travel in.

There is yet one influence that is as wide as the vorid, vast as eternity, firm as a rock and will live when rolling worlds shall cease to move. is the influence of God's holy word, taught by Christ, preached by his disciples, and handed lown to his faithful followers of the twentieth century. God said to the great leader of Israel, "Go forth, be strong in the Lord." Christ said "Go ye into all the world and preach my gospel," and the biessed promise is, "Lo, I am with you alway." To-day miliions have heard the command and that influence, started by the Master, has gone out into all the earth. Noble men and women have been touched by its power and have gone orth to brave danger, disease, starvation and death that the heathen might be brought into the foid of Christ. Is it money that prompts them to go? Is it fame or the applause of men that causes them to leave all and follow the Master Into those far-off lands? No; it is a love begotten of God, a desire to do his holy will that causes them to say good-by to all that is dear on earth and go forth to do and dare for preclous souls.

Ah, who can fathom the depths of God's grace, or measure his love to the children of men! But suppose God should withdraw his grace or favor from the children of men, let his love wax cold and cause the hearts of all men to grow indifferent to his commands, and the holy influence of Christianity be swept away-where could we flee for help? What would hold this old world together? There would be darkness greater than the day when Christ said, "It is finished." Let the influence of God's holy word be removed and there would be nothing worth living for and death would be a weicome messenger to all who had once seen the light. Men may love sin and do many wicked deeds, but there are very few who would like to see the influence of religion biotted out of existence. France tried it once and paid

a fearful price. O thou Infinite One, stay not thy hand until from the east, the west, the north and the south may come the blessed "Hosannah! Hosannah! for lesus is King!" Workers of God, are you careful of the influence you exert in your homes and in your Christian relations? Mothers, is your influence with your daughters such that it will be ap proved by the Father above? Fathers, is your influence over your boys such that It will stand the

HERALD OF TRUTH.

test in that day of reckoning? Servants of God who break the hread of life to the flocks entrusted to your care, do you give them to eat of the breach that comes down from heaven? Will you stand the test when the roll is called np yonder, when we will all stand approved or disapproved? If so, it will be well with your souls. If not, then flee for refuge and lay hold on that Arm that will guide you and make yon teachers in very truth.

Take my life and let it be influenced and taught by only Thee. May our work on earth hegun end not till we reach our home.

Lagrange, Ind.

For the Herald of Truth HOME.

By Charles Doran.

Home is never so dear to us as when distance separates us from it. It is when we are away from it, away for a while, that we learn how much we loved it. It is then that all its clear and sweet old corners, its dear faces and happy recoil come to us in the fuiness of their meaning and we find out how we loved it and those we left behind in it. We appreciate a thing best when we are away from it, for then we realize what its dear old associations, its sweet old stories and the fond and loving ones whom we left there mean to our

We learn to love home best when we are no longer under its loved old roof. What never before struck us as having anything worth toving about it now appeals to onr hearts and we find urselves drawn nearer and our love growing funder of it.

What makes home so dear when separation comes between us and it? Ask yourself. Why does the little thatched roof, the lvy-covered walls, the little picket fence, all that now looks so dear to us, look less so when we are beneath that hospitable roof and between those ivy-covered walis and surrounded by that little picket fence?

It is because when we are at home we do not know what sweet memories cluster about it. We do not think of the dear faces of the loved ones. We forget the happy hours we have passed listening there to mother's words of comfort and affection or father's talks of life and how he would have us live.

Every man should go away from home at least once in his life for a short time. He should give hlmself the chance to see home from a distance, to think of the dear ones from a distance, permit separation to draw the dear little home with its loved ones in picture npon his memory and teach him how dear, how very dear to his heart should be the spot where an ever-watchful mother rocked the cradle and sang sweet songs of love and prayer while his baby eyes looked wonderingly about him. and where a devoted father toiled long and hard In the heat of the sun near by that that little home might be biessed with warmth in winter and furnished with all that baby might need.

Remember the sweet place you first knew as home. When you travel away from it, let not the spiendor of palaces and the pomp and vanities of the world cause it to vanish from your mind. Think of the faces of the dear ones that you remember there, the words of love and tenderness spoken, and thank God you have known what it was to have had a home, be it but a cottage, a thatched cottage with little to adorn it except the sweet remembrances that shall remain by you throughont life to soften the hard, sweeten the bitter that often will come to you. Home is then never so dear to our hearts as when we cannot thread through the little place where we lived with those dear to ns, and so I say it does a person good to go away from home once ln a whlie. Separation makes us grow fonder, distance often strengthens us in our love, while being away from the place we have learned to know as home and those whom we love makes ns value, yea love, it and them more. We see home and the loved

ones through a different light and we view both with greater tenderness and greater appreciation We learn to know, to love the home. We learn what a sweet mother's love and father's devotion means and we should return, thanking God for what the separation has taught us, and determined to labor to make that home brighter and better and the lives of the dear ones in it happier and more blessed.

Remember your home. Never be ashamed of the spot where father and mother lived. Be it so humble, he it so poor, it has entwined about it like the sweet vines of spring time, memories that if you will but seek to recall will make you love it, love it so dearly that you would wish to have before you throughout your life a picture in memory's prettiest and most enduring colors of the place you first knew as home. And when the twilight of life comes and the flowers droop their heads and the crickets and fireflies tell that night has not far to linger-oh, think of home, of the faces you loved there, and seek to say the prayer, that prayer, the first one ever taught you, an bloom beeven you had a home.

San Diego, California.

MARRIAGES.

Landis-Funk.-On the 16th of February, near Harleysville, Montgomery Co., Pa., Vincent N. Landis, of the above mentioned place, and Emma. M. Funk, of Hatfield.

Conver—Clemmer.—On Jan. 26, 1907, at Sou-derton, Montgomery Co., Pa., Bro. Milton M. Con-ver and Sister Annie Clemmer, of the above men-

Yoder—Lapp.—On Feb. 16, 1907, at the home of the officiating minister, A. B. Yoder, in Elkhart, Ind., John L. Yoder and Nellie B. Lapp, both of near Wakarusa, Ind. May the Lord richly bless them in their new relation.

bless them in their new relation.

Smucker—Kurtz.—On Feb. 21, 1907, at the home of the bride's parents near Orrville, Ohio, Bro. Amos L. Smucker of Smithville, Ohio, and for Amos L. Smucker of Smithville, Ohio, and Sister Lydia Kurtz of Orrville, Ohio, were united in marriage by J. S. Gerig. May the hand of God lead them as they journey through life to

Rufenacht—Nafziger.—On Feb. 28, 1907, at the home of the bridegroom's father, by Christian Stuckey, Simon Rufenacht and Tena Nafziger, both members of the A. M. congregation of Arch hold Ohto

Honderich-Zook -- On Feb. 17, 1907, at the Honderich—200k.—On Feb. 11, 1900, home of the bride's parents near White Pigeon, Mich., by Pre. Harvey Friesner, Bro. Daniel Honderich to Sister Ida May Zook. May the Lord Jesus be their real joy and comfort all throug

#### DEATHS.

Hartzier.—Vernon S. Hartzier, only son and child of Jonas S. and Fannie Hartzier, was born in Noble Co., Ind., Oct. 24, 1881, and died in Goshen, Ind., Feb. 26, 1997; aged 25 Y., 4 M., 2 D. Bro. Vernon had taken a preparatory course in the Elikhart Institute. A few years ago he began a course of engiaeering at Purdue University, but was obliged to return home over a year ago because of poor health. While he had been getbecause of poor health. While he had been got-ting stronger and we had hoped that he would regain his former health, he was taken down with typhoid fever in August, 1906, which later developed into tiberculosis. In November he, with typholi certain regards. In November he, developed into inherentoels. In November he, with his father, left for La Junta, Colo., expecting to be benefited by that climate; but after improving for a while he again grew worse. He lived a little over three weeks after returning home. In school we always knew him as a home. home. In school we always knew him as a faithful student and as doing very thorough work; 'm society he was a congenial associate and a succept friend; in the home be was a toyal and obedient son who enjoyed the confidence and counsel of his parents; and in the church he lived a quiet, unassuming and victorious life. had lived a suite. In assuming and victorious life had been a suite of the suite was selow heard in public, he lived true to his deepest convictions, being milling to serve his Lord in whatever he would ask of him, and was even willing to go to desire mission field. He hences, but was anxious with a smill. The funeral services were held at the home of his parents by Bro. I. W. Royer, liship Pea. Foil 1 for his teax tall could be accommodated at the home, another service was

#### HERALD OF TRUTH.

Thursday, March 7, 1907. John F. Funk and Abram B. Kolb, Editors.

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conducted at the College by Bro. J. K. Bixler from Num. 23:10. He was assisted by Bro. Silas

Miller - Forne Pauline Miller only daughter o Bro. Anson and Sister Maude Miller, was born in lowa Co., Iowa, Dec. 12, 1905; died Feb. 21, 1907 of inflammation of the brain and bowe trouble. She was sick only twenty-eight hours.
Little Ferne had accompanied her parents to meeting on Sunday and she seemed to be as well as any one could be, but this was the last tim papa and mamma could take the sweet little child to the house of God. it was certainly a great shock to all the friends and especially so to the parents. Often we cannot understand why God takes these little ones away from us; but we can only think that it is all for the best, and in humbie submission to our heaveniy Father we say, "Thy will be done," for we know that God does all things well, and she is now relieved from all the trials and temptations that might meet her here. The parents may truly rejoice that this precious little biossom is safe and be forever provided for and taken care of in the arms of Jesus, and they can rest assured that among the redeemed in heaven they have one with whom they may meet again when they shall called to their reward. Let them remember that the Lord gave, and the Lord hath taken away; and iet them add, "Blessed be the name of the Lord." The best advice we can give them is to cling close to Jesus and live in biesse and faithful obedience to the word of the Lord, and the Lord will take them to himself also in his own good time. Funeral services were held on the 23d at W. Union by A. l. Yoder and J. K. Yoder from Jer. 31:15, 16. Interment at Deer Creek. Her age was 1 Y., 2 M., 9 D. God comfort the sorrowing hearts.

Martin -Sister Anna Hursh Martin died at he Martin.—Sister Anna Hursh Martin died at nei-home in Mechanicsburg, Cunberland Co, Pa, on Jan. 15, 1907; aged 83 Y., 10 M., 10 D. Fusers services were held at the Slate Hill Mennonite M. H., conducted by Bish. Benj. F. Zimmerman, assisted by Samuel Hess and the Latheran min-ister, E. D. Weigle. Interment at the same Sister Martin leaves two sons, grandellipe had great-grandchildren. For many years she had been a consistent member of the atennon-church, and was a descendant of one of the first families to settle in the country immediately west of the Susquehanna. consistent member of the Mennonit

Streely.-Catharine Streely, wife of Frederic Streely.—Cainarine Streely, whe of Freedrag Streely born 1828, died on Sinday morning, Feb 24, 1907, in the seventy-ninth year of her age. The immediate cause of her death was pneumonia, though she had been in feeble health for monia, though ane had been in feedle heated to many years and suffered many trials and afflic-tions, from all of which she is now relieved, and we hope that she has found a blessed resting place in the eternal paradise of God. She is sufvived by her husband, two sons, one daughter and three brothers. She trusted in God and in the atoning merits of the Lord Jesus Christ and looked forward to the rest prepared for the c dren of God. May the dear ones who are left behind all seek to meet the dear mother and companion in the rest which remaineth for the

Cosgrove.-Sister Katie Cosgrove (nee Short was born in Fulton Co., Ohio, April 2, 1881; died Feb. 17 1907; aged 25 Y., 10 M., 15 D. She was married to Bro. Charlie Cosgrove, Jan. 9, 1906, and lived in happy wedlock 1 Y., 1 M., 8 D and lived in happy wedlock 1 Y., 1 M., 8 D. She leaves to mourn her death a sorrowing busband, a mother, four brothers and a motheriess babe. Her father preceded her about fifteen years ago. About five years ago she united with the A. M. church and remained a faithful member until God calied her home, where there will be more pain. Funeral services were conducted by D. J. Wyse in German (text. 2 Tim. 4:68), and Ell Prey in English (text, Hon. 33:14). God, thy will be done and not ours.

Mowrer.-On Friday, Feb. 22, 1907, In E. Lam-

heart trouble, Susan Mowrer, aged 72 years. She was a member of the Mennonite church. Three children survive. Funeral occurred on Feb. 26 at the Meilinger Men. meeting-house

Blough—Caroline, wife of Henry Blough, was born Jan. 17, 1889; died Jan. 10, 1907; aged 88 Y., 11 M., 24 D. She was married to Henry Blough, April 30, 1871. To this union were born twelve children, two of whom have preceded her in death. She was burled at the Weaver M. Services were conducted by the bredzhen a. B. Services were conducted by the bredzhen a. B. Services were conducted by and Alex. Weaver. Peace to her ashes

Yoder and Alex. Weaver. Peace to ner assert Reed.—Einora Reed was born April 19, 1883, and was married to Samuel B. Metzler Jan. 21, 1995. She died at her home near Wakarusa, Ind., Jan. 19, 1907; aged 23 Y., 9 M., 9 D., leaving a husband and daughter (ten months old), one sister, three brothers, a father and step-mother to mourn her loss. She died of that dreaded disconnections of the state o to mourn ner loss. She fleet of that reason the funeral ease diphtheris and for that reason the funeral services were postponed until Feb. 24, 1907. The services were held in the Yellow Creek M. H., conducted by Jonas Loucks and Jacob K. Bixler. from the words, "For I know that my Redeemer liveth." We have the consolation that our loss is her gain.

Souder.-On Feb. 14, 1907, in Lancaster, Pa. souder.—On reb. 14, 1307, in Lancaster, Pa-suddenly, while cutting ice in his yard, Christian Souder, at an advanced ago. He had an attack of apoplexy and died shortly after being taken to the house. He is survived by his wife, a son and Funeral services were held on th 17th at the Oid Mennonite church in Lancaster.

Alwine,-Samuel Aiwine of Cambria Co., Pa. was born Jan. 27, 1862, and died of pneumonic of the heart, Jan. 25, 1907; aged 45 Y., 11 M., 2 of the heart, san. 25, 1907, ascet of the brother and four sisters have preceded him to the spirit world and four sisters and two brothers survive. He also leaves a wife and little daughter to mourn their ioss. He was a member of the Evangelical church for about twenty years. He was burled on the 28th of Jan. In Grand View was buried on the 28th of Jan. in Grand View cemetery. Pre. Eirlck preached the funeral ser-

Moidon.-Catharine Graybiei, widow of the late John T. Moldon, passed away at her late Jonn T. Moidon, passed away at her late residence in Wainfleet Twp., Welland Co., Ont., Jan. 23, 1907, after an illness of about two weeks, old age apparently being the cause of her death. She was born Feb. 5, 1821, her age being 85 Y., 11 M., 18 D. sne was a faithful and devoted member of the Mennonite church, and though living a long dis-tance from the meeting-house, she always attended at the communion services, which ahe seemed to greatly enjoy. In her home she was ever faithful She was a faithful and devoted member greatly enjoy. In her nome sne was ever intuition in her devotions and a true light for her Master. She leaves an aged sister and a daughter, Mrs. L. Reeb of Port Colborne, and two grandsons, who were with her at her demise. Funeral services were held at the house, Jan. 27, 1907, conducted by S. F. Coffman. Interment in the family burying piot in Wainfleet.

Ruth.-On Feb. 21, 1907, in Franconia Twp. Ruth.—On Feb. 21, 1907, in Francona Iwb., Montgomery Co., Pa., of the infimilities of old age, Bro. israel Ruth. He died at the home of his son. He was buried on the 26th at the Towamencia Mennonite M. H. He reached the advanced age of \$1 Y., 5 M., 7 D. He was twice married and leaves two sons to mourn his death.

Wile .- Bro. Jacob Wile of Souderton, Montgomery Co., Pa., died on Tuesday, Feb. 19, 1907; aged eighty years. He was buried on Sunday, Feb. 24. at the Souderton burying-ground.

Hanselman .- On Feb. 25, 1907, at the home of Hanseimani. On Feb. 2, 1907, a the continue of the son-in-iaw, Abm. K. Fisher, in Manor Twp., Lancaster Co. Pa., Eliza Hanseiman, widow of the late Elias Hanseiman, in her sixt-fifth year. She was a member of the Miliersville Mennonite congation. She leaves one daughter to mourn he Funeral at the Millersville Mennonite M

Keeports.-On Feb. 24, 1907, in Manor Twp. Keeports.—On Feb. 23, 1997, in manor rep-Lancaster Co., Pa., of a complication of diseases, after an illness of five months, Catharine, wife of leaac Keeports; aged 58 years. She was a con-sistent member of the Mennonite church for eighteen years. She is survived by three children, three brothers and one sister. Buried at Masonville M. H. on the 28th.

wille M. H. on the 28th.
Wenger.—On Feb. 24, 1907, auddenly, of heart
disease, Sarah, wife of William Wenger of Amsterdam, Lancaster Co., Pa.; aged about 35 years.
The news of her sudden death was a great shock. alty in which she had resided. The to the community in which she had resided. The funeral was held on the 27th at the Pike Mennonite meeting-house. Her husband and seven children survice.

Bender.-On the 24th of Feh., 1907, near Letolt Bender.—On the 24th of Feh., 1907, near Letolt, Lancaster Co., Pa., of pneumonia, Alice, wife of Henry Bender, in the forty-seventh year of her age. Besides her husband she ia survived by two sons and a daughter. Buried at the Masonville Mennonite M. H. on the 27th of February.

Stoner.-On Feb. 20, 1907, in E. Petersburg, Lan Stoner.—On Feb. 20, 1997, in E. Petersburg, Lan-caster Co., Pa., of a lingering illness, Marty, wile of Isaac K. Stoner: aged 57 years. She was the daughter of the late Daniel and Mary Rohrer of East Hempfield township. She was a consistent member of the Mennomite church and was beloved by those who knew her. She leaves a sorrowing, and one sister. Funeral was at the Peters-burg Mennonite meeting-itouse on the 23d.

Wenger—On Feb. 22, 1997, in Lancaster, Pa., of a complication of diseases, Isaac Wenger, in the 18th year of his age. He wifered two weeks. He is survived by his wife and several children. Puncral services were held on Sunday at the New Providence Meanonite meeting-house.

CONTRIBUTIONS RECEIVED

For India Orphans.—Elizabethtown (Pa.) Sunday school; \$15.30. Famine Sufferers.—From C. F. Hos tetler, \$5.00; from several contributors, \$45.00.





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# HERALDOFTRUTH

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

ELKHART, IND., THURSDAY, MARCH 14, 1907.

Vol. XLIV. No. 11.

#### EDITORIAL NOTES.

We are glad to hear from the brethren in Canada that their efforts in establishing missions has materialized in the opening of the work at 75 Tate street, Toronto, with Bro. Sam-

The "Words of Cheer," our well-known paper for Sunday school and home, is making very considerable headway in circulation among individual subscribers. New subscriptions are coming in continually. One person from Elida, Ohio, alone sent in thirteen new subscriptions last week. Others have sent in from five to twenty-eight. It is a good paper for all.

The Howard-Miami Cong., near Kokomo, Ind., have fully completed the extensive repairs to their meeting house, including the addition of a wing 22 x 36 feet, raising the main building three feet and putting in a heating plant, also supply ing with an up-to-date lighting plant that is giving excellent service. The total seating capacity of the renovated building is about 600.

The Russian Mennonite Brethren at Moundridge, Kansas, have built a new house of worship, at a cost of \$8,000.00, with a seating capacity of 550 persons. The building is well arranged as a house of worship and was opened for services on Sunday, Feb. 17. During the week following, Evangelist Jacob Quiring held a continued meeting with the congregation there.

On the 4th of March, three little girls were taken from the Orphans' Home, at West Liberty, Ohio, and placed with families in the congregation near Metamora, Ill. This leaves 45 children in the Home, of whom only 13 are girls. uel Honderich and wife as superintendents and Sisters Lena Weber and Bernice Devitt as helpers. See correspondence in Tidings column. May God bless and prosper the work.

The article on "The Mennonites," the first installment of which appears in this issue, presents the church as viewed by a non-member, partly by studying various authorities on their history and partly by observation. The address, on the whole, is very fair and free from the rancorous expressions and personal feelings that one finds in the writings of men who pose as historians and who are accepted by many as authorities. The article is an address presented at Madison, N. J.

Bro. A. B. Kolb has been appointed by the Department of Commerce and Labor to gather tatistics for all branches of the Mennonite decomination, and is sending out blanks to all the congregations to be filled out by the minister or person appointed by the congregation to do the work. It is the desire of the Department to have this work done as expeditiously as possible, and it is therefore desired that those to whom the blanks are sent will fill them out and return them so that the complete report may be sent to the Department at the earliest moment possible. The ort is to include statistics regarding home and foreign mission work, educational interests, Sunday school work, orphanages, Old People's Homes, etc., also the distinguishing features of

every branch of the denomination. The Department is desirous of obtaining a fuller report than has yet been published, and we hope all necessary data will be promptly supplied. The envelopes sent out in which the returns are to be sent require no stamp, as they are furnished by the government for this special purpose,

A certain paper, recently published, claims to be "dedicated to the proposition that all men are created equal." That is a great and noble statement, but the learned editors of the paper show that they have not yet reached the mental development necessary to understand what it means. Men may be created equal in a certain sense, but the great difference occurs in the development and training afterward. The trouble is that those who misunderstand this great statement think that men are equal, and proceed to treat those who are far beyond them in mental, moral and spiritual attainments, not as their peers or equals, but inferiors, for whom ridicule is a valuable and much needed medicine. Men may be created equal, but even that is by no means proven, but they do not die equal. Hence, a difference must begin somewhere in life. Usually that difference begins in early The main difference lies between those who obey Eccl. 12:1 and those who do not. Actions speak louder than words and actions show the differences that exist more than words do.

#### TO WHOM IT MAY CONCERN:-

The Lesson Heips being published and soid as edited by the undersigned are entirely original, as are also the German Lesson Heips by the same Company which are translated from the same manuscripts. They are not a revision of other "Helps," nor purchased from other companies and re-covered, as is the Impression of some. Kindly yours for Christ and the truth,

S. F. COFFMAN Vinciand, Ont.

Commendable. One of our subscribers kindly sent us five dollars to renew the subscription of the Herald and pay in advance until April, 1911. The writer also gives us these words of encouragement: "I have been a reader of the Herald of Truth ever since it has been published. It has always been a welcome visitor and I still appreciate it." We extend our sincerest thanks and best wishes to our generous friend. God bless you.

Here comes another with "Words of Cheer" for those who have labored during the past years for the upbuilding of the cause of Christ and the Mennonite church: "I have been a reader of the Herald of Truth for over forty years, and it has always been a welcome visitor in my home. I would not like to be without it. I read the German Herald for many years, while it was published only monthly and I had to go five miles to the post office to get my mail." Likewise to this dear brother we want to say, the Lord bless you abundantly for these kind and encouraging words, and your faithful support to our work.

Bro. Smallheart has no use for the Sunday school. He tells us he can read his Bible and teach his children at home. But his children

tell us they do not read the Bible at home, neither have they family worship. Well they can read it at home, but do they? Perhaps if they went to Sunday school they would want to study the Bible to learn more about the lesson. Bro. Smallheart knows the Bible ought to be read; he can read it, but he does not nor do his children. "He that knoweth to do good, and doeth it not, to him it is a sin." So at best there are other sins besides going to Sunday school, according to Bro. Smallheart's own confession. And Bro. Criti Cism says he has no use for the "Words of Cheer," that the Bible and the sermon are good enough for him. But Bro. Criti Cism has several times been observed reading this no-use paper while the minister was preaching, even though he had to borrow it of a Sunday school pupil, and forgot to return it. Perhaps he took this way of letting his light shine and of keeping at least one boy from the evil that the "Words of Cheer" might exert upon him. We do not think that the "Words of Cheer" or any other paper could spoil Bro. Criti Cism very much.

In response to the statement last week that the subject for Young People's meeting for March 31 would be "The Possibility of Worldwide Evangelization"-a missionary topic-a sister suggests a supplementary topic, "The Risen Savior," as Easter falls on March 31. We believe the regular topic can be nicely arranged so as to include the Easter topic. One of the risen Savior's first statements was a missionary one, (John 20:17); one of the first statements made by the angel at the Savior's empty sepulcher was of a missionary nature, (Matt. 28:7; Mark 16:7). And a great missionary command was given by the riscn Savior just before his ascension (Matt. 28:19, 20). If there were no risen Savior there would be no missionaries, such as are now spreading the gospel over the earth. We believe the leaders of the young people's meetings who use the topics prepared by Bro. A. B. Rutt can combine the two topics so that Easter will have possibly a new and wider meaning to many than it has had. And we would say again that those who wish to prepare especially for the missionary topic would do well to obtain at least one of the books mentioned last week: 1. "The Evangelism of the World in this Generation," cloth, \$1.00; paper, 35 cents. 2. "Daybreak in the Dark Continent," cloth, 50 cents; paper, 35 cents. 3. "Effective Workers in Needy Fields," cloth, 50 cents; paper, 35 cents. All of these are to be had of Bro. Amos Eash, Emerald Avc. and 26th St., Chicago, Ill.

Bro. David Burkholder's article on "Danger of Riches" is a thoughtful discussion of the subject. Some rich men have spent much time trying to devise methods of disposing of or using their immense wealth for the practical benefit of humanity. Carnegie has given millions for public libraries and schools. Rockefeller recently set aside thirty-two million dollars for aiding colleges. Cecil Rhodes gave millions for the same purpose, others have poured millions into other channels, ostensibly for the benefit of their fellow-men; the motives of some were good, the motives of others were extremely selfish. John D. Rockefeller, Jr., recently stated to his Sunday school class that the men who built up the

Standard Oil Company were all men of religious convictions, and who were active church members, while the men who comprise the great steel trust were men of worldly proclivities and inclined to sportiveness; nevertheless the civil law is after both concerns. Flagler one of the Standard Oil men and the head of the great Florida East Coast railway system, is accused of having in his employ men who, by a system allowed by Florida law, are held as firmly in slavery as ever men were in slavery before the Civil war. The Standard Oil Company declares dividends every few months that mean millions for the stockholders, simply because they make the people pay. On the other hand, among those who grumble at Rockefeller and Carnegie, who together give enormous sums for educational purposes, are the men who furnish perhaps at least two-thirds of the billion and a half dollars that are annually spent in the country for tobacco, liquors and other vices, but who, altogether, do not give half or one-fourth for edu cation and other purposes that these rich monopolists do. What is said here does not solve the problem-it simply states the problem. Riches will not take men to heaven, neither will vice. Only those who have clean hands and a pure heart shall ascend unto the hill of the

#### PERSONAL MENTION.

Bro. J. S. Yoder, Wright Co., la., moved with his family to Johnson county, in the same state,

Pre. Daniel Miller and wife, of Oscoda Co., Mich., returned to their home from a visit in Indiana, during the latter part of the month of

Pre. Joseph Mast and wife, of Indiana, recently made a trip to Bay Minette, Ala., where Bro. Mast assisted in the religious services at that place on Sunday

Pre. Jacob Swartzentruber, of Clarion, lowa, bought himself a home in Schickley, Nebraska, and moved there during the latter part of the month of February.

Bro. Abram Stutzman and family of Geauga county Ohio have changed their residence from the above mentioned place to the vicinity of Nappanee, Indiana.

Pre E M Detweiler of Columbiana Co Obio returned to his home last week from near Dayton, where he conducted a series of meetings in

the congregation near that place. Bish. J. S. Shoemaker of Freeport, Ill., spent a week with the congregation at Surrey, N. Dakota, where he conducted a Bible meeting from

Mar. 4 to 9. Bro. Shoemaker is a busy man. Bro. I. B. Brunk has recently moved to Pea body, Kans., and this will be his future address. All his correspondents will kindly notice and address all correspondence to him as above.

Bro. Noah Stauffer of Strasburg, Ont., conducted the services at the Berlin meeting-house on Sunday. March 3, when votes were taken for the ordination of a minister for that congregation

Pre. David Hochstetler and wife and Bro. Daniel Stutzman and family of Brown county, Ind., moved to near Nappanee several weeks ago, where they expect to make their future

Pre. Daniel J. Wise and Bro. Albert Sauder of Fulton Co., Ohio, left home on Mar. 5, 1907, on a business trip to Middlewater, Texas, May God give them a prosperous journey and a safe return.-Cor.

Bro. Geo. R. Brunk has recently moved from Inman to Conway, Ks., and requests his correspondents to notice the change and hereafter address him at Conway, Kansas, instead of his former address

Bish, John Hartzler of Garden City, Mo., was called to Harper, Kansas, on the 21st of Feb. to officiate at the wedding of Andrew Ulrich and Ella Unzicker, who were married at the Ulrich home on the above date.

Evangelist Jacob Quiring who has been doing good work among the German congregations of the West, held a continued meeting with the Alexanderwohl congregation, near Goessel, Kansas, during the first week in March.

Bro. H. G. Anglemoyer, of Blooming Glen congregation, Bucks Co., Pa., preached in the Salford Mennonite meeting-house in Montgomery Co., on Sunday, Mar. 10. The same evening he conducted services in Harleysville chapel.

Bro. Joseph Stahly, of Danvers, Ill., accompanied by his son, who were visiting in the vicinity of Fort Wayne, where the son bought a farm, stopped at Elkhart on their return trip and made a short call at the Publishing House. We had a pleasant visit with them and shall be glad to have them call again.

Bro. G. W. North, our correspondent for the Howard-Miami Cong. near Kokomo, Ind., spent Sunday, Mar. 3, with the Forks Cong. near Middlebury, Ind. From there he went to Goshen on the 4th, to visit at the College, and came to Elkhart on the 5th. We enjoyed his visit very much. From here he went to South Bend, nd., to visit his daughter, Fanny, and returned home on the 6th. Come again, Bro. North.

Sister Mary Ann Bleam, of Kent county, Mich., who has been a great sufferer from inflammatory rheumatism for twenty-three years, has been called by death to the higher life above, as will be seen in death notices. She was a nationt sufferer and a devoted child of God, and we can only feel that it is well that she, in the wise dispensation of God, could be taken from the sufferings and sorrows of earth to the mansions of bliss prepared for those who love the Lord. "Precious in the sight of the Lord is the death of his saints."

#### For the Herald of Truth. DANGER OF RICHES.

#### By David Burkholder

"Though he heap silver as the dust, and prepare raiment as the clay, he may prepare it; but the just shall put it on and the innocent shall divide the silver." Job 27:16, 17.

Regardless of all the warnings and danger signals contained in God's Word, uttered by patriarchs, prophets, the Son of God himself and his Apostles, against avarice, covetousness, extortion and the excessive hoarding up of earthly treasure, we still see a great many people heedlessly living on in the world with no other object in view than greed and the accumulation of that "unrighteous mammon," no difference whether it is obtained by fair or foul means, and as if

this world should be forever their home. It is claimed that John D. Rockefeller, the multi-millionaire and so-called Standard Oil King, is worth \$600,000,000. If this is correct. he is probably the richest man in the world Now we can scarcely conceive the immensity of this man's riches unless we look at the matter in a more comprehensive way. We will suppose a silver dollar to weigh one ounce, avoirdu pois. This will not quite hold out, but is near enough for an illustration. At this rate \$600,-000,000 silver would weigh 37,500,000 lbs., or 18,750 tons, equal to a cubic block the length, breadth and height of which would be 176 ft. and would make 1.250 car loads of 30.000 lbs each. Allowing each car the length of 40 ft., it would make a train over nine and one-half miles long. Again, considering the 18,750 tons to be so many two-horse loads, each team to take up twenty-five lineal feet on the road, it would make a string of teams 66 miles long. Again, if we were to place all of these silver dollars flat on the ground, one touching the other, the chain thus made would reach from New York to Dhamtari, India, where our missionaries are and there would still be \$85,000,000 left to carry on the mission work. If the dollars were piled on top of one another they would make a stack 1188 miles high To count this amount allow ing a man ten hours each week day and counting at the rate of \$1.00 per second it would take him fifty-three years. The interest of this vast sum at the rate of 6 per cent per annum means an annual income of \$36,000,000, almost \$100,000 per day, \$4,440 an hour, \$74 a minute, or \$1,23 a second, about as much as many a poor laborius man receives for ten hours' hard work. Again counting at the rate of \$1.00 per second, even the income would grow faster than the man could count it. At the rate of \$100 per acre this estate would pay for 9,735 sections of land, or a tract of miles square, which is 2,000 sections more than the whole of Palestine contains, and which at a certain remote period of the world's history was sufficient to support 4,000,000 Israel ites, including women and children, and a vas host of heathen besides

Now, in thinking on these things many solemn questions present themselves to our minds One question of the most serious importance is this: Can it be possible for a man to accumulate such a superfluous amount of earthly treasure and at the same time live faithful and true to the teachings of the gospel, set his affections on things above and not on the things of the earth? No, not according to one of our Lord's declarations: "Where your treasure is, there will your heart be also." The Golden Rule "Do unto others as you would have them do unto you", and, "love your neighbor as yourself", will prevent him from hoarding up so much. It is a question in my mind whether such a man can be a true disciple and a follower of the meek and lowly Jesus, who himself says, "A rich man shall hardly enter into the kingdom of heaven." He can not possibly get any benefit from a good, sound gospel message delivered by a Godinspired man, speaking as he is moved by the Holy Ghost, "because the cares of this world and the deceitfulness of riches choke the Word." His attachment to his great possessions kept the young ruler out of the kingdom of heaven. The love of money, which is the root of all evil, was the means of making an apostate out of Demas, who, before that, Paul could commend as a zealous worker and who joined him in sending greetings to the brethren. I do not remember any promises made to the rich in the world to come, but I remember an abundance of threats from the Savior: "Woe unto you that are rich, for you have received your reward," consequently there is no consolation for them bereafter unless they mend their ways in this life. Instead of consolation there are miseries awaiting those who through dishonesty, fraud and extortion rob their fellowmen, especially the poor. James speaks of the rich capitalists and oppressors who are cutting down and holding back the wages of the poor laborers, as weeping and howling for the miseries that shall come upon them. For the gold and silver in their own coffers is cankered, and the rust of it shall be a witness against them in the great Judgment Day, and shall eat their flesh as if it were fire, because they had laid up treasure for the last day and feasted their hearts as in a day of slaughter, perhaps by feasting on the spoils. How foolish it is for a man to spend his precious time in heaping up riches and taking no time to be holy.

It is a solemn truth that we brought nothing into the world, and we certainly can take nothing out. The Judgment Day will be a terrible sur prise to the miser that counts his gold and reck ons his profits. He will be panic stricken by the awful knell that tells him gold is of no more value and his priceless soul is lost forever be cause of his eager pursuit of a glittering bubble which has suddenly burst. Then the question

will be: "Whose shall the things be which thou

hast gathered?"

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Christ says: "Lay not up treasures on earth." Then comes the all important question which has heen perplexing the people for the last nineteen centuries and remains yet unanswered: "What shall it profit a man though he gain the whole world and lose his own soul?" Or, "What shall a man give in exchange for his soul?" Six hundred million dollars will not suffice. Can the value of a soul be estimated? In what kind of balances can a soul be weighed, or by what computation can its value be estimated? For what can it be sold or bought? It has no equivalent in earth, sea or sky. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men into destruction and perdition." For this reason Paul instructed Timothy to warn rich people not to be highminded. He saw danger along that line. Some rich men become "lovers of pleasure more than lovers of God." That is too much the trouble now. When people get plenty of money, they spend it for pleasures and luxuries. It seems to me that when a town of three thousand inhabitants invests between thirty and forty thousand dollars in automobiles it is not altogether spent to the glory of God It was all right for that rich man to build greater barns in order to save the abundant crop with which the Lord had blessed him, but he made the fatal mistake in not using it to the glory of God, but on the contrary consuming it upon his lusts, in ease, gluttony and drunkenness. And, oh! how suddenly were the hopes of his future days of ease and merriment blasted when that voice in thunder tones came down from heaven: "Thou fool, tonight thy soul will be required of theel" Jeremiah's prophecy was here fulfilled: "He shall leave them (his riches) in the midst of his days, and in the end shall be a fool." "The deceitful and bloody men shall not live out half their days." Oh, what a shock, what a disappointment standing at the threshold of Eternity unprepared to meet his God, clinging as it were to a slippery rock with fiery billows rolling toward him, and with the bottomless pit beneath his unhallowed feet. He must now have felt like that notorious infidel, who, in the last hour of his miserable life, when death was staring him in the face, made that awful expression: God, hell is a refuge for me, if it hide me from thy frown!" or like another one whose last words were: "I am ready to take a leap into the dark!" or like the rich man in the Savior's parable, ready to be buried and to open his eyes in hell, and to be tormented in the flames with the devil and his angels, "where the worm dieth not and the fire is not quenched."

Here some one might say: "Were not Abraham, Job and Joseph of Arimathea rich, and yet God recognized them as his true and faithful servants?" Yes; but they did not obtain their wealth by oppressing the poor, but through honesty and fair dealing, and they used it to the glory of God and the comfort of the needy.

Nappanee, Ind.

#### DEAD IN SIN. By Katie E. Neff.

What is the meaning of the expression, being ead to sin and alive unto righteousness? He that is dead to sin will abhor all that is evil. He will not be ashamed to let his light so shine that his good works may be seen by men. At the beginning of a Christian life we must be born again and when this regeneration of the heart and soul takes place, all evil thoughts and all impure purposes and actions will not have place in our minds nor in our desires. We will be ready to put away all that is sinful and displeasing to God. Among these may be named anger, wrath, malice, blasphemy and all filthy com-

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munications, out of our mouths, and all the works of the flesh as enumérated in Gal. 5. The aposite teaches us that those who are brether pine sisters in Christ should be knidly affectionone to another. Share each other's sorrows and trials and likewise enjoy each other's happiness and comfort. In this line is room for much improvement among the so-called Christian people.

The apostle tells us, "that he that says, he loveth God and hateth his brother is a liar." Why is it that we so often hear an evil report that is told by a brother or sister, and instead of speaking to the accused one and finding out whether the report is true or not, it is made common gossip and told to everyone except the one to whom it should be our first and highest duty to tell it. Do we not read in God's word, "If thy brother trespass against thee, go and tell him his fault between thee and him alone. If he hears thee thou hast gained thy brother?" etc. We need a pure religion. A religion that is pleasing and acceptable to God, not such a religion as everyone can adapt to his own perverted and corrupt opinion, but a religion that will make us better men and better women and bring us nearer to God and fill us more abundantly with his love and mercy. A religion that will save the soul from eternal darkness, the same religion that Jesus brought and taught both by precept and example.

If we are truly dead unto sin and alive unto righteousness we will have no desire for the pleasures and vanities of this present evil world. "It is better," says David, "to go to the house of mourning than to the house of feasting, for that is the end of all men and the living will lay it to heart" (Eccl. 7:2). Christians are never happier than when they walk humbly before God and keep his commandments. That work which we do for Christ we do for the love we have to him. We should work in his vineyard from a motive of pure love. It was this ove to us that prompted him to take upon himself the sorrows and sufferings of this life. To be alive unto righteousness we must search

the holy Scriptures. In this way we will find what kind of a life we are leading and how we stand in the sight of the Lord. I believe a good way for our young people to get acquainted with God's Word is through private personal study and also through the public Bible Read ings. I write from self-experience. I have felt God's special blessings through the public Bible Readings. We will by this means be led to search the Scriptures more diligently, and the more we search for the truth the more desire we will have for it. We get so deeply interested that it is really a pleasure for us to gather in the meetings to study the Word of God, and it is the very best kind of knowledge that the young people can store up in their minds,-the knowledge of God, the knowledge of Christ, the knowledge of salvation and the blessed truths of the gospel. We are told by the Word of God to search the Scriptures for in them, it is said, "ye think ye have eternal life and they are they which testify of me." These are the words of Christ. We love to see our young people come to church, and it is not so hard for them to repent of their sins, consecrate themselves to God and be saved after they are brought to a consciousness of their sins. The reason why sometimes those that have been brought into fellowship with the people of God are discouraged and led to forsake the way of life is by the inconsistent walk and occupation of those who are already in the church. Let us take heed unto these things, for by thy words thou shall be justified and by thy words thou shalt be condemned" (Matt. 12:37). If we desire to be Christians we must be

Christlike. We find Christ at the age of twelve years astonishing those learned men in the temple by his words of wisdom, and when asked by his parents why he did not return with them

his answer was, "Wist ye not that I must be about my Father's business?" Would we as his followers more freely deny the sinful pleasures of this world and say as Christ did, "Wist ye not that I must be about my Father's business?", how much better it would be.

Arc not these words a great example for us? We need to be alive unto righteousness, for Christ said, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Strasburg, Lancaster Co., Pa.

For the Herald of Truth. DRIFTING.

By Jacob Wooiner.

I am often made to consider, while reading so many articles in the Herald on non-conformity to the world, in which this subject is so ahly explained, what can be the reason that so much worldliness is still creeping into our congrega tions? With all the teachings, both in the Sunday schools, in the Blble Readings, Young People's Meetings, Bible Conferences, and continued meetings, can it be possible that people are still ignorant on this line of gospel teaching, which is so plainly set forth hy Christ and his apostles? Or is it hecause of the carnal mind not being willing to subject itself to the principles of the gospel? Or are some of our hishops, ministers, evangelists and lay members opening the doors and letting in worldliness for the sake of gaining members, the applause of men, or whatever hrings respect of person and not alone to the honor and glory of God, and the welfare of the church and neverdying souls, which alone should be the object in view?

I present these thoughts for consideration and not for the sake of criticism, as I do not wish to criticize any one, but I am often astonished to see professing Christians drifting so far away from the principles of the gospel as taught hy Christ and practiced by our forefathers, and we still profess to hold to the same doctrines.

There are some things that have been instituted and established in the church for which I am truly glad. In former years I often wondered why the Mennonites did not have evangelists and misslonaries in the field. That spirit seems now to he thoroughly awakened and I rejulce to hear that so many are willing to go and be used in this important and necessary work. I also rejoice that there are so many congregations willing to support this work. May God's rich blessing rest upon

But great care should he exercised. There is danger that the adversary of souls, who is constantly on the watch seeking to lead us astray one way or another, may lead us into wrong paths I have now passed my four score years and I would like to see the church in general more separated from the world when I have to leave this stage of action and go to try the realities of the world heyond. I feel my weakness and shortcomings, and I can heartily ask forgiveness and forhearance of my hrethren in all that I have falled and come short of in my duty, but by the grace of God I wish to contend for the falth once delivered to the saints; that is, for that faith which worketh by love; and If we live up to that faith I think we will have no trouble in leaving worldliness and fashlon behind us, because we will have no desire in our hearts for them. The love of God in our hearts will change our minds and desires to better things. When our hearts go out to and for the vanities of the world, we know that the love of God is not perfect in us, for love brings ohedlence both toward God and our fellow-men, and if we ablde in love we will ablde in God, and God will be in us, and what need we more? If God be for us who can be against us?

Kossuth, Ont.

## TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSION.

-American Mennonite Mission, Dhamtari C. P., India.

#### HOME MISSIONS.

Chicago.-Home Mission, 145 W. 18th Street, Chi-

Chicago. — Mennonite Gospei Mission, Emerald Ave. and 26th Street, Chicago, Ill. Welsh Mountain.—Welsh Mountain Industrial Mis-

sion, New Holland, Pa., R. F. D. No. 4. ladelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa. Ft. Wayne,-1209 St. Mary's Ave., Ft. Wayne, Ind l ancaster 462 Rockland Street Lancaster, Pa. Canton.-Misslon Home, 1934 East Eighth Street, Canton, Ohlo.

Kansas City.—701 Pacific St., Kansas City, Kan.

From Berlin, Ont., March 8, 1907.- In a special meeting, called by the trustees of the Breslau congregation, it was decided to make preparations for the buliding of a new meeting-house during the year 1908.

On Sunday, March 3, votes were taken in the Berlin congregation for the choosing of a minister for that place. The names of two brethren were presented and ordination services were announced for Sunday, March 17.

It is reported that in the meetings held at Fioradale (North Woolwich) by Bro. J. B. Smith of Ohio, there were sixteen confessions.

The weather here continues fine. On Tuesda; afternoon, March 5, we had a severe bilzzard which lasted about an hour. There is still some snow and sleds are still used. With kind regards,

Plainview, Texas, March 3, 1907,-Dear Herald Readers:-Greeting. I will write a few lines to tell you that we still live on the plains of Texas and we enjoy the pleasant sunshine very much. We are few in number, as compared with some of the Eastern congregations. To-day we organized a Sunday school with H. E. Landis, superintendent; J. Hartzler, assistant superintendent; B. E. Martin, treasurer and secretary; J. Hartzler, chorister. We expect to have Sunday school every Sunday, if the Lord will.

Bro Rouben Steiner Bro Andrew Brenneman and Bro. Moses Brenneman of Allen Co., Ohio, were with us last Sunday. The Lord bless them. Moses Brenneman conducted meeting while with us and we all enjoyed it very much. We would be glad to have others visit us and do likewise. There is here a great need of Christian llving and Christian teaching. There are a great many here who go to church, but they have let the world and its pleasures run away with them. It is very plain to see which side we are on by our dress, our talk and our ways of living. The people read our lives more than they do their Blbles. May God bless you all.

#### JOHN HARTZLER. . . .

Manheim, Lancaster Co., Pa., Mar. 5, 1907.-To the readers of the Herald of Truth: Greeting in the Master's name. On Tuesday, Feb. 28th 1907, the day appointed for the choosing and ordaining of a minister for the Manheim congregation, the meeting was well attended, and five brethren were presented as brethren suited to fill the important office. These were Aaron H. Wenger, Harry R. Cassel, Henry K. Landis, N. Oberholtzer and Isaac Tyson. The services were led by Bishop Jacob N. Brubacher, of Mt. Joy, and Isaac Eby of Kinzers. When the lot was drawn it fell on Bro. Aaron H. Wenger, who was accordingly ordained to the office of the ministry. Bro. Wenger is a son of Peter Wenger of Manheim. May the Lord fit him for the solemn work and make him an instrument of blessing and usefulness to the cause of Christ and his

Peabody, Ks., Mar. 1, 1907.-J. F. Funk, Elkhart Ind. Dear Bro :- I received your letter when I returned from a trip to Newkirk, Oklahoma, where four families from Sterling, Ill., have located. The place is new and people very worldly. There were no definite results from our meetings, but we felt that the Lord was with us. This is a new place where a minister is much needed. I had an invitation to locate there, but have now located in Peabody, Ks. 1 have purchased a little home at the edge of town, and ask you to announce my change of address J. B. BRUNK. in the Herald.

Fort Wayne, Ind., Mar. 8, 1907.-Readers of Rerald of Truth:-Greeting. We mentioned last week that we would be able to announce the time of our communion in this week's paper. The arrangements have now been made for Sunday, Mar. 17. We would be much pleased to see a number of the friends from the neighboring congregations with us on this occasion. There will also be baptismal services at the same time. Four more stood up for prayer last Sunday evening. We may have instruction meetings on Friday and Saturday evenings preceding communion. We thank our friends for their financial aid as well as for their prayers. I. R. DETWEILER

Home Mission Notes .- Dear Readers :- Greetings in the Master's name. One of the perplexing problems in Home Mission work, is how to get the man in vital touch with the Master. It is a question of great importance, because in a large measure, the solution of it will determine the success and permanency of our Home Mission work. The head of the family saved usually means the salvation of the whole family. In an endeavor to solve this problem we are conducting meetings for men only every Sunday at 4 p. m. Gospel talks adapted to the needs of men ar given and the claims of Christ presented. The results thus far have been very gratifying, both in interest and attendance. A number of men have been led to make a definite decision for Christ. This phase of our work is yet in its experimental stage, but we trust it will prove to be a great power for good in this community.

Various cases of extreme poverty have been brought to our notice recently. Some of them are deserving the support of charity, since unfortunate circumstances deprived them of what means they had. We were enabled to aid some of the poor, through the kindness of friends, who sent a special contribution of money to be used for charitable purposes. We wish to thank the contributors for their kindness and liberality. The Lord will surely bless the gift and the giver.

The work is prospering and the prospects for the future are favorable. Pray for the work and the workers THE WORKERS. Per H. Frank Reist.

From the Toronto, (Ont.) Mission .- At the regular session of the Canada Conference, in 1906, a committee of five brethren was appointed to "look up Home Mission Fields and find workers for them." The city of Toronto was selected as a field where our people might, by the grace of God, do some work for the Master. After considerable corresponding and searching for a suitable building, the work has at last been opened. There are four workers on the ground ready to spend and be spent in helping fallen man. The Mission committee of the M. B. of M. & C. secured Brother Samuel Honderich and wife of Goshen, Ind., to take charge of the work. Sisters Lena Weber and Bernice Devitt of Waterloo Co., volunteered

their services. These all came to Toronto last week. An eight-room house had been rented at 75 Tate St., for \$12.00 per month. We expect this will be temporary. In the house there is a front room 14 x 15 in which two meetings were held. March 3, the workers' first Sunday in Toronto. At 10:30 a. m., a few persons met for a gospel service. At 2:30 there were ten boys and girls and a few others who gathered in this room, and a little Sunday school was held. God's presence was realized. We believe the Lord's hand has been guiding in this movement, and it is worthy our hearty co-operation. All may pray for this work, while others may wish to give it more practical assistance with their means. Contributions may be sent direct to Bro. Honderich, 75 Tate St., Toronto, Ont., or i more convenient, can be forwarded through M. C. Cressman, Berlin, Ont., the writer, or any other member of the committee. May God grant that these efforts may be owned by him and that souls be brought to a newness of life.

#### L. J. BURKHOLDER.

Plainview, Texas, March 5, 1907 .- To the Readers of the Herald of Truth:-Greeting. If the editors will allow a little of their valuable space for a letter, I will write a few lines to the many who are interested in this place. Myself and family moved here, reaching Plainvlew Feb. 8 Our car of emigrant goods arrived the next day We are now living in our new home. The inquiries have been numerous and varied regarding the colony work, which is going on quietly, but steadily. Eight Ohio brethren have been here since we moved in. From all that has been written of this country since it was first mentioned as a colonization proposition, many of its merits have been advertised. It has been my experience (and I have observed it in many others) that one cannot appreciate the advantages and opportunitles found here until he sees them for himself. One brother who was among us recently remarked, "that when one once sees the West h is no longer satisfied with the East."

The climate, with its rare, pure air, is among the most healthful. . Hale county is in the famous shallow-water helt. It is on the floor of this immense basin, and is the best watered of all the Panhandle countries. I mean for abundance of water, uniform quality and convenient depth. When we consider, in connection with this, the high quality of the products of its rich soil, we have a combination out of which can be developed a very desirable country, God graciously giving the usual rainfall. The people of many states have their eyes on Hale county especially, and we expect many to see it and locate there this summer. Now let me sound a note of warning to our people. Since the fame of this country has gone throughout the states there are many land agents at work trying to get our people scattered in many different places, and before we realize some land man will have you feeling under obligation to him, because of some little courtesles la has extended to you, for verily the land man is very smooth fellow, and it were better that you pay for all your comforts and accommodation rather than get tied up prematurely with a land man in an isolated place. When you plan a trie to the Southwest, plan to spend enough time those places where colonies are started, to vestigate thoroughly before locating, and then a as prudence may prompt you, with the whole situa tion under your eye. One man allowed himse to be located in an isolated location because thought he was getting nice land at a bargain Later he saw this place and regretted his investment. There are now a number of places at which our people have started to locate: At Normanna where Bro. Unzicker is; here at Plainview, Hale county, and about forty-five miles north of us, where Bro. A. I. Yoder and a number of others have invested. So in looking out for a change of location let us consider our mutnal spiritual Interests. Locate in bodies, where we can work

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for the mutual good of the brotherhood, rather than for the land man. I invite correspondence. P. B. SNYDER

> For the Herald of Truth THE KNOWLEDGE OF SIN.

> > F. B. P.

It is comparatively an easy matter to bring a man to repentance, after you have once convinced him that he is a sinner.

I recall an instance that occurred many years ago. The old brother has long since been gathered to his fathers. It was at a little meeting in which a certain church difficulty was to be settled. The brethren who had the work to do made certain decisions that were to govern the parties concerned. The writer was secretary of the meeting; in one resolution they had included a point that was directly contrary to the spirit of the other decisions, and would have done injustice to the brother upon whom the burden was to be laid. The writer laid the point before the old brother who seemed to be the leader of the workers in the case, and pointed out to him the mistake. He stood for a few minutes, evidently thinking and revolving the thought in his mind, and suddenly his face lighted up with a new idea and he said, "Yes, I see it; we must change that," and immediately returned to his helpers and the matter was rectified and brought out with perfect justice to all and with perfect consistency.

When the sinner is convinced that he is doing wrong, and that his wrong actions will bring judgment upon his own pate, and that he will ultimately be the sufferer, it is usually not hard to bring him to adopt another course. He may not be fully converted at once, but very probably he will be led so far in the right direction that it will make a marked change in his life and conduct, and open the way for further progress.

But as long as a man does not see that he is doing wrong, and is not conscious of sin, he will not mend his course. At a certain time, three of us were talking together when the subject of repentance came up. One of the party who had been baptized in infancy, and in later years confirmed in his church, and was a church member, seemed almost offended because the subject of repentance was held up as a necessary duty for all, said, "Repent: why should I repent? I am doing nothing wrong; I treat every one right; pay what I owe and give every man his just dues. I live soberly and honestly-

why should I repent?" All the preaching in the world would not have led that man to repent, until he could have been made conscious that he was a sinner, or in some way doing wrong; and the first step to bring him to a knowledge of the truth would have been to show him what God requires. Explain to him how that every living man in the world is a sinner and a transgressor before God, and that God's just condemnation rests upon him, and can only be taken away from us when we acknowledge our sinfulness, or our lost and ruined condition, accept Christ as the propitiation for our sins, accept him as our Redeemer, our Justifier and as our only Savior.

The mistake that is often made by Christian workers, by our evangelists and preachers, is, that they are too much in search of numbers instead of true converted souls.

It seems to be a very hard matter to get a clear idea impressed on the minds of the people, as to what conversion or a change of heart really means, and unless a man has a thorough experience in this work of regeneration he is unable to explain it or give a clear idea of what it is to others.

There are indeed not many that have a clear knowledge of this solemn and important work. We need not wonder that Nicodemus could not

grasp it when Jesus said to him, "Ye must be

born again." If all professors and all church members were truly converted, then we could have true church unity, then all strife and discord, all dissension and contention would cease. But it is sad to know and still more sad to say it, that from the fruits, by which the Savior says we shall know them, we must conclude that a very considerable percentage of those who claim to be the chosen generation, the royal priesthood, the holy nation, are still unconverted and deceiving themselves. Even among the ministry, among those who wear the sacred office of the priesthood and upor whom, at least by church authority, has been laid the duty of soul-ministration, there are many who are not in the true sense converted to God and whose hearts are still filled with the gall of selfishness and the bitterness of envy and sin. And this view harmonizes strictly with the apostle when he says, (1 Peter, 2:1), "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bringing upon themselves swift destruction; and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they, with feigned words, make merchandise of you, ctc.; and also with the teaching of Jesus in his sermon on the mount: Matt. 7:21-23, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord,

from me, ye that work iniquity." I once heard an old gray-headed minister make a statement which was not true. I was only a boy then, but the one little word, "No," still rings through my heart with a feeling of sadness which memory, after half a century, cannot let go, but it was a lesson to me of the weakness of human flesh, even among men in high standing,

have we not prophesied in thy name, and in

thy name have cast out devils, and in thy name

done many wonderful works? And then will 1

profess unto them, I never knew you: depart

all through my life.

Another spoke the same little word, "No," and with a feeling of forced charity I have kept it in memory through many years, and pray that God may have forgiven the weakness in the heart of the man of God whose "yea" was not always "yea," and whose "nay" was not always "nay." Another minister spoke in my hearing.

heard him preach, and I had formed in my mind the decision that he was a good man. He was engaged in a good work of charity, a noble work, missionary at the Five Points Mission in New York City. He had a son in the U. S. army in 1861, at the outbreak of the rebellion. The regiment to which he belonged had been supplied with new shoes; the contractor had made poor shoes, and after a few days' march they began to go to pieces, and the poor fellows had to march as best they could with sore feet and much suffering or else go without shoes. I stood in the Baptist Book Store on La Salle street, in Chicago, examining some books. The preacher came in hot and talking very loud, related the story about the shoes and the suffering of the soldiers, and then going out on a tirade of abuse over the contractor who had sold these shoes to the government, said with significant determina tion, "Why, if I had the power I would hang them (the contractors, of course), as high as Haman.'

Paul writes to Timothy, "Take heed unto thyself and unto thy doctrine, continue in them, for in so doing thou shalt both save thyself and them that hear thee." I Tim. 4:16.

We attract hearts by the qualitles we display; we retain them by the qualities we possess.

For the Herald of Truth POWER OF INFLUENCE.

By William H. Haarer.

This is an important subject and one which we should all be concerned about, for it involves us all. As there are but two ways, we are either under the power of good or bad influence.

We will first consider the evil influence and to show its power review some Bible characters who set forth and were under bad influences.

The first and most lasting evil influence that we have any record of is the influence Satan had over Eve in the garden of Eden. He influenced her to partake of the forbidden fruit and she in turn influenced Adam to sin, and under this influence we are still laboring at the present day: for "through Adam's fall, we sinned all."

Solomon, that noble and wise ruler, he who is said to have been the wisest man that ever lived, he to whom God had assigned the noble work of building the temple, was influenced by his wives to do wickedly after he had so faithfully worked for the Lord for a long time (1 Kings 11:3, 4). Ahab, that great king of Israel, who led such a sinful life, and did more wickedly than any of the kings before him, was influenced by his wicked wife, Jezebel, who was the daughter of an idolatrous king (1 Kings 21:25), Jehoram, the son of Jehoshaphat, was led into wickedness by his wicked wife, who was the daughter of Ahab (2 Kings 8:16, 18).

We might refer to many other examples and see how the Israelites were led into sin by the influence of the heathen and idolatrous nations with whom they came in contact, and how they had to suffer on account of their folly; how Nadab, following the wicked ways of his father, Jeroboam, sinned and made Israel to sin; how Ahaziah, the son of Ahab, walking in the ways of his father and mother, served Baal and did evil in the sight of the Lord; how Jeroboam caused Israel to sin by drawing them away from following the Lord to worship the gods which he had made; and how Rehoboam was led into wickedness by heeding the wicked counsel of the young, inexperienced men, instead of the wise counsel of his older advisers.

All these examples show us how great is the power of evil influence and how awful are its results: but let us look to the brighter side and see the power of good influence.

Jehoshaphat, one of the good kings of Judah was influenced by the pure and noble life of his father, Asa, and he served the Lord (1 Kings 22: 42, 23). Azariah, the son of Amaziah, served the Lord because he was influenced by his father; and Jonathan, son of Uzziah, influenced by the good conduct of his father, did that which was right (2 Kings 15:32, 33).

The greatest influence for good is the influence of Christ and of the Holy Spirit. Just think of the noble example Christ set for his disciples and for us, and how his disciples, with the exception of Judas, were influenced to follow him. Before his ascension he promised to them the Comforter, which is the Holy Ghost, under whose influence they were led to work so wonderfully and faithfully for the Lord. One of the strongest workers for the Lord was Paul, who was also under the influence of the Holy Spirit. Of himself he says, "I labored more abundantly than they all, yet not I, but the grace of God, which was with me.

From these examples we can see the power of both the good and the evil influences. Now, under the power of which are we and which do we set forth? We are either giving out influences for good or bad; there is no neutral ground to stand on. It is true that some people have a stronger character, either for good or bad, but the very fact that some seem to stand on neutral ground is in itself an evil influence, for it causes

others to take the same stand, and no Christian

ean take such a position. Our every action, our conversation in our every day life and our conduct in general are the influences we set forth. By our works, not so much in the house of God as on the outside, the world reads our lives. Paul said, "Ye are living epistles, known and read of all men." Now if the world reads our lives and sees our hypocritieal works, will it not be an influence which tends to keep them from from the church of God? How much nicer is it to live a pure and devoted Christian life, so that those who are yet outside of the ark of safety can see that there is a reality in what we profess! Will not a sinner sooner come to Christ by following the example of such a man than that of a hypocrite?

The place where influence is most powerful is in the hearts of the young people and the little children. The young people look to the older for an example. I have often realized this fact in my school life; the smaller pupils look to the older ones, who are often responsible for the conduct of the little ones.

It is the same in other affairs. We as young people take certain older persons as our examples, such persons as we think are more experienced and understand better what is right for us to do, than what we ourselves do. Oh, how sad it would be, then, if we would follow the example of a hypoerite and be led astray!

The young mind is the most susceptible to influence. In fact, the child in its development is supported by the influence of those around it. Its surroundings shape its early character. The little boy who sees his father smoke, drink intoxicating liquor or engage in any other work of evil consequence, is already under the evil influence of his father when he says, "When I get big I'll do like papa does." Oh, how sad it is to influence children in the wrong! Christ says, "Whosoever shall offend one of these little ones who believe in me, it is better for him that a millstone be hanged about his neck, and he were cast into the sea."

"Train up a child in the way he should go, and when he is old he will not depart from it." So let us be very careful what kind of influence we cast over little children.

Our influences do not only reach those around us, but they spread out and travel on to eternity. Like the little wave started by a pebble thrown into the water, they flow on and on.

The influences under the power of which we are, are often elective. We can often choose our surroundings. Although we are to a certain extent under the influence of those around us, let us strive to come more directly under the influence of the Holy Spirit and be assured, if we are under the influence of the Holy Spirit. our influence will go out for the right.

Are we under the power of good or evil influence? Are our influences for good or for evil?

#### For the Herald of Truth. THE MENNONITES.

By W. B. Smith.

"Bibliography History of the Mennonites," D. K. Cassell. "The Mennonites, their History, Faith and Practice," John Horsch. "Historical and Biographical Sketches," Samuel W. Pennepacker. "The Mennonite Church and her Accusers," John F. Funk. "Mennonite Church History," Hartzler and Kauffman. "McClintoek and Strong Encyclopedia." "The New International Cyclopedia." "The United States Religious Census Report for 1890," Carroll. "Statistical Report for 1906 in Christian Advocate, Jan. 17, 1907," Carroll.

In order to get a proper background for the development of this denomination in America, it will be necessary to dwell at some length on their origin and early history in Europe.

#### HERALD OF TRUTH.

In this paper the divisions known as Amish will not be considered.

There has been much dispute concerning the dissenting of the Menonites, but the testimony of Dr. Ypeij, in a book published in 1813, claims that the Baptists, who were formerly called Anabaptists and in later times Mennonites, were the original Waldenses.

This evangelical denomination which became known by its present name in the sixteenth century had a congregation in Zurich, Switzerland, in 1525. The organization of this congregation was effected by Conrad Grebel, Felix Manz, George Blauroek, William Reublin and others who were dissatisfied with the teachings and practices of Zwingli. They did not consider his ideas of reformation sufficiently thorough. His looseness in church government was especially offensive to them, as they claimed the church should be composed entirely of converted persons who live saintly lives, and that all who fail to do this should be denied communion with God's people. As Zwingli was opposed to the existence of another church, and as the government was composed of his party, persecutions were at once inflicted upon Grebel and his party.

Dr. Max Goebel, a theologian and historian of the Reformed church, in his writings of 1844-1851, says concerning the Swiss Brethren: "The substance and distinguishing features of these people eonsist in the great stress which they put upon actual personal conversion and regeneration of the Holy Ghost of every Christian; on perfect liberty of eonseience and freedom in worship; on entire separation of spiritual and worldly things-church and state; on representing and establishing a true, holy Christian congregation of the regenerated, through a special covenant of the believers, in which all things worldly and sinful are to be kept aloof by Christian discipline and the use of the law; and in which the Christian principles of true brotherly love by liberal giving and supplying one another's needs and by a non-resistant and revengeless life are actually earried into effect. These people therefore aimed not only at a reformation of the church as to doetrine and forms of worship, as the Lutheran reformers did, neither only at a reformation of customs, morals, and systems of church government at which-better than the Lutheran reformers-the Zwinglians and Calvanists aimed; but all this and more, they aimed especially at a full and thorough execution and application of the doctrine of Christ in the heart and life of every individual in the congregation; and consequently there should be an organization of true believers, gathered out of the great church which has fallen into corruption, into a pure and holy congregation. That which the reformation was originally intended to accomplish they aimed to bring into full realization without delay in every individual Christian, thus forming a congregation organized in accordance with Scripture teaching alone, and directed only

by the Holy Spirit rather than by the officers of government and the opinions of men." To these Brethren, who had been compelled to take refuge in other countries, a leader was soon to appear.

The names of Luther, Zwingli, Melancthon Bueer, Bullinger, Calvin, Wesley and others who have been instrumental in instituting reforms in the church, are familiar to the average reader; while that of Menno Simons is practically unknown, although he was contemporary with Luther, Zwingli, and others. He had personal interviews with Luther and Melanethon in Wittenberg, with Bullinger at Zurich, and with Bucer at Strasburg.

It is from this man, Menno Simons, born at Witmarsum, Friesland, Holland, in the year 1492, that the Mennonites derive their name. was reared a Catholic and educated for the priesthood and entered upon his duties at the age of twenty-four, at Pingium. He preached March TA.

for two years without ever having read the Scriptures; and did not so much as touch the Rible for fear he might be misled. In 1527, his third year, he concluded to read the Scriptures, and soon found that he was in error. He continued reading daily, and was soon called an evangelistic preacher, but still, as he says, "he loved the world and the world loved him."

In 1531 Sicke Snyder, a devout Christian, was beheaded for renewing his baptism. This aroused Menno Simons to a rigid examination of the Scriptures, especially since he had doubts as to the Catholic teaching concerning the Eucharist and some other points of doctrine. He became thoroughly convinced that the Scriptures do not teach infant baptism.

Shortly after 1531 he left Pingium and was stationed as priest at Witmarsum where he wrote a book against the Muensterites, the warlike party of the Anabaptists, and on Jan, 12, Menno left the Catholic church and was baptized at Leeuwarden. He was soon recognized as the leader of the "Taufgesinnte," and gradually this sect assumed the name of Mennonites from him.

Menno Simons became bishop of his little flock which was rapidly increasing, (partly through evangelistic effort, partly through the influx of scattered fellow-believers .- Ed.), and about this time wrote a book on "Regeneration," which was soon followed by a work entitled "Founda-Professor de Hoop-Scheffer states that before 1550 of all non-Catholic religious authors of Holland not one wrote so much as Menno. Not one so well adapted his writings to the wants of the common people or to the needs of the time in which he wrote."

He was a man of unquestioned piety and sincerity, and his eloquence swayed the multitudes. In 1537 he commenced traveling through North ern Germany with his wife and children, preaching to the people. Everywhere he went his life was endangered by the Catholics, who despised and hated him. He had many converts and established many congregations in the countries which he visited. Their meetings were generally held in secret places, often at midnight, and in order to prevent possible exposure they purposely avoided knowing the names of those whom they met, and of the preachers who baptized them A reward of one hundred gold guilders was of fered for Menno; malefactors were promised pardon if they could capture him.

Menno Simons died Jan. 13, 1559, but his life did not end at his death; it lived after him, and the seed which he had sown had taken root. Neither did the persecution cease at his death. His followers were compelled to flee from one country to another. Some went to Russia, others to Prussia, Poland, Holland, Denmark, and others to America.

In 1667, William Penn of English "Friends," on his second visit to Germany, became acquainted with the Mennonites and preached among the congregations in the Palatinate When later he came into the possession of the province of Pennsylvania in America he made known his purpose to make this country as asylum for all the oppressed. Many Mennonite accepted this invitation and sailed for America The first of their number sailed on the "Concord," landing in Philadelphia October 6, 168, and settled at Germantown in the same year He was followed by large numbers from the Palatinate and Switzerland, many of whom, not having the money, were furnished with it by their brethren in Holland and the Society of Friends in England.

#### (To be continued.)

Life is but one tissue of hahits. Each good habit we weave in our teens means a better and happier life to its very end-and we cannot afford to waste an hour in setting the loom to work.

## YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: THE BEAUTY OF HUMILITY. Prov. 15; 33; 22:4; MAR. 24, '07

#### THE LESSON MOTTO

The fear of the Lord is the instrucwisdom; and before honor is Proverbs of Solomon.

#### BIBLE LESSON.

totations and references given in the Bible dow, are to be written out on slips of paper out before the meeting begins. What do you consider to be the inheritance of

the meek? Psa. 37:11. Do you consider the humble deprived of honor?

How can we make the Lord's requirements

easy? Mic. 6:8. What do you consider the one requirement for

humlilty? Matt. 18:3. How can we make humility a practical thing? Tuko 22.26 27.

How may we be able to rightly estimate ourselves? Rom. 12:3.

What do you think of this Scripture verse as motive to stimulate humility? Luke 14:10.

#### ILLUSTRATIONS.

A business man in buying a house does not judge the value of the property alone by the outslde architectural work. He enters into the house and studies the inside plan, the wall decorations, and the wood finishings before he agrees to pay the price asked by the owner. If our humility has any value at all, it must work from within out and not from without in.

No artist who aspires to produce an enduring painting, chooses a fashion plate for his model. He strips the figure of all fashion, and throws about it a plain mantle. If the picture is to enture, it must live because of the face aione. The beauty of humility is the spirit of humility.

Captain Bundy, apostie of the lakes, engaged in evangelistic work among the sailors of the Great Lakes for over thirty years. He began his work shortly after his conversion and continued until his death. The "Christian Herald" has this to say concerning him: "In his methods he was unostentatious, simple, and direct, but his preaching had an air of deep sincerity and earnestness." He never despised his humble calling, but in it he found his greatest joy. He saw a striking simiiarity hetween the salvation of sailors and the cailing of Galilean fishermen. Captain Bundy and Christ reached a class of men that the most of us pass by. The man with the most humble occupation needs some one to bring the gospel to him.

#### PERSONAL THOUGHTS.

If you were to sit down and write that which you consider characterizes your life with Christian humility, what would you write?

What are you doing to become better acquainted with yourseif? Are you stirring up the gift that is within you? Are you learning your weak points as well as your strong ones? Put a right estimate upon yourself.

If much is expected of you, the only way you can be humble is to give much. How are you attempting to find out what God expects of you?

Doing little or nothing, and always magnifying one's weakness, is very often a sign of pride. Nearly all apologies that are made when performing some public duty arise from the same source. Are your apologies and excuses a sign of pride

e of humility? Being honest with one's self, his God, and his feliow-man makes sure humility. Have you this sort of honesty?

#### DAILY READINGS.

Be sure and make a careful study of the daily read-s. Without them your study of the topic will be

18. M.—God's dwelling place. Isa. 57:13-15.
19. T.—Greatness in the kingdom of heave

20. W.—Humllity in prayer. Luke 18:13, 14.
21. T.—Christ as pattern. Luke 22:24-27.
22. F.—Rightly estimating one's self. Rom. 12:1-3.
23. S.—Sufficient grace, 2 Cor. 12:5-12.
24. S.—Topic: The Beauty of Humility.
25. Prov. 15:33, 22:4; Phil. 2:1-9.

shall ever be -Dickens.

#### THE MEDITATION.

The meditation is written for the purpose of helping to direct the mind in private devotion to the central truth of the toolc.

Our Lord and Master, may we see the importance of getting alone where, undisturbed, we may commune with thee. May we in the privacy of our own chambers become better acquainted with the various tendencies of our own hearts. Grant that we may find the weak and strong places in our character, in order that we may rightly estimate ourselves. A heart-acquaintance with one's seif demands a heart-acquaintance with Christ. The best of us need the humility of the Christ. Help us in the study of this week's topic, that we may be able to thoroughly appreciate the beauty of Christ's humllity. Teach us that we iike him ln placing an estimate upon our life, may make it God's estimate of us.

#### THINGS WORTH REMEMBERING.

He who would learn humility must first learn to make the right estimate of himself.

It will follow, as night the day, that no man wiil learn anything at ail, unless he first wiii

There may be such a thing as being humble out of pride, but only in man's sight, not with

teaching of humility is, always has been, and always will be orthodox.

The desire of doing great things need not be a foe to humility. However, it sometimes proves to

The best way to beautify one's life with the adorning of humility is to daily measure one's self by the Man of the four Gospels.

Acquainted with Christ, acquainted with God, acquainted with one's self, leaves no room for anything hut humility.

#### DIDLE HINTS.

Prov. 15:33. There perhaps is nothing the carnal mind ioves as much as honor. Humility should appeal equally strong to the Christian man. "Before honor is humility."

Phil. 2:12. Christ lived in the heauty of humillty. He does not ask us to follow him without a recompense. Have we found in him comfort, fellowship, and mercy? If so, let us fuifil his joy by being like minded.

Phli. 2:3, 4. Lowliness of mind is not obtained without effort. If we follow the line of least resistance, we are likely to do our work through vain giory or even strife. We must learn to ap preciate the powers of others. Continually looking at one's own deeds will make one arrogant. Humility and haughtiness will no more mix than oll and water.

Phil. 2:5-8. None of us will do wrong by copy ing after Christ. The humility of Christ obtained its perfection in obedience to God, "even the death of the cross."

Phii. 2:9. The unselfish life, the obedient life, and the truly humble life, God highly exalts, not only in the distant future, but NOW.

#### APT QUOTATIONS.

The object of giving these quotations is to arouse comment. They may be used in the public meeting, but should always be given from memory.

Lowliness is the base of virtue, and he who goes the lowest builds the safest.—Bailey. My favored tempie is an humble heart.-Bailey

'Umble we are, 'nmble we have been, 'umble we

Extremes meet, and there is no better example than the haughtiness of humility.-Emerson. God hath sworn to lift on high Who sinks himself by true humility

The fairest and best adorned is she whose cloth The fairest and best autoling is humility.—Montgomery.

Nearest the throne itself must be
The footstool of humility.

—Montgomery.

Humility, that low, sweet root, From which ail heavenly virtues shoot.

Humility is to make a right estimate of one's seif. It is no humility for a man to think less of himself than he ought, though it might rather puzzle him to do that.-Spurgeon.

The higher a man is in grace, the lower he will be in his own esteem.-Spurgeon.

#### SUGGESTIONS FOR LEADER.

Humility-certainly a topic that all Mennonite young people especially onght to appreciate. Our fathers, our mothers, and our ministers have not neglected to tell us the importance of humility. We have coupled beauty with humility, because we believe the two are not divorced from each

The leader can impress the members with the importance of the topic by referring to the lesson motto. The motto is taken from the Proverbs of Solomon. It is not a foolish but a wise man that places humility before honor. The leader may dwell upon this phase of the topic when making his introductory remarks: "Humility before

1. Relate some of the things that men have done for the sake of honor; what they have even willingly suffered to obtain their desired end; what they have patiently endured that they might ohtain honor. Your first thought ought to make clear the importance men have attached to honor.

Follow this with a second thought showing how little men have sought after humility. may partially be accounted for hy the fact that men have not understood the true meaning of humility; they may also have failed to see its value and beauty. The leader should not attempt to show in what humliity lies. That will he brought out hy the assigned speakers.

3. You may then conclude by saying the world has placed honor before humility. Some Christians are doing the same. After following this line of thought you will then have succeeded in getting all to feel the importance of discussing the theme of the evening.

Before closing the meeting, it may be wise for the leader to briefly sum up what has been said, and hy so doing show of what humility really consists.

Subjects for short talks and papers:

Over-estimating one's self.

Finding out what God expects of us.

3. Thinking less of ourselves than we ought.

1. Rightly estimating one's self.

Humility, positive force in religious work.

department which will appear in due time. Our Young People's Department is proving very helpful. Help to make it still more so by getting more

The young Christian always has the better part of the argument with the worldling who tries to justify himself for not being a Christian. And you can be patient when they mock, deride, snub or ignore you. You can afford it, and they know it. And really they will think more of you for your patience and steadfastness, but in their hearts they will think less of you if you allow their behavior to cause you to fall.

While we are thinking of the various forces that combine to make the real working forces of the church, iet us not forget the "living epistle" force. The world will know religion and be influenced by it very largely according as we manifest it to them in our daily walk and conversation. Let every chapter and every verse of your daily life count for God, or you may spoil the whole Bible for some fellow-traveler and cause him to miss heaven.

John Burns, the well-known British patriot and temperance worker, once said: "We have so many penniless men because we have so many thirsty men. There are jots of men who cannot make both ends meet because they are always trying to make one end drink. It does seem to me that when this nation (Great Britain) spends 160 millions on drink, fifty millions on sports in one form or another, and another fifty millions on the direct or indirect consequences of both, we ought to be able to find employment and give sufficient wages to men to enable them to tide over bad times."

When God looks upon a man, he not only sees what is in him, but what might be in him. It is this that called forth his great love, the gift of his only begotten Son, that men might through his atonement rise to the majesty of true manhood, of sonship in the great family of God. There are great possibilities in store for every man and woman who accept Christ. To his disciples Christ said. "I will make you fishers of men." To Peter he said: "Thou art Simon; thou shalt be called Peter? Every young man loves promotion; there is no surer chance for promotion than that offered to those who accept Christ, and the goal is nothing short of eternal glory with an everlasting mansion for a home.

The Milliners' Association has had another convention, and the decree has gone forth that this season's Easter bonnets shall be far more "elaborate" and expensive than heretofore. The real thing in an Easter bonnet is to cost from \$10 to \$35 this year. They are to be supplied with yards and yards of ribbon, many flowers, very full on top (probably because the wearers are very empty below that top), the hats are to be large and well tipped over the face. How many are interested? Far too many. Will some one say that "she" gets her information regarding styles from the Young People's Page of the Herald of Truth? Then let that same person say that this same page registers its most unqualified condemnation of such ridiculous folly as the fashion devil is able to instil into the hearts of women who pose as makers of styles for half-eivilized heathen.

The excellent article by Charles Doran this week on "What We Owe Ourselves" requires careful, studious reading. Too much of the reading of to-day is patterned after the dime novel, written to be read without reflection or mental effort, and it is therefore just as easily forgotten. What do we owe ourselves? What does the world owe

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us? What do I owe you? What do you owe me? What do I owe myself? This is what the article asks us to answer, and the writer wants us to answer these questions in the light of eternity. We owe ourselves the establishment of such relations with God and our fellow-men that when tife's workday is over the debts that are charged to our life account will have been discharged both toward God and man. Unless we stand in the right relation to God and man these debts cannot be discharged. How can we get into this relation? By getting into harmony with God's purpose concerning us. This is the point of the article. And Jesus answers the question when he says: "Without me ye can do nothing."

There is nothing more up to date than true Christianity. It is a to-day religion. To-day, if ye will hear his voice, harden not your hearts. Now is the accepted time, to-day is the day of salvation. Choose ye this day whom ye will serve Give us this day our daily bread. Go, work to-day in my vineyard. To-day thou shalt be with me in paradise. Work while it is called to-day, for the night cometh when no man can work. Come now, and let us reason together; though your sins be as scarlet, they shall be as white as snow. There is nothing obsolete or ancient about the foregoing passages except that they were written long ago. But their beauty and their strength lie in the fact that they are applicable for all times and conditions. The Bible, although the oldest, is nevertheless also the newest and latest book written. lt is the "Yesterday, To-day and Forever," Author the almighty "I AM," who has dictated it, and to declare his book obsolete is to declare oneself a foolish being. Pause before you deciare God's book or any part of its teachings obsolete. It says some things in a very plain way, it says many things that do not please the flesh, but ever changing humanity and ever-changing human wishes and whims are poor judges of what is good for all time and for all eternity. Let us cling to the Bible, it is the best counsellor and guide. It needs no renovating, no addition, subtraction or

> For the Herald of Truth. AN ELYSIUM IN THE PACIFIC.

> > By A. B. Kolb.

(Conclusion.)

But days of trial also came. Adams (Smith) in time became old and feeble. A young man from England who was fairly well educated and well qualified by his zeal and piety, took his place and made a worthy successor. By 1830 the population had increased to eighty-seven. That year a long drought made short crops, and, fcaring famine the British government offered to remove them to Tahiti. They left the island March 1, 1831, but deeply regretted it soon after. Their pure lives were unused to the sights and sounds and jostlings and other experiences of ordinary civilization. They were shocked, for instance, that men should take God's name in valn, or say or do anything which would in any way injure a fellow-man. They became homesick, and six months after they had landed in Tahiti they started back for their be loved Pitcairn, resolved to suffer hunger and want rather than the contaminating influences of their correct fellow-men. But even their short absence. with the hogs and goats left in charge of Pitcairn, wrought wreck and min. Nevertheless their love of home and neatness, combined with their unanimity and their united industry soon restored things to order.

One word regarding the impostor. He came late in 1832, claiming to have been sent by the By making flattering promises, he won some of the guileless inhabitants to his side, and then began an era of despotism that almost brought calamity. Whoever disobeyed his nefarious commands was promptly punished. Some were flogged and their houses burned, others were

cylied-ail were saddened by the change. These good people who, like children, believed all men were good and spoke the truth, could not under stand why Great Britain should send such a man to replace the faithful teacher and leader who had taken the place of the venerable Adams (Smith). For over five years the impostor Hiji tyrannized. Finally the islanders got word to Engiand. A warship was sent over. Hill was taken away. No one ever knew what became of him. Perhaps the Pacific Ocean could teli. He had offended God's little ones, and it is possible that the gospel reference to the milistone treatment was misinterpreted by the none too scrupuious and deeply incensed sailors. The exiled teacher Nobbs and others were recalled and once more the "family" was reunited.

As will be evident from the foregoing, vesseis had, up to this time, been very infrequent visitors at the island, but from now on the calls began to be much more frequent. This was about 1859. short mention of one of these visits will suffice to show the mutual feelings that prevailed between the islanders and the navy. And let it be mentioned here that not once did any officer show himself unworthy of the esteem and affection manifested toward him by the islanders. Admiral Fairfax Moresby, who had taken great interest in these people, received a special invitation from them to visit the island. His coming was an epoch He landed Aug. 8, 1852. The whole island was meiodious with joy. Old and young welcomed The Englishmen were simply overwhelmed with what they saw and heard. Music, poetry, art and grace were coupled with a refinement, a modesty and charming hospitality that were as fresh and sincere as they were wholesome. What caused all this? The Bible. Did that not teach ail that is beautiful and uplifting in life? Did not Jesus Christ, the Savior of men, teach us to love one another with a pure love of wishing to enhance our mutual well-being? These and other arguments convinced the Englishmen that these people had found in the Bible that true interpretation of God's will that aione leads to true exaltation and true happiness. The visit was one round of enjoy ment, each side striving to outdo the other in acts of appreciation and regard. When Moresby was about to depart, the islanders clung to him and with marks of real affection bade him stay longer, and when even the elders of the colony with tears thanked him for his visit and reverently invoked God's biessing on him and his crew as their friends and brothers, even the satiors broke down and wept.

By 1855 the population had increased to 194 In this year Nobbs, the patriarch of the colony was called to England through the influence of Moresby and ordained to the ministry. While he was gone there was another drought, and as the home government feared that the island could not sustain so large a population, the proposition was made to take the whole colony to Norfolk Island, which contained about 25,000 acres and lay between Pitcairn Island and Australia. The people were reluctant, but, appreciating the intended kindness of the home country, they finail; went. Norfolk Island had only shortly before been abandoned as a convict station. It was fertile, well watered and nearer civilization. But the change was not agreeable. Homesickness that in many cases developed into real sickness, a less pleasant climate, new diet, far away from the graves of those who had been such a blessing to them and whose memory they cherished, combined to make them unhappy. They tried to brave these hardships for the sake of being together and so as not to appear ungrateful to England for what she meant to do for them; but it was of no use. In .1859 two men, two women and twelve children returned to Pitcairn, followed, in 1864, by four men, six women and seventeen children, and these tried to set up the old order of things. But, alas! for a time the contact with the outer world seemed to have demoralized them and for several years the reports from Pitcairn were not so favorable. Pride, jealousy, selfishness and covet-

#### HERALD OF TRUTH.

usness had crept into several hearts, and, not having a leader, the colony was threatened with the evils that once before made it notorious. Happily, however, better counsel prevailed, by the grace of God the evils were routed out and the lony survived and again thrived,

The year 1897 saw the only blot put upon the sland since the great awakening in 1799. Again the family name Christian became a misnomer, in that year Harry A. Christian, a descendant of the leader of the mutiny, took the life of his beautiful young cousin and her child in a fit of an evil propensity. The sin of the father was visited even upon the fourth generation. But the shock pon the colony was so great, and the evil-causes which led to the crime were made so plain, that the people took it as a sad and nnforgetable lesson of the evil following a disregard of the seventh ommandment. The islanders made a new resolve that obedience to the Bible was the greatest safeguard against evil and the greatest promoter of true happiness, and to this day the colony, now once more numbering almost two hundred, is prosperous and happy, a living example of what real Christianity will do for a people.

They no longer depend on the product of the soil alone for subsistence; their ability and industry in various lines of manufacture and handiwork, all of which finds a ready sale, yields them a large income. The legend, "made on Pitcairn," is one of the best recommendations that purchas ers could desire. Some of the young men and women are in this country to-day filling lucrative positions, hut every one of them is loyal to the island, and so far as we know, loyal to God. It would be a real pleasure to any of our readers to neet one of these interesting young people and learn from them personally many interesting details of their colony life, which for want of space, cannot be given here. May they continue to be as they have been, living epistles, known and read of all men, showing that God's word is the great est power on earth to transform men's lives and make them healthy, wholesome, happy and helpful to mankind.

> For the Herald of Truth. WHAT WE OWE OURSELVES.

> > By Charles Doran.

Every man comes into the world in debt to himself. He owes himself one hig debt-how he is going to make the world pay him for the time he s to pass in it. He is going to give the world his life for a certain number of years, and what is he going to ask in return? What is he going to give back to himself for these years, for his work, his mental or physical endeavors? Will he content himself with the merest return for his work-a place of shelter, clothes to cover his nakednes and food to keep him well and strong enough to labor, or will he demand of the world more-demand reward? Make the world return to him ounteously of its gifts in return for what he gives to it? His work is his means of living, it is very rue, and he may say within himself, "Oh, I am making a living, what more can I expect?" A man can expect more than a mere living. He has a right to be more than a coggle in the great and mighty piece of machinery. He can make more of himself than a mere hread winner, if he will ont stop and ask himself this one question: "What do I owe to myself?" and seek to answer it. Every man has some ability. Let him then make the world yield all it can in return for this ability well employed. Since men have talents, let them make the world pay them for using these talents.

The man who says the world owes him nothing, wrong. The world owes every man. To some, erhaps, more than to others, but to every man t is indebted to some extent. But what about our wing ourselves? We all owe to ourselves some hing-a debt of some kind, and by making the world pay us, we are paying ourselves, liquidating some of the debt we owe ourselves.

To us who have physical strength, do we not owe ourselves some return for the exercise of this strength? And to us who have intellectual strength, do we not owe ourselves some reward for the application of this strength?

No man has paid off the debt he owes himself until he can count as his the rewards for the labors he has performed. He owes himself returns, and if he goes through life wasting his time, throwing away his chances to make his physical or mental powers work for him, his life is a failure and he will die with a heavy indebtedness to himself still unpaid.

Make the world return to you something for the time, brain and muscie you are giving to it, and you will be paying yourself off the debt you owe vourgoif

Every man owes himself self-respect-the desire to have and keep a good reputation-a name beyond sting or reproach. He should see that this debt is paid himself. Every man owes himself the pursuit of that which will make him better off-happier-and he should see that he has it. Every man owes himself a just regard for the feelings of other men, for this makes him esteemed and respected, and he owes to himself this esteem and respect-it is a debt he is in to himself.

And every man owes himself the observance of the spiritual laws, as well as the physical laws, for he is in debt to himself for the opportunities to do good. Spiritually as well as in temporal affairs he should see that the debt to himself is

Make the world yield up her treasures to you, bring out her rewards to you for what labors you have given her, and you will be paying off to yourself some of the debts you owe yourseif.

Remember then that you are owing yourself more than a mere living-more than enough to keep life and soul together. You owe yourself the fuilest measure of your ability to make your life count for something-to make life productive to its greatest extent, and until you can feel that you have done all you are to do well and to the best resuit you are still owing yourself something. You came into this world owing yourself; see that you pass not out of it with every debt still charged up to you, still unpaid.

San Diego, Cal.

For the Herald of Truth. COME.

By B. F. M. Sours.

ur wayward feet have wandered far away; our wayward feet have wandered far away;
Your hungry heart has longed for heaven and
home;
Yet still afar upon the hills you roam,

Yet still afar upon the hills you roam,
Though fading light foretells the close of day.
Come home! why longer from your dear once stay,
With broken heart, beneath glad heaven's dome?
O soul, wild tossed upon the billows' foam,
Still from the hearts of love why will you stray?
Come head;—he Father waits for you; his love

me back-the Father waits for you; e ring, the shoes, the robe, will quick command

Your hungry heart would fain that blessing prove: Your hingry neart would laid that blessing property of the Joy waits for you in your own native land. Your Savior waits to welcome you above:

Come, feel the pressure of his loving hand. Mechanicsburg, Pa.

#### MARRIAGES.

Troyer—Allgyer.—At the home of the bride's parents, Bro. and Sister S. E. Allgyer of Champaign Co., Ohio, on Feb. 28, 1907, Bro. Noah E. Troyer to Eva Mae Alkgyer, by Bish. Jonas C. Yoder. May their voyage through life be prosper-

Frey-Rupp.—On March 7, 1907, at the home of the bride's parents in Fulion Co., Ohio, by Chris-tian Stuckey, Bro. Aaron Frey and Sister Ana-Rupp. May God grant them a long and happy life.

Short—Maringer.—On March 7, 1907, at the residence of the bride's parents, by Christian Stuckey of Emira, Fulion Co, Ohio, Bro. Geo. Short and Sister Lena Nafzinger. May God bless their new relation.

DEATHS.

Bleam.—Mary Ann, second daughter of Jonathan and Margaret Bleam, was born Jan. 13, 1856, in Bridgeport, Waterioo Co., Canada, and died in Bowne, Kent Co., Mich., Feb. 26, 1907; aged 51 Y., nowne, Kent Co., Mich., Feb. 26, 1997; aged 51 Y., M., 12 D. About thirty years ago she came with her parents to Michigan and moved on the farm on which she has since lived. Some twenty-three years ago she became afflicted with the disease which gradually destroyed her health and deyears ago sae became amiced with the discussion which gradually destroyed her health and deformed her body. For the past five years she has been confined to her bed, a helpless cripple, suffering much at times. About nineteen years ago she gave her life and will to the Lord and united the Mennonite church and continued a mem ber until death called her home. She suffered much, but was always patient and willing to say, "Thy will be done." She was buried on March 1 Rowne M. H., where services were ducted by Isaac Weaver, assisted by Abram Keller.

Steman. George Stemsn was born in Perry Co., Ohio, Sept. 9, 1826, and died at his home near Wetsel, Ohio, Feb. 26, 1907; aged 80 Y., 5 M., 17 D. wetset, Onto, Feb. 25, 1907; aged 30 7. p. an., 1 f Jr. He leaves three brothers, one sister, two sons, five daughters and many reistives and friends to mourn. His wife and one son preceded him to the spirit world. Bro. Steman became a member of the Memonite church early in life, served as a or the Mennonite church early in life, served as a deacon for a number of years and was faithful to his profession until death. He was a faithful to deacon for a number of years and was faithful bis profession until death. He was a good neighbor and highly respected by all who knew him. The funeral services were held from the Grace M. W. church Feb. 28 conducted by E. G. Stover nne tuneral services were held from the Grace M. E. church, Feb. 28, conducted by E. G. Stover of Rockford, assisted by Pres. Street and Crist of Middle Point, after which the remains were laid to rest by the side of his companion in the Ridge cemetery. Peace to his remains.

Powel.—On Feb. 9, 1907, in Rockingham Co., Va., at the residence of his son-in-law, Joseph Good, Lewis Powel, aged 79 Y., 18 D. He had suffered a long time with parallel. Mr. 116 died. Good, Lewis Powel, aged 75 T., 18 D. He and sur-fered a long time with paralysis. His wife died six weeks before. Surviving him are two sons (Henry, of Tennessee, and Lewis, of Virginia), and three daughters (Josephine Good and Mary Wenger of Virginia and Maria Brunk of Ohio). wenger of virginia and smara Bruns of Onio). Funeral was held at Cook's Creek Presbyterian church, where services were conducted by John Ruff, assisted by Joseph F. Heatwole. Text, 2 Pet. 3:4. (Gospel Witness please copy.)

Pet. 3:4. (Gospel Witness please copy.)
Seely.—Harriet Seely was born in Trenton, N.
J., July 24, 1817; died near Big Prairie, Mich.,
March 1, 1907; aged 89 Y., 7 M., 5 D. Faneral
was held in the Union M. H. March 3, where services were conducted by Jacob P. Miller; More of the
a devoted member of the extra the state of Michigan
fity years and prears. A large concourse of people assembled at the M. H. to pay the last tribute
of respect to one they had learned to love. Three respect to one they had learned to love. children and one brother survive to mourn her doath

Kraft,-On Jan. 21, 1907, at the home of his Kratt.—Un Jan. 21, 1997, at the home or his parents near Bridgeport, Ont. Ivan, son of William and Annie Kraft; aged a little over ten years. He was taken with a disease when about eight years old which caused him suffering and made him more or less a cripple to the time of his cligito him more or less a cripple to the time of his cleath, so that he could not enjoy life as his more robust companions. He seemed to be content with his lot and never murmured or complained, but was resigned to the Faiher's will. He departed beyond the properties of the proper

terment at the Cressman meeting-house.

Frank Houser, widow of the late Bro.

Jacob Kratz, died at the home of her son-in-law.

Bern Rittenhouse, Vineland, Ont., Feb. 10, 1907.

She was born in Clinton Twp., Lincoln Co., Ont.,

April 5, 1828; ared 78 Y., 10 M. 5 D. Simmonia,

had several weekeld not recover. Her life was
full of earmest labor and activity, and she was
faithful to her profession of faith in Christ and

earnest in the service of the Master. She has

passed to her reward. Funera were conducted by

She Shauffer of Berlin. Text. Pas. 89:48. Services and interment were at the Moyer meeting
house.

Fretz.-Jacob Fretz of Lincoln Co., Ont., passed away at his home, Feb. 1, 1907. He was stricken with paralysis and lived but a few weeks after-wards. He was born on the homestead near his was born on the homestead near his wards. He was norn on the nomestead hear dis-home Dec. 16, 1838, and died at the age of 68 Y.. 1 M., 16 D. His wife and one son preceded him to the land of rest. Five sons and two daughters survive. May God comfort their hearts in the John F. Funk and Abram B. Kolb, Editors.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1897.

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- Lancaster, Pa. Eastern District (Franconia).
- Franklin Co., Pa., and Washington Co., Md.
- Ohio and Pennsylvania
- Ohio, Mennonite. Southwestern Pennsylvania.

- Indiana, Amish (Spring). Indiana and Michigan District (Fall).
- Illinois. 12. Western District, Amish
- Missouri, Iowa and E. Kansas. Kansas and Nebraska.
- Nebraska and Minnesota.
   Alberta, N. W. T., Canada

17. Pacific Coast District.

hour of bereavement. Funeral services were held Feb. 4. A large concourse of friends and relatives met to show their sympathy with the sorrowing family. Services at the Moyer M. H., where the interment also took place. Services were conducted by S. F. Coffman from 2 Cor. 5:9.

Sherk.—Eliza Springer, widow of the late-Sherk, died at her home near Sherkston, Welland Co., Ont. Feb. 4, 1907, at Illness of a little more than a week. She lived with her soon-in-law, David Knisely, and the home will sadly miss the loved one whom they so tenderly caref for. She was a member of the Mennonite church and "seconvays faithful in her Christian life, leaving a com ways faithful in her Christian file, leaving a con-forting hope to the bereft family. Services were held at the home by S. F. Coffman, Feb. 7. The remains were laid to rest in the family plot on the

Culp.-Catharine, widow of the late Isaac R. Culp.—Catharine, widow of the late latest Culp. passed away after an illness of dropsical affliction, Feb. 21, 1907; aged 89 Y., 7 M., 2 D. Sister Culp was a member of the Old Mennonite church and was always devoted in the Master's and loved Christian fellowship and service and loved Coristian tenowania and was often consulted in the last years concerning events of the years past. She has now gone to her reward, where old things have passed away and all ward, where old things have passect away and a rightings have become new. A large number of relatives and friends assembled at the funeral which was held at the Moyer M. H. Feb. 25. Serices were conducted by Isaac Ritteniouse of S. Cayuga from Heb. 4:9. Interment in the adjoin-

ing cemetery.

Good.—On March 2, 1907, near Bowmansville, Lancaster Co., Pa., of cancer in the stomach, Sarah K. Good, aged 48 Y., 10 M., 16 D. She was sick a long time and suffered a great deal. Smade her peace with God and we believe that through her faith in Jesus Obrist the has got in peace to her eternal bound to be believe that through her faith in Jesus Obrist the has got an expectation of the comparison of the peace of the comparison of the compariso the departed sister. Sine was buffered services were held at the Bowmansville M. H. by Bish. Benj. Weaver in German and by N. B. Bowman in English. Interment in the adjoining cemetery. Her kind disposition won ber many friends and we commit her to the heavenly Father's care

Culp.-Henry Adam Culp was born near Nap Culp.—Henry Adam Culp was own near Nap-pance, Ind., July 19, 1878, and died after a week's sickness at the home of H. V. Albrech near Tis-kilwa, Ill., where he had been working for the past year, on Feb. 28, 1907; ased 28 Yr, 7M., 9 D. He was a faithful member of the A. M. church and He was a faithful member of the A. M. church and departed this life with a living faith in his Savior. Funeral services were conducted near Tiskliwa. Ill. March 1, by S. Garber and A. Good, after which the remains were taken to the home of his parents near Nappanee, Ind., and funeral services were held in the Mennonite M. H. in Nappanee March 4, by D. J. Johns and D. D. Miller.

#### HERALD OF TRUTH.

KANSAS CITY MISSION. Report for Feb., 1907. RECEIPTS.

H. E. Hostetler, \$2; J. G. Wenger, \$9; Anna Brenneman, \$2; Geo. Reber, \$5; David Eliman, \$6; W. S. Gingerich, \$5; M. J. Miller, \$4.75; Daniel Birkey, \$1; a Brother, \$2; Thomas E. Brubaker, Birkey, \$1; a Brother, \$2; Thomas E. Brubaker, \$2; Wm. Edeimann, \$1; Slater Schrock, \$1; An-drew Schrock, \$3; Edwin Kenagy, \$2; day aursery, \$6.50; a Slater, \$4; J. S. Gingerich, \$1; M. Koppen-hauer, 50c; borrowed, \$11.33; on hand, Feb. 1, \$7.68. Total, \$75.76.

\$7.68. Total, \$16.76. Grocerles, \$23.77; light and fuel, \$15.78; charlty, \$7.28; dry goods and clothing, \$4.45; car fare, \$5.90; postage and stationery, \$1.94; printing, \$5; phone rent, \$4.40; freight and drayage, \$2.61; wa-er, \$1.85; incidental, \$1.50. Total, \$76.48. Bal. on hand, 28c. Gratefully acknowledged, C. A. HARTZLER.



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we desire to close out and will send them for 25 cents a copy prepaid to any address. All subscribers who will renew their subscrip-tions before April 1, 1907, paying one year in ad-vance, will receive this Atlas for 10 cents addi-This offer stands good as long as our

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# HERALDOFTRUTH

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, MARCH 21, 1907.

Vol. XLIV. No. 12.

EDITORIAL NOTES.

An exchange says: "The trouble with many church members is that they allow too many cobwebs to accumulate in the hallways of their Better keep our spiritnal life swept and garnished with grace, truth and righteousness

We are glad to hear from the brethren in Canada that their efforts in establishing missions has materialized in the opening of the work at 75 Tate street, Toronto, with Bro. Samuel Honderich and wife as superintendents and Sisters Lena Weber and Bernice Devitt as helpers. See correspondence in last week's Herald. May God bless and prosper the work.

Once again the prophetic statement that "a little child shall lead them," has been fulfilled. In Litchfield, Ill., J. E. Teany, proprietor of one of the largest saloons in town, was converted mainly tbrough the influence of his little daughter. His new religion and his old business did not harmonize, and he determined to forsake his busiess for the sake of his religion. Not only so, but he smashed the barrels, bottles, jugs and other vessels containing his liquors, letting the contents flow ont on the street. The conversion and lts evidence filled the Christian element with joy and the liquor element with anger. The liquor men are breathing threatenings and even slaughter npon their one-time friend, for he is putting their business into disrepnte, and is not their business "supported by the law?" When a man becomes a Christian there are many things which the civil law upholds or at least does not condemn, but which the bigher law of God calls evil.

Bro. Ressier writes us from India in a private letter under date of Feb. 13, 1907, concerning an amount of money sent bim, including \$3.60 that was given, as noted in the Herald some weeks ago, for the purpose of snpplying some of the heathen people with Testaments: "Your contribution for the amount named in the accompanying receipt, came in this week's mail. We thank you in the name of the Giver of all good gifts. May he reward you for your kindness. It will be used as you have directed. We are indeed grateful for the way the brotherbood are responding to the needs of the work, not only through the regular channels, but also from many private, direct conributors the means have been coming in. They will all be needed. A work so large as this can-not be carried on without expense, and if means are scarce there must of necessity be loss. Our most serious problem now is to take care of the workers who are here nnder the heavy pressure of work nntil new workers can be trained," etc.

Another Laborer Called Home.—We are pained to learn that our old friend and fellow-laborer in the Lord's vineyard, Bro. Ephraim N. Nissley, of Mount Joy, Pa., has been called away from the scenes and cares of this life to his eternal reward, but we need not mourn as those who have no hope. An earnest preacher, sound in the doctrine. zealous for the faith of the gospel and of the fathers, he has left his record that will speak for years to come. We remember well, on one of our trips to the East, Bro. Nissley met us at the depot, and as we were walking along together np the street, we said. "How is your father?" "Ah," said he, "father is on his cooling-board." And instead

of greeting him, as oft before, in the active scenes of life, we could only behold his face calm and still in death. Now Bro. Ephraim has also passed over into the great beyond and ere long we also who are now yet among the living will be called to our home on the other side, and the place that knew us here will know us no more forever.

From a newspaper clipping sent us by Bro. A. Metzler, superintendent of the Orphans' Home, it is apparent that poor little Wilbur Reynolds, the colored, blind, deaf and imbecile seven-year-old boy of whose pitiful condition mention was made in the Herald a few weeks ago, is driven from post to pillar by the "anthorities" of the county in which the boy is-existing.

"Refuge has been refused Wilbur at the institution for the blind on the grounds of his imbecility, as it was also in the Logan county infirmary. Admittance has been refused this unhappy lad at nearly all of the various institutions devoted to Ohio's charity, for which the state anqually appropriates hundreds of thousands of dollars. Wilbur Reynolds, declared an imbecile in McArthur township, Logan county, is now being given temporary shelter and attention at the deaf and dumb institution, but he belongs, says the superintendent, in the institution for feeble-minded youths, being wholly imbecile. A writ of mandamus to compel Supt. E. H. Rorick, of the latter institution, to admit the boy was asked Saturday by Sheriff Humphreys. This new step in the struggle to find a home for the lad was taken because on Feh. 6 of this year Dr. Rorick refused him admittance and threatened to greet the sheriff of Logan county with a gatling gun at the front gate if he attempted to enter the boy in the institution."

According to the decision of Judge Dustin, however, this latter institution is educational and not intended for such as Wilbur Reynolds and that the law cannot compel the superintendent of that institution to keep him. It is suggested that if none of these places is intended for such as he, the state of Ohio provide a place at once.

TO WHOM IT MAY CONCERN:-

The Lesson Heips being published and sold as edited by the undersigned are entirely original, as are also the German Lesson Heips by the same Company which are translated from the same manuscripts. They are not a revision of other "Heips," nor purchased from other companies and re-covered, as is the impression of some. Kindly yours for Christ and the truth,

S. F. COFFMAN. Vineiand, Ont.

John Alexander Dowle, for several years known as the head of the sect known as the Christian Catholic Church, with headquarters at Zion City, lil. died on the 9th of March, aged sixty years. The opinion is pretty generally shared by even many of his followers that for some months before his death Dowle was not in his right mind. Others think this has been the ease for several years. In his last delirium he preached to an imaginary audience of sinners, using his customary epithets Only about 350 of his old followers remained faithful, and attended his Sunday meetings at Sbilob House, his residence in Zion City. The funeral was held on the 14th inst. and was public. As a public character Dowie for a while took front rank. His strong personality drew to him great

crowds of followers whom he swayed at will with his wonderful will power. As he became more and more conscious of this power over men he assumed greater authority and adopted a name and style as seemed to him to become a man of his rank. If in this age of enlightenment and established democracy a man could, under the guise of religion, draw to himself a vast crowd of followers whom he could govern with all the absoluteism of a despot, why should people question the ability of a man in the early age of the Chris tian church, in an age of far less intelligence than to-day, to place himself at the head of the church, gradually assuming more and more power, usurping position from others, until his efforts and his ambitions placed him on the papal chair and the world hailed him as the infallible pope, the visible head of the church of Christ on earth, the supreme temporal as well as spiritual earthly ruler and arbiter of manklnd? When men gain such complete control over their fellow-men, it matters little what they say, their most astounding statements are helieved, their interpretation of the Bible is accepted and all others rejected. John Alexander Dowie stands as an object lesson to the Christian church of the twentleth century.

The famine in China and Russia is indeed a heart-rending calamity for the people of both of these countries. In China there are millions in danger of starvation. Throughout a district covering more than 40,000 square mlles and supporting a population of 15,000,000 people the crops have been destroyed and thousands are on the verge of starvation. Thousands of dwellings have been destroyed and the inmates are without homes. An urgent appeal for ald has been made to the United States. Our people have often under similar conditions of distress in other countries responded generously to such appeals. Amidst our abounding prosperity we should be able to do something for these unfortunate people as well as also for our Russian brethren and many also of the native Russians in the Interior of that country, where many are suffering greatly for want of food and clothing and also from the extreme cold,

In a German paper published in that country we have read an appeal, made by a committee of Mennonites who have the matter of the famine sufferers in hand, which is truly heart-rending. The sufferings of these native Russians is beyond description. They need food and clothing and many other necessaries of life. This committee tells us that the people are so famished that they would eat gladly what under ordinary circumstances would be thrown out for dogs and bogs. and men, women and children are perishing for the want of food. We are glad, however, to notice that our Western so-called Russian brethren have not forgotten their brethren in the old country, nor yet the native Russlans there, who are suffer ing under these dreadful calamities, and are giving to their relief liberally, as we may see by looklng over the report of recelpts of money for these purposes on the last page of the Heraid. We acknowledge with pleasure the receipt of \$90.60 for the China sufferers and \$791.05 for the Russian sufferers. We have arrangements for forwarding these amounts promptly and safely to the parties who will distribute them to the sufferers, and if any of our readers or friends feel prompted by the spirit of love to give something to aid the starving people of China or Russia, we will gladly add what they send us to the amounts already received and forward it in accordance with the directions of the donors. The apostie telis us to "do good to all men, but especially to them of the household of faith."

#### PERSONAL MENTION.

Sister Edward Faul of Franconia, Montgomery Co. Pa. had a severe attack of pleurlsy a few weeks ago, but is convalescing.

Bro. Joseph Bergey of Souderton, Pa., is seriously iil with pneumonla. We hope he may be restored soon to his usual health.

Bro. John I. Brenneman and wife, of near Eilda, Alien Co., Ohlo, are on a trip to Warwick Co., Va., to visit relatives and friends residing there.

Bro. Andrew Brenneman of Allen Co., Ohio, we bear is making arrangements to move to Texas in the hope that a change of climate may be the means of improving his heaith.

Bro. S. G. Shetler of Somerset Co., Pa., is hold lng a continued meeting in Lancaster City. Up to last accounts there were sixty-one confessions. May the Lord continue to bless and prosper the

Pre. H. G. Anglemoyer and wife, of the Blooming Gien congregation in Bucks Co., Pa., spent Sunday March 10, with friends in Montgomery county, visiting among the brethren and sisters in Franconia township.

Pre. Jonas Y. Schultz of Quakertown, Pa., who has for many years been co-editor with Bro. J. G. Stauffer, publisher of "The Manna," we are sorry to learn is suffering from a severe attack of sickness. He has been a faithful worker and a man of marked plety and purity of life. May the Lord restore him speedily to his wonted health.

Pre. Eli A. Bontrager of Oscoda Co., Mich., met with the great misfortune of having his house with all its contents destroyed by fire on March 6. Bro. Bontrager had left home to do evangellstic work in Logan Co., Ohlo, and was there in the midst of a promising series of meetings at Oak Grove A. M. M. H., when the message of his misfortune at home reached him. He returned home immediatoly

H. E. Ramseyer, who for a number of years has been engaged in mission work in the mining districts of Lake Superior in Minnesota, has resigned his position there and is now working in a mission in Duluth. He gives as a reason for his withdrawal the fact that the superintendent of the Lake Superior Mission is unsound in Christian falth and slso practiced other irregularities inconsistent with the Christian profession.

Bro. J. P. Bontrager of Albany, Oregon, is at present holding a series of meetings at Union Hill, where nine (st the time of his writing, March 9) had confessed Christ. He sends for a number of "Confessions of Faith," which he is using for the converts who are desirous of studying more especially the doctrines and principles of our faith. This is an excellent method to get the converts to understand better and become established in the doctrines. It was especially for this purpose that a cheap (10 cents) edition of this book was published.

> For the Herald of Truth. THE MENNONITES.

By W. B. Smith.

(Continued.)

The first reilgious meeting of the Mennonites in America was held at the house of one of their members by the name of Conrad, in Germantown, in 1683. They worshiped in private houses or under the shade of the trees for several years. Their first minister was William Rittinghuysen, who arrived in 1688 from Brovich, Holland, and who built the first paper mill in America on a branch of the Wissahickon creek, and there was made the paper used by William Bradford, the earliest printer in the middle colonies.

HERALD OF TRUTH.

On February 10, 1702, or 1703, Arnold Van Fossen delivered to James Neuss on behalf of the Mennonites a deed for three square perches of land for a church. The first meeting-house was bullt in 1708. It was a plain log house and was built at the southeast corner of the lot where the present meeting-house stands, on Main street, Germantown. This church was also used as school building where Christopher Dock taught for many years.

After the death of Bishop Rittenhouse, in 1709, his successors chosen were presumably Klaus Rittenhouse and Dick Keyser. From 1710 until 1770 there is no regular record, when a congregational meeting was held to plan and raise money for a church building. The records also show that communlon was held by Bishop Andrew Zlegler in 1780, when twenty-six members communed. There were twenty-five members in the Germantown congregation when the new house was built; fifty-two new members were added in the following nineteen years. The membership in 1888 was about twenty, this being iess than communed in the new church for the first time. This has been due largely to their disposing of their properties at fahulous prices and purchasing farms in Montgomery, Bucks and Lancaster countles.

In about sixteen years this church had branched out to Skippack, Conestoga, Great Swamp and Manatany, and become five congregations, having sixteen ministers.

#### Mennonites in Lancaster County.

About the beginning of the eighteenth century the Holland Mennonites becoming wealthy formed a system of charity known as "The Committee on Foreign Needs," to assist the helpless refugees to America. It was under the direct supervision of this committee that the greater part of the Lancaster county Mennonite immigration was

The first authentic account of the Lancaster county settlement relates how a small company of men with their families settled at Conestoga in 1709 and selected a tract of ten thousand acres of land to the north of Pequea creek. This party came from the German Palatinate, of which a very ancient account is given as follows:

"The men wore long red caps on their heads. The women had neither bonnets, hats nor caps, but merely a string passing around the head to keep the hair from the face. The dress both of female and male was domestic, quite plain, made of coarse material after an odd fashlon of their own. Soon after their arrival at Philadelphia they took a westerly course, in pursuit of a location where they could all live in one vicinity. They selected a rich limestone country, beautifully adorned with sugar maple, blokory and black and white walnut, on the border of a delightful stream abounding in the finest trout. Here they raised their humble cabins. The water of the Pequea was clear cold transparent, and the grapevine and clematic intertwining among the lofty branches of the majestic buttonwood formed a pleasant retreat from the noonbeams of a summer sun."

A council of the whole society was called, at which their paster, Hans (John) Herr, presided, and lots were cast according to their custom to decide who should return to Europe for the familles left behind, and for others. The lot fell upon Herr himself, but owing to the reluctance of the society to let him go, Martin Kendig proposed to go in his stead, to which all gave a cordial assent. Kendly returned to America with a company of Swiss and some Germans, which increased the number of the settlement to about thirty families. Other and more numerous groups of colonists fol lowed in 1711, 1717, 1727 and 1735. Those of 1717 came fresh from new persecutions in Switzerland which were more severe than ever before.

There were about 500 families in Lancaster county in 1735. Afterwards their families settled In various parts of Maryland, Ohlo, Indiana, New York and Canada; and they are now to be found in nearly every part of the Union and Canada, al-

though most of their numbers are to be found in Pennsylvania, Ohio, Maryland and Virginia. It is difficult to learn their exact numbers, as they keep no records and avoid all manner of display

#### Church Schlams.

The Mennonite church is no exception to the rule, as their record shows some very unfortunate divisions. These divisions are due largely to the oflowing causes:

- Contention among members.
- 2. Lust for power and popularity. 3. Lack of knowing the doctrines and the lack
- of a spiritual life.
- Unwlilingness to obey the church.
- Intolerance and Impatience.

6. A failure to have a conference representing the entire church membership.

The first schism in America was in 1777 on the question of paying war tax. Christian Funk of Franconia was prominent in this controversy, which resulted in a division sometimes called the "Christlan Funk schlsm." It lasted nearly half a century, when they returned to the church.

About, the same time Martin Boehm claimed to have received "new light" and gradually drifted into liberalism which gave rise to another division He afterwards became one of the founders of the United Brethren church.

There are twelve bodies of Mennonites in America which differ in points of doctrine, ritual, discipline or in historical origin.

The oldest and largest is the Mennonite Church, which traces its origin hack to the time of the apostles. Their members are to be found in seventeen states of the Union, but mostly in Pennsylvania and Ohio. They have 23,319 members, 430 ministers and 289 churches, having an increase of about 6,000 in the last fifteen years They have a publishing house at Elkhart, Ind., where a weekly newspaper is published, "The Herald of Truth," a German weekly, Sunday school and children's periodicals, books on doctrine and other works.

The Bruederhoef Mennonite Church traces its origin to Jacob Huter, burned at the stake st Innsbruck, Tyroi, ln 1536. It was represented by twenty-four communities at one time; from thence they were driven to Hungary, to Roumania in 1767, two years later to Russia, and to the United States in 1874, where they settled in South Dakota. Their system of living is communai. They speak the German language and their history and literature is in German. They have nine ministers, five churches and 352 members.

The Apostoile Mennonite Church is descendant from the Amish who came to America from Europe in 1840. Their discipline is not so strict as in the other Amish branches. They have only two churches, two ministers and 209 members, ali in

The Reformed Mennonltes originated in 1811 when they left the parent body under John Herr. who protested against laxity in the church and in sisted on the primitive teaching and practices of Menno Simons. They claim but one true Christian church in the world, and they of course comprise that body. They condemn all who do not unite with them. They will not listen to any other minister and are very strict in shunning all those who have been expelled; and are extremely rigid in observing all outward forms and customs. They also claim that there was no church of God, no forgiveness of sins, no children of God, and no one that possessed or could receive the Holy Spirit before Christ was crucified. They are confined mostly to Pennsylvania and make little progress hecause of their strictness in discipline. They have thirty-four churches, forty-three ministers and 1.680 members.

The General Conference Mennonites have adopted modern views and practices to a very great extent. This body originated in 1848 in Pennsylvania, when proceedings were instituted against John Oberholtzer, a minister, who was accused of introducing new teachings and practices. Oberholtzer and his friends withdrew and formed a body called the New Mennonlies or New School. They united with churches whose memhers came from Germany and settled in Illinois. A new constitution was adopted in 1398 claiming to be evangelical in tone. They have five confernces, having seventy-seven churches, 140 ministers and 10,732 members.

The Church of God in Christ was founded in 1859 under the leadership of John Holdeman, who believed that he was inspired with the spirit of prophecy. They are very strict and are decreasing in membership. Eighteen churches, eighteen min lsters and 449 members.

The Wisler Mennonites represent a separation from the Mennonite church in Indiana in 1870 by those who opposed the introduction of Sunday schools, evening meetings and other new features Their first conference was held in 1898. Member ship on the decilne. Fifteen churches, seventeen ministers and 603 members.

The Bundes-Conference Mennonites originated in Russla about 1840 and came to America about 1875. They hold to baptism by immersion and pelieve in conversion. They are very active in missionary work. In the last fifteen years their membership has more than doubled. There are seventeen churches, forty-five ministers and 3,036

The Defenseless Mennonites are also distinguished by the stress placed on conversion and regeneration. It is a separation from the Amish ied by Henry Egli. Eleven churches, twenty ministers and 1,126 members.

The Mennonite Brethren in Christ is the most recent branch, having been formed about 1880. They believe in open communion and administer baptism in any form They are Methodistic in organization, usages and discipline. They have five annual conferences with eighty-two churches, 161 ministers and 4.966 members. Their numbers have been trebled in the last fifteen years.

The grand total of all branches, including the Amish, is 701 churches, 1,240 ministers and 61,690 (To be continued.)

For the Herald of Truth.

THE MINISTER'S WIFE. By S. M. Burkholder. While considering the duties of the church

toward her ministers my mind has been impressed with the thought that there is a class that is even more neglected than our ministers, and yet those people fili a place of importance, possibly, next to the minister, and in some cases even equal to the minister. They are the faithful wives of the ministers, by whose heip, faithfulness and self-sacrifice they are encouraged and enabled to leave their homes, go out into the world and carry the giad tidings of salvation to those who are groveling in darkness. Many of our ministers are men of limited means and are obliged to labor and economize in order to be able to support their families. Possibiy if we were in their situation we would think we could not leave home at ail. The call comes to him to go out and preach the Word to lost souis. He feels that it is from the Lord. He considers his obligations to the Lord and also to his family; perplexing thoughts arise in his mind, and sometimes he can scarcely decide what to do; but at this point, as many can testify, the devoted, faithful wife comes to the rescue, saying, "Go and do all you can for the Master's cause! I will do what I can at home. The Lord will provide some way to get through." And with brobbing heart and with streaming eyes she bids him a hearty Godspeed in the work, and while he goes out somewhat relieved of the cares of the nome, possibly among well-wishing brethren, sisters and friends who are ready to do almost anything reasonable to make the way pleasant for him, the noble woman at home humbly, devotedly and resolutely applies herself to the monotonous duties of the home life, laboring as cheerfully as

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she can with the doubled cares and responsibilities devolving upon her that those of her household may be properly cared for and provided with the necessities of their natural bodies as well as their moral and spiritual training. She endures many privations, spends many lonely and sleepiess hours. She has many perplexing problems to solve, many heartaches to endure. With all her efforts to be cheerful and resigned discourage ments will come. The time seems to drag wearily along, and were it not for her fidelity to the cause she has espoused, for which her husband is laboring, and for her fidelity to her husband and family, no doubt sometimes she would give up in despair. And with all her other troubles may she not often have cause to feel that she is neglected? That those around ber are not showing the love and sympathy for her that they should? Brethren and sisters, and especially sisters, how is it? You who have all the comforts of life, who have your husbands ever standing by you and providing for you and your family, you who are relieved of many cares with which your lonely sister is burdened, you are better qualified than your husband o comfort and cheer her; you owe to her your love, sympathy and encouragement. Are you doing your duty toward her? Have you not often felt and appreciated the worth of encouragement ln a trying hour? I am sure you have. Will you not then be the means of throwing a ray of sunshine across her path?

The question might come to us how this should be done. Visit her. Do not think you will wait till her husband returns and that you will then hear the news. She needs you now. Make her feel that you are sincerely interested in her welfare. If she is in need, supply her needs. If she overworked, heip her with her work. If she lacks opportunity to go to church, provide a way for her if you can. Remember that Christ says, Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:42).

. There is another way in which they are negiected. It is by not faithfully praying for them. The minister is often made the subject of special prayer in public service, but it is very seldom we hear special prayers offered for his wife, except in case where a minister is away from home in another congregation; then we sometimes hear mention made of his family when prayer is offered for him. The traveling minister especially, when he ls called away from home, is generally remembered with a contribution from those among whom be has labored. We believe the good woman at home ought to be remembered in the same way Some one may say: when you help the minister you help his wife. This is true, but human nature appreciates special personal remembrances.

Let me here relate what one congregation did; probably it may stimulate others to do the same and that congregation to do it again. A wellknown evangelist, who spends much of his time preaching and teaching in Blble conferences, etc., was called into a community to teach and preach. His family consisted of himself, his wife and three daughters. His wife's heaith was poor, yet we are sure she heartily consented to his going. They owned a few acres of land on which there was a neat, comfortable cottage—and a mortgage. He labored faithfully and perseveringly for a few weeks. His labors were rewarded by a considerable ingathering of souls. The brotherhood not only showed their appreciation of his labor by expressions of encouragement and good will, but also gave him a snug little sum of money. And while the brethren were contributing for his benefit, the sisters were contributing for the special benefit of the faithful wife at home, raising a nice little sum of money, and also sending her some presents that were by no means valueless. The children were likewise remembered. We are sure the givers enjoyed the giving and the receivers appreciated very much what was given, possibly as much the remembrances and good will shown

as the value of the gifts. "Go thou and do like

We believe the minister's wife often feels her insignificance and thinks her life does not amount to much, as she cannot go forth to the front ilne of battle and labor as her husband does, but is obliged to remain at home, to "take care of the stuff." But, dear sister, while you are at home, dolng your part well and as cheerfully as you can, you are the means through which your husband is enabled to go, thereby doing a good part of the work, and you can be sure of an equal reward. King David at one time was going to battie with a number of men, and some of them became so faint that they were left behind. Those who went into the battle claimed the spoils of the victory. David would not hearken unto them, but said: "As hls part is that goeth down to the battle, so shail his part be that tarrieth by the stuff: they shail part allke" (1 Sam. 30:24). This became a statute in Israel. We believe it was approved of the Lord, and we feel sure that when he comes to gather his jewels home and to reward them for their iabors, he will deal with them in the same way. Then let us labor earnestly and faithfully, for only such will gain the prize. Dale Enterprise, Va.

#### MISSION QUOTATIONS.

It is probable that no one has visited America In the interests of foreign missions who has made so deep an impression of the triumphs of the gospel among the heathen and among vicious, degraded peoples as has the eminent missionary hero, John G. Paton.—C. C. Creegan.

One of the most distinguishing characteristics of early Christianity was the wide propagation of the gospel.-John R. Mott.

Prayer had a very prominent place in the early church, not only as a means of promoting spiritual life, but also as a force to he used on behalf of the work of evangelization.-John R. Mott.

The jargeness of God's blessing on the puny efforts aiready made for evangelizing the heathen, demonstrates beyond the possibliity of a doubt that we are able to evangelize the whole world in a single generation.—Bisbop Thoburn.

Gradual preparation, ultimating in sudden consummation, is often God's method in history. it was so before the coming of the Master. It was so before the conversion of the empire. it was so, signally, before the Reformation. It seems to be so in our day.—Richard S. Storrs.

The seif-propagating power of the church is the most hopeful aspect of the work.-John R. Mott.

Whenever David Livingstone's footsteps are crossed in Africa, the fragrance of his memory seems to remain.—Coiliard.

#### UNCONSTITUTIONAL AND UNGODLY.

All destroyers of our peop!e are violating the constitution. All laws that permit the destruction of our people are unconstitutional and contrary to the eternal, fixed laws of God, contrary to all that is right and good. To license and protect half a million dens of drunkenness, made to drug and rob and murder our laboring men for their money is unconstitutional. It is not right.-Hansen, Soldiers' Home, So. California.

The Sunday School Lesson Helps published by the Mennonite Publishing Co. st Elkhart, Ind., and edited by Bish. S. F. Coffman are Indeed a modei of comprehensiveness, clear-cut adaptation and pointed, practical applications to Christian life, such as we seldom meet with in a work of this kind. Those who are not using them in their schools, or who bave not yet had an opportunity to examine them should at once send for a sample copy. They will certainly be pleased with the able manner in which the subjects are treated. Sample copies free on application. Address, Mennonite Publishing Co., Elkhart, Ind.

FORFIGN MISSION Mission, Dhamtarl.

HOME MISSIONS.

Chicago.-Home Mission, 145 W. 18th Street, Chicago, Iii. Chicago. — Mennonite Gospel Mission, Emerald

Ave. and 26th Street, Chicago, Iil. Ave, and 26th Street, Chicago, III.
Welsh Mountain.—Welsh Mountain Industrial Misslon, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Am-

her and Dauphin Streets, Philadelphia, Pa. Ft. Wayne .- 1209 St. Mary's Ave., Ft. Wayne, Ind Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street,

Canton, Ohio. Kansas City.—701 Pacific St., Kansas City, Kan.

Farmersville, Pa., March 8, 1907,-Beloved in the Lord:-Greeting, "The Lord witi do greathings. Be glad then, ye children of Zion, and rejoice in the Lord your God" (Joel 2). The min-Isters who preached for us during the month of February are Joseph Wenger, N. H. Mack and Bish. Benj. Weaver. A good interest was manifested. Dear reader, you will rejoice with us to know that one young soul cause out on the Lord's side, and another returned from living in sin for a season. "Even so." says Jesus, "it is not the will of your Father which is in heaven that one of these little ones should perish." And sgain, " say unto you that joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. Should we not be up and doing while so many souts are on the downward road? Brethren and sisters, we ask an interest in your prayers in behalf of the benighted souls at this place. Many more could be gathered into the ark of safety by more sacrificing being done among the brethrer and eleters. One soul is worth more than the whole world. Why should we not be more interested in holding continued meetings? If they can not be gathered in any other way we lose a blessing. In Joel 3:13 we read. "Put ve in the sickle for the harvest is ripe. Come, get you down, for the press is full; the fats overflow, for their wickedness is great." Again, "Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe" (Rev. 14:15). God bless us all.

LIZZIE M. WENGER. . . . .

Alpha, Minn., March 12, 1907,-Readers of the Herald: - Greeting in Jesus' name. We have again reasons for great rejoicing at this place for the love of God that he has again manifested himself to us in a way that shows that he will never leave his children alone, but that in his own appointed time he will bring about that which is good. As we at this place have been left without a pastor for some time we hardly knew what to do, atthough our courage had not left us, and we trusted in the Lord that he would send some one Into our midst to look after the church at this place. On March 8 Bro. S. G. Lapp of South English, lowa, came to preach the gospel to us and to look after the needs of the church. March 12 we held a special service in order to come to an understanding as to what would be hest to do, and we decided to ordain a minister out of our own number. Bro. C. J. Garber was called to the ministry by the voice of the church. May the Lord bless the brother that he may ever be able to keep the falth and that he may ever be firm and falth fully preach the gospel in Its purity.

Bro. Charles Bute and wife were reclaimed unto the church at which we greatly rejoiced and we pray the Father to keep them through life and that they may be able workers in his vineyard. We ask all of the readers to pray for us at this place and for the work that is to be done here for we realize that without God's help we can do nothing.

There is a great work to be done here as well as at other places. We would ask of our ministering brethren who chance to come this way to stop with us and help us on our way. COR . . .

La Junta, Col., March 10, 1907,-"The-lines are fallen to us in pleasant places" (Psa. 16:6). i came to this place to visit the Mennonite colony here and learn about the canitarium and its prospects, and also if possible to find improvement of my health. I have been troubled with a very an noying, tickling cough for about a year, and since l came here it is nearly ali gone. I am well cared for and get a kind reception wherever I go. The interest taken in church services, Sunday school work, Bible readings and prayer meetings is one of the reasons why I feel to say as above, "The lines are fallen to me in pleasant places.'

Yesterday, hecause of a request that was made for it, the brethren arranged for regular services and Sunday school at a place where previously none had been held. Since I am here I also heard of two more that were made to rejoice hecause of the blessed influence that went out from the colony here. One was a consumptive lady, going homeward on the train, expecting to die there. She told us that as there was no room for her in the hospital where she had been, she had spent some time in New Mexico. One of our brethren was moved to go to her and lnquire into her condition, and sent her to our Kansas City Mission. to be taken care of therc until arrangements could be made and she be sent to the sanitarium at La Junta. She had been brought up under the teachings of a praying mother in the Dunkard church, but was fashiouably dressed, and on account of her wasting disease (consumption) her fingers became so emaciated that she had to tle her gold rings on her fingers, so they would not off. During her short stay at the mission in Kansas Clty the workers there read to her the gospel teaching on the subject of display and vanity in dress, and the hat was laid aside, the gold rings disappeared and ribbons, ruffles, etc., were cast off. A honnet and prayer head-covering were made for her and she gave herself unto the service of the Lord with a sincere desire to glorify God and live a true Christian life, and her mother's prayers were answered. She became a Christian, and died in the blessed hope of a better life beyond. Her brother-in-law, a man out of Christ, came and paid all her funeral expenses, and hefore going home he also became a saved man,

This woman while in Kansas City wrote to Mexico and told them to send a man named Stihhs, who could not be kept there any longer, to the sanitarium, where she was intending to go, Stibbs came, was examined and operated upon by several physicians and given up to die. Now, owever, he is a Christian, enjoys health and three meals a day, and is anxious to help in huilding the sanitarium or any other work that may be given hlm to do. These two souls were hrought to Christ, because one of our brethren dld as Philip when told to go to the chariot and both could say, "The lines have fallen unto me in pleasant places." R. J. HEATWOLE.

Alpha, Minn., March 13, 1907.-Dear Editors and Herald Readers:-It may be of interest to you to hear from the congregation here and its welfare We have for a while been without a preacher, but we are busy at Sunday school work and with young people's meetings. On the 8th of March Bish, S. G. Lann of South English, Iowa came into our midst for the purpose of adopting some plan to supply the congregation with preaching. The voice of the congregation was taken and Bro. C. J. Garher was chosen and ordained to the important work of the ministry. May he prove faithful to his calling, so that God may be able to use hlm to the pulling down of the strongholds of Satan and the upbuilding of God's kingdom. Bro. Lann left here for his home on the 12th of March May God bless his efforts in the cause of Christ and his church.

Elizabethtown, Pa., March 11, 1907 .- Dear Editors:-The meetings held here in our meetinghouse closed on Wednesday evening with nineteen confessions Bro N H Mack of the Welsh Mountain Mission, conducted the meetings which were very well attended. The Word was presented in such a way that none can say. I did not under stand. Besides these converts a family of four from another church came forward and received instructions and expect to unite with us. M. S. . . .

Sterling, Ill., March 12, 1907,-On the 3d Inst. bantismal services were held at this place. Three souls united with the church. Bish. John Nice officiated. Twelve souls have been received into church fellowship by baptism since June 1, 1906. Peace and good will prevails. Members are growing more spiritual, more simple in attire and less ABRAM BURKHART

Newkirk, Okta., March 4, 1907.—Dear Readers of the Herald:--Greeting in the Master's name. Bro. J. B. Brunk came into our midst Feb. 16, and remained until Feb. 27, during which time he con ducted a series of meetings. Bro. Amos Geigley and Bro. Charles Pugh were also in our midst during the meetings and assisted in the good work. Surely we can say, We had a season of rejoicing in the work of the Lord. Each afternoon at three o'clock we had prayer meeting at the houses, which was edifying and upbuilding. The brother expounded the Scriptures with power. The saints were strengthened and the sinners warned. One soul confessed Christ. The effort that was manifested in saving souls should have been the means of rescuing many lost souls. We trust that the good seed that was sown will spring up some day and bring forth fruit. May the Lord bless the dear brother in his labors. We ask an interest in the prayers of all Herald readers.

Cressman, Sask, (Canada), March 11, 1907,-Dear Readers of the Herald of Truth:-Greeting. No doubt the brethren are desirous to hear how we are getting along in Northwest Canada. We have great reason to thank our heavenly Father for his fatherly care over us. While many people suffered from the cold, which is supposed to have been the severest for several years, we are glad to say that we were spared and protected. The thermometer registered from zero to 36 below in January and 45 below zero part of a day. If we report that we missed church services only twice, owing to no sheds for horses, and that the children missed school only a few days, the reader can readily understand that the cold in our climate has had no severe effect upon us. While the fuel supply ran short in many places in the West, we were fortunate in having had a sufficient supply on hand. The church work is moving along nicely. At our annual husiness meeting we elected trustees. The brethren Alvah Bowman, Simeon Gingrich and Menno Hunsberger were elected. They are also the committee to lay out our bury ing-ground into plots with a roadway passing around the inside of the ground. Several brethren and sisters are expected to be with us hy spring. coming from Ontario and Pennsylvania. Bro Menno Hunsherger from Alberta moved here in January. We can truly say, "Our lines have falten into pleasant places," and we invite any who are desirous to change locations, to visit us and see how they are impressed with our district. Many changes have taken place within the last few years. Instead of a few tents then, we have dozens of homes to be seen from our district Railroads are being built, one a transcontinental route. New towns are springing up and real estate ls steadily on the rise. We are centrally located in the great wheat belt and our two harvests have

been very satisfactory. May we so live that when the changes of life are over we may be gathered nto the haven of rest. Pray for the work of the Lord at this place. E. S. HALLMAN.

East Holbrook, Col., March 7, 1907 .- By the tender mercies of God I take pleasure in saying that to-day the stakes were driven for the founda tions of our new meeting-house, for which we have already the sum of \$2,000.00 subscribed, and the work of building will be pushed forward as fast as possible

Sister Sadie Surick, who received the biessings of restbred health to the body and salvation to the soul, was called to her home this week to care for her mother who is ill. May we all hold her up to the throne of grace in our prayers, that she may stand as a pillar and prove a blessing to all who may meet her. May we all live so that i may be said of us that we have been with Jesus and learned of him. Our Sunday school took up a collection last Sunday and decided to apply it to the publication of tracts that through these silent messengers the news of salvation may be sent abroad and thereby souls be converted and led to the Savior. Yours for Jesus,

A. F. BURKHOLDER. 4 4 4

Nampa, Idaho, March 6, 1907 .- To the Readers of the Herald of Truth:-Greeting in Jesus' name. The church at this place was made to rejoice by one soul accepting Jesus as her Savior. She was received into church fellowship by water baptism. One week later another soul requested to he received. He at one time had accepted Jesus as his Savlor, but drifted away. He sald he never was happy until he returned again and found peace. He was received into full fellowship again. The Holy Spirit is striving with others. Our prayer is that they may yield before it is too late. The Nampa Home Mission building will soon he completed. The Lord willing, we expect to hold a series of meetings when the huilding is done. EMANUEL STAHLY

Aurora, Oregon, March 10, 1907 .- To the Editors of the Herald of Truth:-Greeting in the Master's name. It is very rainy here to-day and as i am not feeling well, I could not fill my appointment at Boones Ferry, fourteen miles away. I therefore concluded to spend my time in writing. The Lord is prospering the work here and we may be able to organize two new congregations shortly. Will write again about this. Bro. Bontrager has been assisting me and held meetings at both places. There were five conversions at Boones Ferry last Sunday and the meetings were continued until Friday night. I could not attend the meetings, but will write later. Prsy for us.

For the Herald of Truth. COME TO JESUS.

By John F. Funk.

When shall we come? Now, without delay. We have no time to spare. We owe all our days to the Lord-to Him who created and redeemed us; who bought us with a price-not with perishable silver and gold, but with his own precious blood. We belong to him both hy right of creation and

The hoy or girl who at eight years of age begins to serve the Lord does not begin too early. Those who put it off until they are twenty or thirty years of age or older are waiting too long, and hy waiting may die in their sins and are lost. The promise is, "They that seek me early shall find me." The question is frequently asked, How young may a child be converted and become a church memher? This may he answered in this way: "As soon as the child comprehends his sinful condition and can understand what God requires of us, and what sin is, and why the Savior came into the world,

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and what he did to save us, and what we must do to please him and be acceptable in his sight."

Now I hear some one say, Does a child have to understand all this before he can be saved? We once heard a hrother minister say, "I am glad we do not have to know and understand every thing before we can be saved;" and this remark was very proper. We do not have to understand the whole pian of salvation and all the different doctrines, and yet before baptism we need to know that we are sinners, and that Jesus Christ came into the world to save sinners, such as we are, and that he alone has power to forgive sins. and that if we are sorry for the wrong things we have done and ask God in Jesus' name to forgive us, and are willing to accept him as our Savior and ohey him in all the commandments he has given us, God will accept us and hy his Spirlt lead us in the way of ilfe.

Some children and some young people under stand the way of life and the plan of saivation much more readily and at a much earlier period of their lives than others. Some old people understand the teachings of God's word much more readily than others.

A young woman once said, "In a year I will repent and give my heart to God." In less than a year God called her into eternity, and so far as men could judge she never repented and never made her peace with God.

"To-day," the Savior says, "To-day, if ye hear his voice, harden not your hearts. Now is the accepted time; now is the day of salvation."

Now comes the important question: How shall we be saved? How can we he hrought into that relationship with God, that our sins may he biotted out, our hearts cleansed and we he hrought out from under the power of Satan, and converted to God?

The rich young ruler came to Jesus running. He came reverently, knelt down hefore him and said, "Good Master, what must I do to inherit eternal iife?" Jesus referred him first to the law and then to the gospel. "if thou wilt be perfect," said Jesus (after the young ruler had declared that all the things the law required, he had kept from his youth), "if thou wiit he perfect, go, sell what thou hast and give to the poor, and come, take up thy cross and follow me." In other words, Give up all that thy heart loves; give up all the perishable things of this world, and set thy heart and thy affections on heavenly things; accept Christ, obey his commandments, become his faithful follower, and thou shalt have treasure in heaven.

This was a simple story and not impossible for the young man to accept and do, but he was not ready for this and went away with a sad heart. Many to-day do the same thing. They love the world and its pieasures and cling to them until it is too late and the day of grace is past, and they are lost.

A certain man came to Jesus at one time, and said. "I wiil foilow thee whithersoever thou goest." Jesus, who knows the hearts of all men, knew that in his heart this man did not understand what he was saying and that he was not yet in the proper condition of mind to become his faith fui follower, so he told him what he would have to meet, and said, "Foxes have dens and the hirds of the air have nests, but the Son of man hath not where to lay his head." By this he meant: If you desire to follow me, you will have to learn self-denial and to endure hardness as a true soldier of the cross. Do not form the idea that to be a Christian means ease and pleasure and a voluptuous life. It means much more trial and suffer ing and often sorrows and afflictions. "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost" (Rom. 14:17).

Another came to Jesus and said, "I will follow thee, but let me first go and bid them farewell which are at home in my house." This man also had something else on his mind; something that he must do first, which seemed to him more im-

portant than following Christ, while Christ demands that we should seek first the kingdom of God and his righteousness. Jesus gave him a proper and suitable answer, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." (To be continued.)

For the Herald of Truth THE SAINT AND THE DEVIL'S VEILS.

Selected by Mrs. S. C. Yoder.

There was once a saint who walked in the light of truth, without swerving to the right hand or to the left, and who saw God everywhere because his heart was pure. As the years rolled on the messengers of hell tried in every way to tempt him to fall, but always failed, until at length there was great disturbance among them because of this good man. So great did their anxiety cause his downfall become, that they finally decided to request Satan to call a general convention of the powers of darkness, in order to devise some more successful means for the accomplishment of their designs. This was done, and the summons went out, calling for a grand assembly on a certain day.

When the time set arrived, and all were gathered together, the arch-fiend from his throne ommanded, 'Stand forth, ye who have cause for complaint, and state the reasons for this convocation.

Upon this, one of the leading spirits advanced and said "Be it known, O terrible sovereign, that there is one man upon earth who for years has utterly defied all our efforts to eause his downfall; and we have, therefore, deemed it best to ask for general advice, as well as for your own most profound wisdom concerning what must be done."

At once there arose a general chorus of suggestions, and each proved his own particular idea, until Satan quelled the tunult and asked, "Has he not been tempted with many things?

"He has, again and again." "Well, why did he not yield?" "Because, dread master, he did not seem to see the temptation at all." "And why "He sees only God, and sees God not≠ pray?" everywhere." The king of the nether world shook with fury, and demanded, "How is it that he accomplishes so much?"

All were silent for some moments, till a tall, sombre spirit advanced and replied, "It is beeause he has a pure heart. And I have concluded that the Almighty is always above such a heart like a blazing sun, and in the pure mirror of the soul this flaming sun is reflected with so overwhelming a refulgence, that the little willo'-the-wisp light of temptation which we are able to bring near him are like stars of mid-day, totally blotted out by the greater light."

"That is truly wise," replied Satan, "and this man ean never be overcome unless God be hidden from his view. Who will devise a veil to hang above his soul-a veil thick enough to shut out the vision of the Almighty?"

After an ominous silence, there came forward a trembling, eringing creature, crying, "I will make a veil, O master." "Of what will you construct it?" asked Satan. "I will weave it of fear. The warp shall be the fear of sin- the fear that. after all, it is imposible to live in the world without sin, at least in the heart; and the woof shall be the fear or dread of God, who has declared that he will not look upon sin with any degree of allowance. This will make a veil thick enough to shut out God from any soul." It was decided that this attempt should be made. and the result reported at an early day.

Next morning while the saint was at his devotions and engaged in self-examination the demon appeared at the window of his soul trembling beneath a heavy veil, which he proceeded to hang up, saying, as he did so: "When you con-

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sider the marvelous perfection of God, it must appear that you are finite and therefore imper-Your intentions may be reasonabaly upright but you know the taint of sin must linger in your heart. There is so much there that you can not imagine Jesus having in his heart. You might as well confess that you can not get rid of sin in the inward principle. You are afraid this is so? And there you must stand in fear of God's condemnation, for the mere presence of a sinful taint or state of heart is abhorrent to

As he thus whispered he was busily engaged in wrapping the veil, fold on fold, fear on fear, about the saint's heart, and was beginning to exult in the hope of success. But in a momen his hopes were blasted, for without following the example of Eve, and entering into a controversy, the saint calmly replied, "God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is so are we in the world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." As he spoke the fire of the Holy Ghost swept about his soul, and the devil's veil flashed into nothingness in an instant of time, while the saint's heart reflected the sun of righteousness more brightly than be fore. Again there was a grand convocation in hell, and the spirit reported the failure of his plan. Again Satan called for volunteers, and after several schemes had been considered one was adopted which proposed to weave a veil out of doubt. The second time the saint was assailed by the tempter who whispered, "How can you be sure that God means all he says literally? Don't you know it is impossible to express the infinite verities of the Eternal in human phrase? And this being so, you can not pin a promise down to the exact letter. They are generally true, of course; but you can not be certain in little matters."

But the saint prayed steadily on, "I thank Thee, O God, for thy holy Word, which is sure and steadfast beneath me. Thou, O God, hast made me just; and Thou hast declared that the just shall live by faith. I therefore do pray always, lifting up holy hands, without wrath or doubting; and when I pray I do not doubt in my heart, but believe that I receive, seeking always to obey the command of the blessed Jesus, 'Have the faith of God.'" There came another word of fire, as mountains of temptation were removed and east into the sea, and another victory was won for Jesus. Consternation reigned in hell for a time; but at length a new suggestion was presented. "I will weave a veil," said one, "that can shut out God from the soul It shall be woven of little displeasures at God's mysterious providence." A thunder gust of diabolical applause followed this speech, and Satan himself nodded approvingly, as he said, "I think that will succeed. Try it once." Very carefully the demon went about his work. Day by day he gathered and wove the materials for his veil. Here he caught a thread in the little contrary things of daily life. There he wove in the unaccountable actions of friends. Again he seized on petty neglect and contemptuous treatment. Deftly he interwove the tangled skein of good deeds misinterpreted, kind words falsely reported, and mysterious disappointments in the work of the Lord. At last he ventured to approach the saint in an hour of great and sore need, and cast the veil about his soul, whispering: "Isu't it strange that God allows things to go so astray? You would not he half so indifferent to your own child as God is of you. How you have prayed and wept and struggled and yet all has gone contrary. There is just no use trying to escape it; it is hard and exceedingly strange, isn't it? Just look at these calumnies and slanders against you. Didn't you

trust God to carry you through all these slanders? And he has failed you, he has left you in disgrace Now that is hard, isn't it? Straight upward through the devil's veil to the throne of God, there rose the saint's prayer and praise, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Yea, O Lord, though 'thou slay me, yet will I trust Thee,' 'Thy ways are ways of pleasantness, and all thy paths are peace.' From Thee, O God, cometh 'every good and perfect gift,' and Thou changeth not. have no reputation, but trust my all with Thee. Let everything that hath breath praise the Lord.'

Once more the powers of darkness met in dreadful convocation, and in desperate wrath sought for some final means by which to obscure the vision of this man of God. When the case seemed nearly hopeless a suggestion was made which revived their drooping courage. A spirit of unusual cunning said: "O dread ruler, I will assay to weave a veil which will surely prove sufficient. I will put in it nothing denser or more gross than mere natural human choice or preference. The man does not live who has not these; and if I can but succeed in persuading this saint to lean but a feather's weight upon his natural choice, rather than upon the choice of God, his downfall, at least for a time, is assured."

'Truly," said Satan, "this is the keenest shaft ever devised in perdition. But mark you all, this is our last resort. There remains nothing so fine that it can enter where this fails. Away."

The saint stood irresolute, seeking to decide what he should do. He preferred a certain line of action, in that it probably would result in the most comfort for himself and, as he thought, in the best work for God. But he felt a little as if the Lord pointed to a less pleasant path. Just at this inneture the veil was thrown, and the suggestion sprang up in his soul: "Now, do be reasonable about this thing. Look at it sensibly: You are not called upon to sacrifice yourself unnecessarily, and it is certain that you can glorify God either way. Then why not have a little comfort for yourself, and choose this which you naturally prefer," He could get no special light, God seemed almost to hide his face, and he hesitated as if in doubt. Closer and closer the hellish hosts wheeled around his soul with concentrated hate and malignity, aiding the suggestions of self-interest in every way known to their experience, while the arch-fiend himself drew his bow and sent his shaft tipped with the venom that caused the fall of man, "Yea, hath God said? Are you sure? No; you know he hasn't said anything about it. You have asked for light and yet you are left to your own decision. Now, remember, thus saith the Lord: 'Let every man be fully persuaded in his own mind,' and also that 'Now is the time.' Decide and decide now. Choose the path that seems best to your own judgment, for you must hasten, 'The night cometh, wherein no man can work." The saint dropped upon his knees, and at once the devils recoiled. "Lord, I am thine," he began; "I can not choose. O God, make thou my choice for me. Thou hast said, 'Lean not on thine own understanding.' Choose for me, Lord. If thou sendeth joy and rest, I am glad and thankful. But if thou sendeth pain and sorrow, it will be as the sweetest roses in my pathway, if I but continue to see thy face. But if I fain must choose, even so let it be. I choose now and forever thine own sweet will in all things. This, by Thy grace, is the preference of my inmost soul. Thy will, O Lord, be done." In dire confusion and defeat the demon host vanished before the glory of God which fell upon that upturned face and into the open soul of the praying saint, transfiguring him with the light of that eternal truth which had set him free. And as he moved among men, those who followed him began to see in his face and in his life not the saint himself, but the face and life of Jesus; for as when a mirror is

placed opposite the sun the mirror itself is not seen, but only the sun reflected in it, so this saint, by reason of the pure heart which God had given him, so faithfully reflected the Sun of Righteousness, toward whom he always turned, that men saw only Jesus, while the man remained invisible.

#### For the Herald of Truth. THOUGHTS FOR THE YOUNG

March 21.

My Dear Young Friends:-Will you kindly take a friendly advice from one who loves your souls 1. Will you kindly read and consider well the sixth chapter of the Gospel of Matthew?

2. Will you also read and consider the twelfth chapter of the Epistle of Paul to the Romans?

3. Will you please read the second chapter of Then read also the sixth chapter of the Epistle to the Hebrews, and do not forget Heb. 3:1 and compare yourself with those whom the apostle there mentions. Then read in addition to all these, 2 Tim. 3:4, and examine yourself and see which you love the most-the pleasures of the world, or God and his word.

Read also Gal. 6:8 and see where you are sowing your seed, and after you have read all these references will you kindly turn to Gal, 5 and read from the 19th to the 26th verse and then consider whether play parties, surprise parties, hay parties, sleighing parties and all other forms of worldli ness are in harmony with the teachings of God's holy word. And if they are, tell us through the columns of the Herald If not, and you have been spending your time in this way and seeking after the pleasures and enjoyments of a sinful world and gratifying your sinful desires and inclinations, then I heg of you in Jesus' name and for his sake, turn away from them, forsake your sinful ways and seek the Lord while he may be found and call upon him while he is near.

The word "revelings," found in Gal. 5:21, means plainly the parties referred to above.

Now, my dear young friends, there is nothing that will bring you more joy and pay you better than the reading and obeying of God's holy word while you are young. Old age will steal upon you and stoop your shoulders toward the grave before you are aware of it, and, oh, what a blessing It will be to you when you can look back over a life spent in the service of Christ and his church.

We who are older and have passed through many experiences of suffering and trial, have reason above reason to be deeply interested in your welfare, for we know what it is to go through this world as young people, and we also know what it means to live when we are older and enter upon the sterner and more responsible dutles of life.

Take advice therefore, my dear young friends, and come out from among the world and be a separate people. Do not reject the counsel of the aged, do not despise their company, heware of deceivers, resist the devil and he will fiee from you. Follow the guidance of the Holy Spirit, and he will direct you into all truth, which is the word of the Lord.

Now, my dear young friends, will you well consider these things and be careful where you go? When the invitation or the temptation comes take it to the Lord in prayer and never go to any place but where you can take Jesus with you; always ask him to go with you-buy a ticket for him also, whenever you buy one for yourself. Oh! the blessed Jesus, that he may have his throne In every heart, and then all worldliness would be driven out. Foolish talking and other unbecoming conduct would then not be indulged in: our hearts and tongues would then refuse to sing the vain and silly songs so often indulged in, and all that is displeasing to God would be put aside and we would seek only to glorify God and do that which is well-pleasing in his sight. May God bless you and may his Holy Spirit guide you, is my sincere LEVI BLAUCH. prayer in Jesus' name.

## YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: The Possibility of World-wide Evangelization. [Heb. 1111-9]: MAR. 31

THE LESSON MOTTO.

And this is the victory that overcometh the world, even our faith.

#### MISSIONARIES' PRAYERS.

I again dedicate my whole self to thee. Accept me, and grant, O gracious Father, that ere this year ls gone I may finish my task. In Jesus' name I ask lt. Amen: so let it be .- David Liv-

May good men never be wanting, to carry forward the work .- (The last prayer of the dying missionary, Adolphus C. Good.)

Oh, that I could be a flame of fire in the service of my God!-David Brainerd. I hope for great things, pray for great things,

and confidently expect great things.-John Wil-

O Christ, In thee my soul hath found sweet rest. In the shadow of his wings there is rest. God holds the key of all unknown, and some one at last will his cross lay down .- James Gilmour. (This missionary made but one convert during a lifelong service in Mongolia.)

Almighty Father, \* \* \* \* help me to be more profitable during this year. If I am to die this year prepare me for it.-David Livingstone.

#### RIBLE LESSON.

The quotations and references given in the Lesson below, are to be written out on slips of I and given out before the meeting begins.

What is implied in an asking that brings forth such great results? Psa. 2:8.

How are the heathen to be reached? 2 Kings What does this verse teach in regard to world

wide evangellsm? Matt. 24:14. What hopes should we entertain for the salva-

tion of the world? Acts 13:47. Great opportunities! What may we naturally

expect? 1 Cor. 16:9. Have we sufficient faith to take Christ at his word? John 12:32.

What class of people were first to do homage to the Messlah? (Heathen.) Matt. 2:11.

#### THE TESTIMONIES OF MISSIONARIES.

If you will, drive your spears to my heart; and when you have slain me my companions will know that the hour has come for them to depart .- (Moffat before African savages.)

My heart burns for the deliverance of Africa .-Stanley.

If I die in Africa you must come and write my epitaph, Write: "Let a thousand fall before Africa be given up."-Melvin B. Cox.

O white man, nothing conquers you but death!-A Zulu Let this book be my time-book; God my time-

eeper.—Samuel N. Lapsley.

I feel, in a way I have never felt before, that the valley of the Yang-tsl and Hau have been taken possession of in the name of Christ, and that it is for me to live and die for the millions of precious souls that line these two magnificent streams. Hope for China,-John Griffith.

As for turning back to heathen worship, that is out of my power. Jesus has taken charge of my heart, and padlocked it, and the key is with him.—

It is God's work and it is worth all it costs .-Robert W. Logan.

#### DAILY READINGS.

Be sure and make a careful study of the daily read-gs. Without them your study of the topic will be

25. M.—The prophetic answer. Jer. 1:10, 18, 19. 26. T.—The price of world-wide redemption. Isa.

43:1.7.

W.—A light to the Gentilles. Isa. 49:1-9.

R. T.—Weakness no excuse. 1 Cor. 1:26:31.

R. F.—Prayer for missions. Psa. 2:3:1.

S. S.—A missionary hymn. Psa. 96.

World-wide Evangelization. Isa. 11:1-9; Mark 16:15.

(Missionary meetings)

#### HEROES OF THE CROSS. Raymond Lull: "The morning star of modern missions."

This life was devoted to Moslem Africa. It was the forerunner of the Protestant pioneers in the dark continent. The life was characterized by a sane, wholesome, rugged manhood. It combined a powerful intellect with a loving heart, and an efficiency in practical affairs. "No more original missionary has ever been produced." His philosophical discussions were tolerated by the Mohammedans. "But when philosophy arrived at the point of Christian appeal, they answered with stones, the dungeon, or banishment. Even at the age of eighty, when most men have retired, his youthful spirit continued to spur him on. His bold denunciation of Mohammed resulted in his death by stoning."

#### William Carey: "The father and founder of modern missions."

During Carey's lifetime his great attainments called forth honorable recognition. He was enabled to do great things because he went forth in a great spirit. He paraphrased one of his texts as follows: "Expect great things from God; at tempt great things for God." He cared very little for worldly praise. He desired rather "to be useful ln laying the foundation of the church of Christ ln India. He wished for no greater reward, no higher honor."

#### Robert Moffat.

Robert Moffat gave fifty-three years of Christian service for South Africa. The power of a Christ love was lived out in the midst of conditions that required a spirit of daring boldness. His life was a victory; it was so convincing that a savage chlef eclared to his followers: "This man must have ten lives. There must be something in immortality."

#### RIBLE HINTS.

Isa, 11:1. Small beginnings make themselves strong by effort. From the depressed state of the royal house of David there was One to arise who should crown it with more than pristine glory. Christlanity has the resources by which it will continue to live under the most adverse circumstances. It differs from fire in this that it can-

not be put out. Isa. 11:5. When we present Christ to the heathen, we need make no apology for his life as advocates of other religions must do for founders of their creeds. Christ lives and continues to endure because of the inherent elements of his character. There are those divinely attractive powers in him that the best of us do not possess. He is the one universal Savior of humanity

Isa, 11:6-8. In Christ's kingdom, Individual temperaments, even those representing entirely opposite tendencies, associate with each other in Christian fellowship. We dwell together in peace because we serve the Prince of peace.

Isa, 11:9. It is at times difficult to hold that high vision which Isaiah held of the universal

sovereignty of God, when we are at work on the actual problems of life as they come to us ln our day and generation. It is even at times difficult to see how it ever will be possible to cover the earth with a knowledge of the Lord as the waters cover the deep.

#### THINGS WORTH REMEMBERING.

The lives of our great missionaries were well worth living, if they teach us no other lesson than that Jesus Christ can and does give his servants the victory over apparent non-successes. Courage in the continued disappointment of the most cherished hopes sanctifies human nature.

We have a great mission to perform. "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils; freely ye received, freely

The taking of the gospel to the heathen world ls not the bringing of a lifeless form, but a living, personal Savlor.

If we are to conquer the world, we cannot do lt by the sword. That has been tried and is faillng. The sword of Mohammed must break to pieces before the cross of our Christ,

A spiritual renalssance has been awakened in China. But not without the shedding of blood. The gospel of Jesus Christ has a rapid way of propagating itself when the herald of the message seals his testlmony by his own blood.

#### PERSONAL THOUGHTS.

What am I doing to acquaint myself with the facts of world-wide evangelism?

Have I carefully studied what the Bible has to say about a gospel for all?

What one thing am I doing at the present that

shows I belong to this great movement? As you study this week's lesson will you not

resolve that no matter where your lot may be cast, there you will bear the marks of a mission ary spirit?

#### SUGGESTIONS FOR LEADER.

Leaders will undoubtedly find it difficult to conduct this meeting. Those who will equip themselves with an extra amount of missionary information will be best fitted to lead. Special attention should be called to the page discussion. As this is a missionary meeting it should be made the most interesting meeting of the month. This can be done only if thorough preparation has been made by leader and members of the society.

It would be well for the leader to center his opening remarks about the lesson motto: "Victory that overcometh the world-our falth."

The hest way to show how our faith is overcoming the world is to get some concrete example of where Christ has been preached, and where heathens have actually surrendered themselves to him. If you can, give a brief sketch of the history of the cross in some such country as Formosa, Uganda, Korea, or the Philippines.

Subjects for short talks and papers:

1. Missionaries' prayers and world-wide evan-

2. Missionaries' testimonies and world-wide

3. What men of to-day think concerning worldwide evangellsm.

4. What the Bible teaches concerning worldwide evangelism

5. What Jesus believed concerning world-wide evangelism

(See another page for "Mission Quotations.")

### Young People's Department

Because his son Frederick had been undutiful, ungrateful and disrespectfui toward him, Martin Weide of South Bend, ind., leaves his son one dollar out of his large estate, the remainder going to Christina Dannenbauer, the "faithful nurse" of the deceased. The scapegrace son who has long tried to break his father's heart is now busy trying to break his father's will.

A law has been passed by the state of Indiana declaring school fraternities illegal. The students in the high school at Bloomington, Ind., organized s fraternity in deflance of law and the faculty, and as the school board would not stand by the law and the teachers, the latter resigned. Rarely indeed are the high sounding aims of these fraternities, as expressed in their platform platitudes carried out; far more often they serve only as a blind to cover the foolish or nefsrious designs of the promoters of the fraternity. Some school societies do much good, but "fraternities" very

A pathetic story comes from New York of the sad condition of a ouce prosperous man, but whose prosperity consisted in dealing with things illegal. James McNally, who in early youth decided to choose the way that seemed good in his own undeveloped eyes, and who early identified himself with the gambling class, and in time amassed vast amounts of money by counterfelting, gambling and other vile means, is to-day in a workhouse in New York City, glad for its shelter and the certainty of something to eat. At one time his income amounted to \$250,000 a week. While he had money he had friends, but these same friends only watched for a chance to secure that money, and when they had that the friendship ceased and he was thrust out and ignored. The young man who takes Christ into his life has a friend that sticketh closer than a brother and one that will never forsake his own. The way of the crooked is the way to corruption; the way of the cross is the way to the crown.

When the American Bible Society translated the Gospeis luto the Eskimo language a serious obstacle was met in the phrase, "Lamb of God," Ior the Eskimo knows nothing of lambs or sheep and has no idea what one is like. But he knows what seals are, and what playful, innocent, helpiess little creatures the little seals are, so this phrase was translated, "Little Scal of God."

Of the 421 languages or dialects into which the Bible has been translated, the Zulu language of South Africa, and which is spoken by many millions of people in the dark continent, offered the greatest difficulties. This language, according to a writer in "The Circle" for March, had no word for "God," "falth," "holiness," "worship," "conscience," "honesty," etc. The best words availabic in the language had to be twisted and exalted into a new meaning, and even new words had to be created where it was absolutely necessary to do so. To enumerate all the difficulties that had to be overcome in the work of all these translations would make a book full of wonderful experiences, hardships, trials, dangers and triumphs. Of these the world gets but the faintest glimpse even when reading the lives of such pioneer missjonaries as Paton, Judson, Carey and others, but these biographics inspire one with the thought that the great Book has a hold upon the world's heart that no other book ever will or can have. But though much has been done, more remains undone. Hundreds of millions have not yet heen reached by the gospel. Perhaps to you, my dear young sister or brother, will fall the work of bringing the gospei to some nation or tongue in which the printed page is not yet known. Nothing short of full consecration and heroic endeavor has accomplished the results achieved in the past,

### HERALD OF TRUTH.

nothing less than this will achieve the like success in the future.

For the Herald of Truth EDUCATION AS A FACTOR IN CHRISTIAN SERVICE.

#### By Edna Metzler.

Long, long ago there lived a man who had great power with God and man. He performed mighty deeds and the service he gave to his people and to the world can hardly be overestimated. But for eighty years he was being educated, not only in ail the wisdom of the Egyptians, not only in the crowded thoroughfares, but also slone on the mountains and in the wilderness with the great Teacher. As a result of this education God gave to the world s-Moses.

We pass down the ages 1,500 years and pause to look at another life. This one, too, was one of great blessing to men, healing the sick, leading the blind, comforting the broken-hearted, soothing their woes, alleviating their pains, lifting their burdens; in fact, this was the grandest life that was ever lived, for He was the Savior of the world. But-again in the comparatively short period He was upon earth, thirty years were devoted to preparation for three of public service.

Now, if even Jesus needed so much of an education, how much more do we! The fact is that no effectual Christian service can be done without This statement may seem radical, but let us consider for a moment what education really is.

In the first place, the word itself signifies the act of leading out | Leading out of what? Those qualities which God has placed within the soul, which can be brought out only by cultivation. In other words, it is a preparation for future use fulness, and each one who expects to live a life of service must have some education for that.

Let it not be understood, however, that by education is meant only that course of study prescribed by a coilege, nor even that of the common school. Many, no doubt, such as some of the apostles were, are efficient workers who have very little of this.

But the most important education is that given by the Holy Spirit, who has been promised to teach us what to say and do and when to act. Is

not this of the greatest importance? Again, some are thoroughly trained in the school of every-day life, with no text books other than their daily duties, and with no teacher but that harsh master Experience. Who will say that this is not most practical? We wish to emphasize the fact that heart-culture is pre-eminent; that consecration is the essential factor.

Notwithstanding all this, is it not true that a course of training given by schools and certain colleges is very helpful if rightly used? "Knowledge is power." Those of us who have so little knowledge, realize our need and long for more. For while we admit that the instruction given by some colleges has a tendency to make deforme Christians, yet the proper kind broadens not only the mind, but also the heart. We are told that in order to cultivate the intellect to its fullest extent it becomes necessary also to develop the soul powers. Therefore, since a part of the Holy Spirit's work is to "bring to remembrance," do we not thus give him a better chance? Has he not a better opportunity for revealing himself to

us and using us? "But," some of you may say, "instead of allow ing the Holy Spirit to use them to a better advantage many trust to their coilege education." We admit that some decline in their spiritual life; it is with deepest regret that we call to mind some who were formerly very promising young people and had great efficiency in Christian service, who after attending college, instead of becoming more useful, seemed to lose interest in spiritual things and to incline more toward worldliness. Sometimes lucrative positions for which a college education fitted them were accepted in spite of their tendency to drown spirituality. But is it not an March at

injustice to education if it be given credit (?) for the loss? Was it not rather the influence of their surroundings while at college? We are more apt to notice the faults of those who attend school than of others. Perhaps it is just; certain it is that they, if any, should bear themselves above criticism of such a nature. Nevertheless, is there not a greater percent of those who go elsewhere. not to attend school or even those who remain a home, affected in the same way? Surely this is not caused by education. So we conclude that it is not the education, not the development of the intellect, but the influence of environments and a lack of consecration.

Therefore if one will not allow himself to be ied away by worldly influences, if instead a closer union with Christ be formed, if it becomes evident that he is more humble, more efficient, more act ive than before, let him get all the college training that it is possible to obtain, turning aside only for more important duties, and he assured that l will form a valuable part of his education. But on the other hand, if onc be not a strong enough Christian to withstand the temptations that are sure to come, if book-learning will cause him to rely upon himself rather than on the Holy Spirit, if it tend to make him proud, inactive and cold or lukewarm, let that one be content with what he has or get it from some other source. For unless we are made more efficient workers in Christ's kingdom we must admit that it is a failure.

But, better than all, let us consecrate our talents, few though they may be, and their education or cultivation, using them only to God's glory, and we may be sure that we shall he successful in Christian service

West Liberty, Ohio.

For the Herald of Truth. THE LIFE WORTH WHILE.

#### By Fannie H. Yoder.

In this hour in the history of mankind there comes to thousands of men and women the question, "If life worth the living?" Magazines and periodicals of all sorts have taken up the discussion, and much has been published on the subject, yet almost daily we are brought face to face with the fact that in spite of all that men may say there are those of God's own creation who decide for themselves that life is not worth the living and they prove their decision by taking their own life.

The answer to this question depends largely upon what activity men call life. To many it is purely the physical-the satisfying of the natural appetites, desires and lusts. To some life is altogether intellectual activity. The spiritual and physical are forgotten in the eager desire for inellectual development. To yet others it means to gain honor, fame, social position, or wealth

But to those who know Christ it means Christ. We must conclude from our subject that there is a life that is worth the living, but it is a life that cannot be measured by successes or failure financially or by position or fame. A man may heap to himself houses and lands and live in ease and luxury, or he may reach by hard struggles the highest rung on the ladder of political ambition or fame, and yet die having never experienced the true spirit of life.

This experience is demonstrated in the life of Russell Sage, one of our country's richest and most powerful men of finance. Although he had during his life amassed a fortune of almost incredible proportions, he was never known to have given a single penny for philanthropic work or charity. He reached the goal for which he struggled, the hoarding of millions, but in his struggles he lost sight of every worthy motive, was selfish to the extremest degree, and in the hour of death had no comforter. Men of the world were after his death heard to exclaim: "'Tis kindness to forget such a man." He may have felt a certain degree of satisfaction in realizing his ambition. but was such a life worth while?

In direct contrast to the life of Russell Sage we

night quote instances from the lives of men

whom we know and of whom we have read and

heard that appeal to us, because they were worth

ived was the life of Christ, and the motive power

of that life was love. And any life whose motive

is not love is not worth while.

nething. But the greatest life that was ever

missionary as he enters a field new and

strange cannot understand the language of its

people, but if his heart is overflowing with love

for them they will somehow understand this and

will speak more effectively than words, and even

peathen untaught and ignorant will comprehend

its message. Every life that ever amounts to any

thing has Christ as its ideal and by close associa

tion with him every thought and act and motive

is influenced by that divine life. Henry Drum-

mond once wrote that we have never even lived

at all until we have experienced such a close

association with Christ that every experience

gotten, while every experience with him stands

out vividly in our memory. When such has been

The life worth while is the life that lives to love,

and by loving, to serve, and to serve faithfully

without the applause of the world. It may be ever

so quiet and unassuming, but it is faithful and is

consistent with the truth. And faithfulness im-

plies much. It means to allow nothing to come

between us and duty. It means to give your best

and truest and sincerest service to your work. It

means to work on, and on, and on, without asking

any reward or seeking any recognition save the

kindly smile of approval of the heavenly Father.

ITEMS.

Pittsburg and other cities and towns farther

down the Ohio river suffered from the usual

spring freshet last week. The lower part of Pitts-

burg was flooded. At Cincinnati the large Union

Depot was ahandoned on the 14th, and the waters

had risen over sixty feet by the morning of the

Russell Sage, the millionaire who died last year,

was never noted for public philanthropy. His

wife has decided to set aside \$10,000,000 of the

estate, the income of which is to be used for the

improvement of social and living conditions in

the United States. The means to that end will

include research, publication, education and estab-

lishment and maintenance of charitable and bene-

ficial activities, agencies and institutions and the

aid of any such activities, agencies and institu-

While lying in dry dock at Toulon, France, the

French battleship "Jena" of 11,600 tons displace-

ment, and one of the best battleships in the

French navy, was blown up by the explosion of

the powder magazines in the body of the vessel.

Two captains and eighty men were killed, and

over 400 were injured. This is the worst catas-

15th, with the water still rapidly rising.

West Liberty, Ohio.

tions already established.

our experience then have we learned to live.

part from him is as leaves that fall and are for-

thing better. The wearing of aigrette plumes, or the sale of them, is prohibited by law in state, and a merchant, N. I. Schwartz, was fined \$50 for selling them. He appealed and lost. No doubt some of the fashionable females who wear aigrette plumes would want to pose as martyrs the law would interfere with their folly. There is another law-a higher than the civil law-which condemns such things, but many are at heart not yet far enough removed from paganism to comprehend that law.

#### MARRIAGES.

Yoder—King.—At Locust Grove meeting-house, Mifflin Co., Pa., on March 7, 1907, by Bish. John L. Mast, Daniel E. Yoder of Hydlo, Okla., and Phoebe King of Belleville, Pa.

t. King of Believine, ra.
Ulerich—Polleck.—At the home of the bride's arents, near Nampa, Idaho, on Feb. 28, 1907, Bro. hrist. Ulerich and Sister Aita Polleck were united in marriage by Bish. David Hilty. May this union be crowned with true happiness and prove a blessing to the world and the church.

Shrock-Miller .- On March 3, 1907, at the hom-Shrock—Miller—On matter is not a dam Shrock and of the groom's parents, Bro. Adam Shrock and wife, Pre. John Garber united in marriage Bro. William J. Shrock and Sister Laura E. Miller. Both are of the Shore congregation. May the grace of God sustain them in all the trials of life.

Hauck—Hollinger.—On March 7, 1907, at the residence of the officiating minister in Spring Grove, Lancaster Co., Pa., by Bish. Benj. Weather Milton H. Hauck of Eden was joined in marriage Milton H. Hauck of Eden was John Waller with Rebecca Hollinger of Sensenig. God biess them in their new relation.

Good-Conver.—On March 14, 1907, Bro. Solomon Good of Chester Co., Pa., and Sister Elizabeth Conver of Souderton, Montgomery Co., Pa., were joined in marriage and for a wedding trip went on a visit to Lancaster county.

#### Death of Pre, Ephraim N. Nissley.

Bro. Ephraim N. Nissley, a well-known and prominent minister of Lancaster Co., Pa., departed Saturday evening, March 9

his life on Saturday evening, March 9, 1907, at the home in Mount Joy. He had been a sufferer for several years from dropsy and heart trouble. He was born in E. Donegal township and was a son of the late Joseph W. Nisaley. Bro. Niews was well and favorably known through the was well and favorably known through the was not also other on the sixty-sixty year of his age; the proportion of the ministry in 1879 and served ordained to the ministry in 1879 and served was ordained to the ministry in 1879 and served faithfully as a pure-minied servant of God for a period of twenty-elght years. Last fall he sold his farm and very level years. Last fall he sold his farm and year was a go moved into the town of Mount Joy, but was permitted to enjoy his new how we truly believe and hope, to the house not ande with hands, eternal in the heavens. He is survived by his wife, one son, three daughters and one sister. His funeral was held on the 18th at the Graybill meeting house in East Donegal township. The Lord comfort the sorrowing family.

The Lord comfort the sorrowing family. Miller .- On the 11th of March, 1907, at her home Miller,—On the 11th of March, 1907, at the: ——wife of David Miller, In the seventy-second year of her age. She died from a complication of diseases. She was a member of the Memon of diseases, it is survived by her husband, one daughter, two sons, one brother and one biaser. She was buried at the Petersburg M. H., on the 14th of March. Ponce to her ashes.

Interment at the Prairie street cemetery.

services were conducted by a Loucks from John 11:25, 26.

Pletcher.-On March 9, 1907, in Harrison Twp.,

Pietcher.—On March 9, 1907, in Harrison 1 805. Elikhart Co., Ind., Gladys May, youngest daughter of Noah and Emma Pietcher; aged 2 7, 5 D. Burled at the Olive M. H., March 12, where funeral services were conducted by A. B. Yoder and Jonas

Loucks from John 11:25, 26.

Loucks — Catharine Loucks was born in Holmes
Co., Ohio, Sept. 14, 1837, and came with her
parents, John San Admarater Freed, to Locke Twp.,
Pikhart Co., Ind., in October, 1832. She was married to Jacob Loucks Nov. 26, 1854, and moved to
Madison Twp., St. Joseph Co., Ind., in 1888, being
Madison Twp., St. Joseph Co., Ind., in 1888, being

e older settlers of that vicinity.

trophe of its kind on a battleship since the explosion on the "Maine" and the Japanese ship Holdeman.-On the 8th of March, 1907, in Elk-Holdeman.—On the 8th of March, 1907, in Elk-hart, Ind., of blood polsoning, Rhoda, wife of Michael Holdeman; aged 29 years. She was a daughter. Charries Criger. She leaves her hus-band, own daughters, her parents, one sister and four deathers to mourn her early death. She was been beld at the Mennonite M. H. in Elkhart, L. S. Fisher officialting, assisted by John F. Funk. Interpretal the Perilie street complexes. 'Mikasa." The fearful death-dealing power stored up in these monstrous floating engines of destruc-

tions becomes tragically evident only on such occasions. Boston physicians and scientists, after years of investigation and experimenting in a sanitarium, laim to have found abundant evidence through scientific tests of the existence of the human soul. These doubting Thomases became convinced that the human body has a soul and that it leaves the body at the moment of death, that it is invisible to the naked eye and yet tangible enough as a material existence to come within reach of scientific investigation. It is interesting, but only

as it confirms the old, old story that is related in the good old Book. Louislana has her record for lynchings, her longcontinued public games of chance and her lottery, but she has also established a record for some-

were born seven children: Henry, Samantha, Mary, Andrew, Oliver, Anna and Jonas. Andrew died Aug. 27, 1866. Her husband also died, Oct. 23, 1893. The deceased passed away March 7, 1907, aged 69 Y., 5 M., 23 D., leaving to mourn their loss three sons, three daughters, three brothers, three siters, twenty-six grandchildren and eleven great-grandchildren, but their loss is her gain, for she took lessus as her Savier seed. took Jesus as her Savior many years ago and ane took Jesus as her Savior many years ago and unlied with the Old Mennonite church. About ten days before her death she sang, "I'm going home to die no more." Funeral services were held at the Olive M. H. on Sunday, March 10, where a the Olive M. H. on Sunday, March 10, where a large concourse of people met to pay their last tribute of respect. The services were conducted by Martin Ramer in German from 2 Cor. 5:1, and by Jacob K. Bixler in English from 1 Cor. 13:12, last clause

Miller.-Toblas L. Miller was born June 27, 1842: died near Louisville, Ohio, March E 1842; died near Louisville, Ohio, March 5, 1907; aged 64 Y., 8 M., 8 D. He was buried near Smithwile, Ohio, where the funeral services were conducted on March 8 by D. Hostetler from Rom. 1:17, last clause, and by C. Z. Voder from the last sentence of Zech. 14:7. He had been in Indiana with departs and earns hore a point pushed dawn before tence of Zecn. 14:1. He had been in include friends and came home about twelve days before his death, which was caused by tuberculosis. He passed away quietly, peacefully and fully resigned to the will of the Lord. Peace to his ashes.

to the will of the Lord. Fearce to his assies.

Lahman-Martha Alice Lahman (nee Smith)
was born Dec. 13, 1874; died Feb. 11, 1907 in Lima,
Ohio; aged 32 Y., 1 M., 28 D. She was married
to Joseph Lahman, March 10, 1903, who with two small children is left to mourn her death. small children is left to mourn her death. She also leaves an aged father, besides brothers and sisters, to mourn the loss of one they loved. She was a member of the M. E. church for about ten years. Funeral services were conducted at the home by the pastor on the 13th, and at the Salem M. H., where she was burled, by Moses and Andrew Brenneman, from 1 Peter 1:3, 4.

Hildebrand.—Emma L., second wife of Jacob L. Hildebrand, died Feb. 9, 1907, at the John Hopkins Hospital, where she was operated on the day be fore for gall stones. Immediately after the opera fore for gall stones. Immediately after the opera-tion the surgeons gave every assurance of her recovery, but capillary hemorrhage set in and she slowly bled to death, the blood refusing to coagu-iale. She died at the age of 40 Y., 11 M., 14 D. late. She died at the age of 40 Y., 11 M., 14 D. Besides her husband she leaves four small children, nine step-children, an aged mother, five brothers and four sisters. The remains were brought to her home at Madrid, Augusta Co, Va., where they were laid to rest in the cemetery of old Hildebrand Mennonite church on Feb. 11. the old Hildebrand Mennonite content on Feb. The funeral was conducted by C. M. Sutton of the M. E. church, of which she was a member, assisted by A. P. Heatwole and E. C. Shank of the Mennonite church. She was endowed with a beautiful onte cauren. She was chowed man number of friends who gathered to pay their last tribute of respect testified to the esteem in which she was held in her neighborhood.

ned in her neignornood.

Nussbaum.—Velma, only daughter of Bro. David and Slater Dinah Nussbaum, died Feb. 20, 1907, of bronchitis and lung trouble; aged four months. Funeral services were held on the 22d at the Old Sonnenberg M. H. near Dalton, Ohio.

Schneck.—Abraham Schneck was born in Wayne Schneck.—Ahraham Schneck was born in Wayne Go, Ohio, Sept. 28, 1833, and died of heart failure and dropsy, Feb. 28, 1907; aged 73 Y., 5 M. He was a son of Pre. Peter Schneck. Nov. I, 1855, he was married to Barbara Zuereher, to which unlow were born eight children, six of when unlower born eight children, six of when were born eight children, six of when were born eight children and the work of the Funeral services were held March 2 from the Old Sonnenberg Mennonite M. II. by C. U. Amstutz German from John 3:24, and by I. J. Buchwalter in English from Matt. 24:33. He was a loving and kindhearted father and was respected and loved by all. He was also a fathful and devoted mem-ber of the Mennonite church, which he joined in his youth and was always a results affendam in ber of the Mennonite church, which he joined in his youth and was always a regular attendant in all church services. We have the consolation that our loss is his gain, as he had a desire to leave this world and dwell with Jesus. He leaves to mourn his departure an agel sister, four sons, two daughters and twenty-four grandchildren.

Byler.—Nancy E. Byler was born near Allensville, Mifflin Co., Pa., June 26, 1860, and dled March 8, 1907; aged 46 Y., 8 M., 12 D. She was the seventh child of Bish. David J. Zook. She was ville, Millin Co., Pa., June 26, 1800, and died March S. 1907; aged 46 Y., 8 M. 12 D. She was the seventh child of Blab. David J. Zook. She was the mother or beautiful that the seventh child of Blab. David J. Zook. She was the mother of the seventh of the seven of the Bible and singing of gospel hymns gave her the greatest delight. She aiways was moved for the less fortunate persons, and many times shared

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- Ohio, Mennonite. Southwestern Pennsylvania.
- Indiana Amish (Spring).
- Indiana and Michigan District (Fail).
- Western District, Amish.
- Missouri, lowa and E. Kansas Kansas and Nehraska.

- 17 Pacific Coast District

her home and fiving with persons who scarcely knew anywhere to go. She helieved in an active Christian life, filled with the Spirit, and found in this life something which in the midst of her great suffering she could raise her voice and exclaim, 'Joy! Joy!" She had a deep interest in foreign mission work, but never had opportunity to do much, but "she hath done what she could" in giving herself and her children to the work. She had made arrangements for her funeral, hymne and speakers and selected Heb. 4:9 for a text. She suffered much pain for nearly six weeks be-fore her death and was patient until she sweetly fell asleep in Jesus. She leaves a hushand, two cons five daughters one brother and seven sisters. with many friends to mourn her departure. J. E. Kauffman, J. M. Yoder and S. G. Shetler conducted the services in the presence of a large audience at the Belleville M. H. interment was made at the Allensville cemetery

Landis.-On March 6, 1907, in Lower Salford Twp., Montgomery Co., Pa., of pneumonia, Bro. Abraham R. Landis, aged 66 Y., 5 M., 16 D. He was buried at the Salford Mennonite burying-ground. He is survived by his widow and three

Freed.-On March 9, 1907, in Souderton, Montgomery Co., Pa., of cerehral apoplexy, Slater Susanna wife of Samuel M. Freed; aged 64 Y., 6 M., She leaves her hushand, two sons and four daughers to mourn her death.

Frederick.-On March 5, 1907, in Montgomery Frederick—On March 3, 1007, in anticonacty Oc., Pa., Mayr, youngest daughter of John S. Frederick: azed 32 Y., 8 M., 27 D. She had an opera-tion on Monday previous, for the removal of a tumor, and died on the following day. She was burled on March 10 at the Franconia Mennonite burial-grounds. Her parents, three sisters and laving devoted herself to the care of her invalid

Shook .- On March 12, 1907, in Elkhart, Ind., of Shook.—On March 12, 1901, in Education, march as thing and dropsy, of which he was a sufferer for forty years, Simeon Shook, aged 73 Y., 6 M. He was born in Stark Co., Ohio, Sept. 12, 1833. He leaves a sorrowing companion, three daughters. one son and one step-son to mourn his death Functal services were conducted at the house on the 14th by John F. Funk. May the Lord com-fort the sorrowing hearts who mourn the death of a beloved companion and father. Text, 1 Cor.

Martin.—On Feb. 27, 1907, at the home of his son. Clement W. Martin, near Ephrata, Lancaster Co. Pa. of consumption, Jonathan Martin, aged 72 Y. 4 M., 13 D. He suffered from the disease. three years. He was confined to his hed only or the last three weeks of his life. He was born in E. Earl township near Goodville and was a son of Henry S. Martin. He was a faithful member of the Mennonite congregation at Weaverland since his early youth. He is survived by a sorrowing

#### HERALD OF TRUTH

companion, three sons, two daughters, three brothers and one sister. Two of his brothers are Bish.
John W. Martin and Dea. Elias Martin of Elkhart Co. Ind. He was buried at Weaverland M. H. on Services were conducted by Bish, Jonas rtin and others.

Martin and others.

Peachy—On Tbursday, March 7, 1907, at St. Joseph Hospital in Philadelphia, Pa., where she had an operation performed, — wife of B. Z. Peachy of Believille, Mifflin Co., Pa.; aged 39 Y., 2M, 8 D. She was a daughter of John Byler of Menno. She united with the A. M. church and was a faithful member and lived a devoted Christopher Chris tian life. She is survived by her husband, four children, father, mother and brotber. Funeral services were conducted by Christian and David Peachy from John 5:24, 25.

Yoder.—C. K. Yoder died suddenly on March 4 1907, while standing at the harn, talking with his son-in-law. He bad been attending a public sale during the day and seemed as well as usual. His during the day and seemed as wen as usual. The age was 67 Y., 3 M., 5 D. He leaves four sons, five daughters, four brothers and four sisters to mourn his death. He was buried on the 9th. Funeral services by M. Y. Yoder. His funeral was

iargely attended.

Ringenberg. — Veronika Ringenberg was born
April 12, 1832; died March 11, 1907; aged 74 Y., 10
M., 28 D. She was joined in matrimony with
Christian Ringenberg in 1852. To this union were born one son and one daughter. Both husband born one son and one daugner. Both insusand and daughter have preceded her in death. She leaves to mourn ber departure her son, with whom she had her home at the time of her death. She was a faithful member of the A. M. church. The funeral services were held by Joseph Buercky and

#### CONTRIBUTIONS RECEIVED.

For India Mission.—Rosenfeld, Manitoba, \$1.00 For China Famine,-To Feb. 28, \$56,60; to Mar

For China Famine.—To Peb. 28, \$56.60; to Mar. 1, \$34.00. Total, \$90.60. For Russian Sufferers.—To Mar. 1, 1907, \$274.40; Mar. 2, \$45.00; Mar. 5, \$29.40; Mar. 6, \$45.00; Mar. 6, \$21.50; Mar. 9, \$45.00; Mar. 1, \$21.50; Mar. 9, \$45.00; Mar. 1, \$21.50; Mar. 1, \$45.00; Mar. 1, \$27.00; Mar. 15, \$25.00; Mar. 13, \$27.00; Mar. 15, 15, \$46.75. Total, \$791.05. Mar. 14, \$27.00; Mar. 15, 15, \$46.75. Total, \$791.05.

#### to those to whom it is designated by the donors MENNONITE ORPHANS' HOME.

Report for February, 1907. Clara Burkholder, Nampa, Idaho, \$1: Oi, Yoder, Clara Burkholder, Nampa, Idano, \$1; Ol. Xoder, West Liberty, Ohio, \$10; Manasses Ziegler, Loe-tonia, Ohio, \$5; E. Miranda, Lippincott, Ohio, \$2.25; Lydla Sain, Petoskey, Mich., \$21; Brother, Urhana, Ohio, \$1; rent, \$4; Auditor, Putnam Co, Ohio, \$19; Kan.-Neh. Conference District, per J. G. Onto, \$18; Kan.-Nen. Conterence District, per J. u. W., \$4.65; small children, Tbomas (Pa.) Bible Conference, \$1.66; Tena Kramer, Hubhard, Ore., 25c; Ben Martin, Hopedale, Ill., \$2; John Heater, Wyandotte, Mich., \$4; Sister, Roseland, Neh., \$5; C. P. . Pa., \$1; S. C. Hartzler, Belleville Pa., \$5.—Total, \$85.81.

a., \$5.--10141, \$55.51. Clothing, groceries, etc., donated by Ol. Yoder, J. H. Byler, Salile A. King, Urhana, Ohlo; D. S. Oder, Mrs. J. M. Hartzler, Bellefontaine, Ohlo; Yoder, Mrs. J. M. Hartzier, Bellefontaine, Onlo; Lydia Yoder, Allensville, Pa.; Mrs. D. L. Hoover, Goshen, Ind.; Urlel Yoder, John Yoder, C. M. Peachy, E. D. Yoder, A. Y. Hartzier, L. J. King, J. D. Yoder, Menno King, Jacob Plank, West Lib-erty, Ohlo. Gratefully acknowledged, West Liberty, Ohlo. A. MSTZLJER, Supt.

Our Sunday School Lesson Helps for advanced classes, edited by Bish. S. F. Coffman, for the second quarter of this year, are ready and by the time this issue of the Herald reaches our readers a large part of the edition will have been sent out. Any who have not yet ordered their supplies should do so at once.

Our Primary Sunday School Lesson Helps, edited by Bro. A. C. Kolb, are issued at the same time as the advanced quarterlies and are also being sent out with the advanced quarterlies.

Both these Helps have been used by our people for a number of years, and have won the confidence of the people both in and out of the Mennonite church. We are thankful for the patronage

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# HERALDOFTRUTH

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, MARCH 28, 1907.

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NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

#### EDITORIAL NOTES.

Three persons were received into church memhership by baptism at Sterling, ill., March 3, Bish. I Nice officiating.

Seven persons were baptized and received into church fellowship in the congregation at Goshen on Sunday, March 17. Bro. D. Burkholder of Napnance officiated.

in the Blooming Gien congregation in Bucks Co., Pa., there are now eleven applicants for haptism and church membership. No doubt there will also be a number more.

in the A. M. congregation near Delevan, Tazewell Co., Ill., six persons were baptized, and these, with two who had been previously baptized, were received into church feilowship.

On Thursday of last week (March 21) the thermometer at Chicago indicated 76 degrees. On the 22d at Elkhart it registered 77. A very remarkable weather record at this season of the

The great Canadian Northwest continues to be an attraction for our young people in Canada. Last week eleven carloads of settlers with their effects left Berlin, Ont., for the land of promise. We unite with their many friends in the prayer that in their new home they may prosper temporally and spiritually.

When you accuse your brother of doing wrong be very careful that you yourself in some other way are not doing a greater wrong. The apostle gives us a very pointed reproof on this condition of things when he says (Rom. 2:21), "Thou therefore which teachest another, teachest thou not thyself? Thou preachest a man should not steal, dost thou steal?"

On Sunday, March 10, 1907, nineteen young persons were haptized and received into church fellowship in the Stahl congregation. Somerset Co., Pa. The whole number received there during the past few months was twenty-seven. We are glad to hear that the work of the Lord is prospering and hope we may he able to hear like good news from other places

The mission workers in Chicago are again exending their field and have opened a new mission at 33d street and Hoyne avenue. The new mission will be in a quarter where many German people live, and Bro. A. F. Wiens of the Nebraska-Minnesota (German) Conference, who has been n Chicago for some time, will he placed in charge. The support of the conference which he represents will aid very materially the mission work in Chicago.

Sunday, March 17, Bro. D. D. Miller was at the Fort Wayne Mission, at which time communion services were held and seven persons were re ceived into church membership by baptism on

confession of their faith. We are informed that Bro. J. M. Hartzler, now of Surrey, N. Dak., expects to move to Fort Wayne in the near future. Bro. King, the present superintendent, has been suffering from catarrhal bronchitis for some time. Bro. John Thut of Allen county, who has been helping at the mission services since he came to the city some months ago, left for his home on

A brother minister during the past week sent us pay for the Herald of Truth for two Mennonite families, to whom the paper will no doubt prove both a comfort and a blessing, and no doubt they will appreciate it. Much good missionary work could be done in this way and we would suggest that if any of our brethren and sisters think of families to whom the Herald might prove a comfort and a help, and they feel to do them good, to follow the example of this brother and make them a present of the paper for a year. We will make a special price to all who wish to do mission work in this way.

The ordination services at Berlin, Ont., mentioned last week, were held Snnday, March 17. After an impressive sermon by Bish. Jonas Snyder of Waterloo, the lot was cast, falling upon Bro. Urias Weber, son-in-law of Bro. Benjamin Shoemaker, deacon of the Berlin Cong. May God grant our young brother spiritual grace and physical strength according to his needs. Bro. Weber's family has been suffering from whooping cough, and the youngest, a bright little baby boy, succumbed to the effects of the malady and was buried on the 12th. Bro. Weber himself had a severe attack of typhoid fever from which he has not fully recovered. May the Lord bless his labors to the ingathering of many souls and the strengthening of the church in faith and doctrine and the bonds of love and unity.

As noted last week, the Census Bureau is at present engaged in taking a census of all religious bodies in the United States. Blanks have been sent to all our congregations which are to be filled and returned in the envelope accompanying the blank. It may be of interest to our readers to learn that in consequence of the universal agitation which the religious world has raised on the divorce evil, this same bureau will gather statistics on the causes for which divorce is sought, the number of divorces granted, number of remarriages of divorced people, etc. It seems to hint that there may be a radical change in the laws regulating divorce in this country. What the people of this country need more than law on the question is more definiteness and more seriousness on the part of pulpit and press on the sub ject. So long as these two powerful agencies treat courtship as a folly and divorce as a joke, so long will marriage be considered by many as a bond which may be thoughtlessly made and as thoughtlessly sundered. Thank God, there is an awakening. There may be grounds for a divorce, but there can never be a divinely legal marriage with another. Failure to realize this important fact has filled the land with adulterers and adulteresses, from the degrading results of which the land groans without realizing the true cause

The use of unleavened bread and unfermented wine in communion has been advocated by some

of our brethren and sisters for some time. Some have taken up the matter in a very decided way and a few show rather an unforhearing spirit in their efforts to have nnleavened bread and unfermented wine take the place of the ordinary bread and wine which have for so long a time been used and are still so generally used by the different Christian denominations throughout the world. We have long advocated the use of nnfermented wine for this purpose and have to some extent used it in our Mennonite congregations, and we have no objections to unleavened bread, wherever the brotherhood may agree to use it. But it should under all circumstances be a matter of mutual agreement in the congregation where it is introduced, so that no contention would arise about it. Let all things be done decently, in order and harmoniously. This, however, is a matter that should be taken up by our bishops and ministers and acted upon at our conferences. The conferences might, if they so agree with good grace, recommend the use of unleavened bread and unfermented wine where a congregation can harmoniously settle upon the matter, hut they should also by all means advise moderation and charity where brethren and sisters differ in their views on the subject, so that no strife or ill feeling may arise, as, if it should come to this, there might be more harm done than good, and the cause of Christ and his church would suffer. In our efforts to build up Zion let us not be hasty, nor unyielding, but charitable and forbearing, and often read the 13th chapter of 1 Cor. and put all its teaching into active practice.

#### PERSONAL MENTION.

Bro. J. B. Brunk has bought a home in Peabody, Kansas. He will be engaged in evangelistic work a considerable portion of the time.

Sister Effic Shupe of Columbus, Kan., left her home last week for a visit to La Junta, where she expects to stay some little time.

Pre. J. E. Bontreger of the A. M. church, who had been sojourning for a time in the state of Alabama, has returned to Indiana, in the vicinity of Middlehury

Pre. Joseph E. Mast, formerly of Middlebury, Ind., now resides near Bay Minette, Ala. His correspondents will kindly take notice of his change in address

Bro. B. B. King, formerly of the Fort Wayne Mission, during the early part of March conducted a series of meetings at White Cloud, Mich., which resulted in four confessions.

Bro. Geo. Lapp and wife of Dhamtari, India, went to Bombay some time before the expected arrival of Bro, and Sister Friesen, where they spent the interval in a much-needed rest.

Bro. A. O. Heistand, of the Doylestown congregation, Bucks Co., Pa., visited the congregation at Vincent, Chester Co., Pa. On Sunday evening, March 10 he spoke from Lnke 4:14, 15.

Pre. John Mast of Conestoga and Dea. Amos Stuitzfus of Lancaster Co., Pa., visited during last week in Warwick Co., Va., and held services in the Providence M. H. on Sunday, March 17.

C. S. Neuhauser, of the A. M. congregation near Leo. Allen Co., Ind., visited Elkhart on the 16th of March and spent a short time at the Puhlishing House, and we had a pleasant visit with The brethren of Allen Co., Ohio, who recently prospected in different parts of Texas, stopped for a short time in Peabody, Marion Co., Kanssa, among the hotherhood. Their visit was much conveniented.

Bro. Noah Metzler of Nappanee, Ind., was called to Elikhart on husiness on the 18th of March, and while here took occasion to call on some of his former acquaintances. He also called at the Publishing House and we had a pleasant visit with him which we much appreciated.

Bro. Ben Eash, of our Eikhart Cong., has so far recovered from his injuries that he was able to resume his work on the 25th of this month. It will be remembered that several weeks ago he had a miraculous escape from being run over by an ensine in the Lake Shore railway yards. We were glad to have him in his accustomed place in the services on the 24th.

Of the party which left Berlin, Ont., last week for the Canadian Northwest a number went by way of Chicago. Of this party Sister Lucinda Kolb came a few days earlier and stopped off at Elkhart to visit her sister, Ealei (Mrs. G. L.) Bender and family and other friends, rejoining the party at South Bend on the 20th. She goes to join her brother Irvin at Cressman, Sask., the Mennonite colony which settled there a few years ago, and where Bro. E. S. Hallman, formerly of Berlin, Ont., is pastor of the Mennonite congregation organized last year.

Bro. Geo. H. Rupp of Shiremanstown, Pawrites us a very encouraging message in which he expresses his warm interest in the prosperity and progress of the Publishing House. It is his desire that thereby the glory of God may be promoted and the cause of Christ more firmly established; and we will add that this has been the object and design of this work from its first origin, and this is its purpose and design now, and that in this purpose and design we may be able to continue nuto the end, we ask the aid, support and prayers of our people everywhere.

We were pleasantly snrprised on the morning of the 23d to receive a call from our genial old friend and relative, S. P. Bowman, formerly of Berlin, Ont., now tourist agent of the Chicago & Northwestern Railway, and a very pleasant hour was spent in conversation on events of bygone days, our Mennonite ancestry, their hardships and the valuable literature they left as a heritage for us. This naturally led us to our Mennonite antiquarian library, and an interesting half hour was spent with the old volumes of martyr days. From here he went to Goshen to complete arrangements for the transportation of those from this section who expect to attend the annual meeting of the Dunkards at Los Angeles, Cal., in May or who wish to take advantage of the cheap rates offered at that time

Bro. J. N. Kaufman of Dhamtari, C. P., India. writes us under date of Feb. 18, 1907: "Enclosed I send you a short story for the Herald, if you can use it. The Von Steen sisters are visiting here at present. They came several days ago and seem to enjoy themselves very much. They will go home by way of the Pacific. May God bless you," etc. Our readers will remember that already several notices appeared in the Herald concerning the trin by the Von Steen sisters around the world. They left their home in Beatrice, Neb., and sailed from New York on June 16, 1906, and have been traveling through different parts of Europe and Asia until they have reached our mission station in India. This was especially one of their objective points on starting out. May God grant them a prosperous and safe return to their home in Nebraska.

If you are not a thinking man, to what purpose are you a man at all?

No man has ever done a work in spite of persecution that he might not have done many times better if he had been encouraged. For the Herald of Truth. EASTER THOUGHTS.

By David Burkholder

"That I msy know him and the power of his resurrection" (Phil. 3:10).

There is no doctrine or subject in the Bible of more importance and of greater benefit to the buman family than that of the resurrection of Christ. And when we read the epistles of the apostle Paul to the different churches we notice that he was not ignorant of the result or effect of the Lord's resurrection. Still he has an eager desire to know more fully "the power of his resurrection is a prelude to our resurrection. First says, "If a strong man well armed keepeth his palace, his goods are at peace. But when a stronger than he shall come upon him and overcome him, he taketh from him all his armog wherein he trusted and divideth the spoil."

Death supremely reigned from Adam unto Moses. But the Lion of the tribe of Judah, through the almighty power of his resurrection, gained a complete victory over death, triumphed over it and robbed it of its sting, broke the bars and seal of the grave, delivered the captive and set the prisoners free. Christ uttered a truth that cannot he gainsaid when he said: "I am the resur rection and the life," and thanks be to God that he is both able and willing to impart the same to his obedient followers. Indeed, he had this resurrection power hefore his crucifixion. He had the power to lsy down his own life and to take it again. He also manifested this power in calling Lazarus from the grave as well as in raising Jairus' daughter and the widow's son. Again, he has power of the first or spiritual resurrection in bringing to life those who are dead in trespasses and sin; so that the second death shall have no power over them. The hour is coming and now is when those who are spiritually dead shall hear the voice of the Son of God, and they that hear shall live. Paul knew about this resurrection power and referred to it when he wrote to his Ephesian brethren, saying: "And you hath he duickened."

We also look to this power for the general resurrection and the life in the world to come at Christ's second coming in great power and glorious majesty to judge the world, when the earth and the sea shall give up their dead and the bodies of the saints that sleep shall be raised incorruptible and the bodies of the living saints be changed in the twinkling of an eye and made like unto his glorious body according to the mightly working whereby he is able to subdue all things unto himself:

Here a very serious and solemn thought presents itself. The righteous who have made their calling and election sure in his day of grace by turning in with the overtures of mercy, complying with the conditions laid down in the sospel and accepting the plan of salvation, shall be blessed with a glorious body in the resurrection like unto the Lord's glorious hody, like unto the angels, and they shall shine with the brightness of the firmament and like the stars forever. They shall behold his face in rightcousness and shall be satisfied with the indescribable blessedness within the heavenly Jerusalem, wearing white rohes and crowns of immortal glory.

But then on the other hand the atheist, the infield, the skeptic, the whoresonger, the murderer, the idolator and all liars who rejected Christ, despised his counsel and died in their sins in open rehellion against God, how shall they appear? "They shall come forth unto the resurrection of damnation," or, as Daniel gives it, "Unto shame and everlasting contempt." He that dies in fill shall come forth filty and remain filthy through

the countless ages of eternity.

Dr. T. DeWitt Talmage gives his views on the resurrection of damnation in a horrible description. I will give it to the reader in his own words,

for what it is worth; perhaps some people may think it is exaggerated, but I do not think that it is more horrible than the inspired Word makes it. It is as follows: "It is probable that as the wicked are, in the last day, to be opposite in character, so will they be in many respects opposite in body. Are the hodies of the righteous glorious those of the wicked will be repelling. You know how bad passions flatten the skull and disfigure the body. There he comes up out of the graveyard, the drunkard, the blotches on his body flaming out in worse disfigurement, and his tongue by an all-consuming thirst for drink-which he cannot get, for there are no dramshops in heil. There comes up the lascivious and unclean wretch, recking with fith that made him the horror of the city hospital, now wriggling across the cemetery lots-the consternation of devils. are all the faces of the unpardoned dead. The isst line of attractiveness is dashed out, and the eye is wild, malignant, fierce, infernal; the cheek aflame; the mouth distorted with blasphemies. If the glance of the faces of the righteous is like the new morning, the glance of the faces of the lost will he like another night falling on midnight. If, after the close of a night's debauch a man gets up and sits on the side of the bed-sick, exhausted and horrified with a review of the past; or rouses up in delirium tremens, and sees serpents crawling over him or devils dancing about him-what will be the feeling of a man who gets up out of his bed on the last morning of earth, and reviews an unpardoned past, and, in stead of imaginary evils crawling over him and flitting before him, finds the real frights and psins and woes of the resurrection of damnation?"

Let this be as it may, unless we get right with God in this day of grace we cannot expect s glorious resurrection in the last day. Nappanee. Ind.

For the Herald of Truth.
THREE RESURRECTIONS.

By S. F. Coffman.

At Easter time our thoughts are always drawn toward the crowning work of Christ's earthly mission—his resurrection from the dead.

Every important doctrine of faith depends on the resurrection of Christ. The new hirth, the beginning of the Christian life, is inseparably connected with it. The newness of life in which we walk is the result of our burial by baptism with Christ into death and our resurrection hy the glory of the Father (Rom. 6:4). This idea is perhaps a little more clearly stated in Eph. 5:14. in the language: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light" The actual conditions are most clearly stated in Eph. 2:1, 5. In both verses the apostle shows that sin is a condition of death and regeneration or conversion a quickening or raising up as from the dead. Col. 3:1 refers to this spe cial kind of rsising up, associating it with Christ's resurrection.

We are thus raised up from a condition of death to a condition of life by our faith in the work of Christ, who died to atone for our sins and was raised up or resurrected as a proof to us that God had accepted the offering for sin made by his Son (Rem 1:4: 1 Pet. 1:3).

This, however, we should always hear in mind, that nowhere in the Scriptures is the "raising up" into newness of life called "resurrection." It is called regeneration once (Tit. 3:8). It is called abirth by Christ (John 3:3), by Peter (1 Pet. 1:23), by John (John 1:18; 1 John 3:9), by James (Gal. 4:36). The apostle Paul speaks of the spitual life as an awakening (Eph. 5:14), a raising up (Col. 2:12; 3:1), a quickening (Eph. 2:1), by Christ (John 6:63). However, some of the same terms which are here used to refer to the spiritual hirth are also used referring to the raising again of the dead.

While these terms are used interchangeably it is ovident that they cannot slways refer to the same thing, nor can they be made to mean both the new birth and the resurrection in the same pass age. The manner of the use of these phrases must determine the meaning. Again, because the new birth and the resurrection have some terms and phrases in common we cannot correctly con ciude that they have all terms ln common. It is evident that the word "resurrection" applies only to the raising up of those who have had a physical death. Christ proclaims himself "the resurrection and the life" (John 11:25). He is both the power of physical life and of spiritual life. He cannot give spiritual life without being first able to give physical life to the dead (1 Cor. 15:16, 17). The same idea is presented in the language of Jesus.

itual life, which does not come unto death—"I am the life" (John 5:24). The "resurrection," referring to the raising up of the inanimate bodies, is divided into two classes—the resurrection of the good and the resurrection of the evil (John 5:29). This resurrection is from the grave and at the command of Christ and for the purpose of executing judgment (John 5:27:29). The time of that judgment need not mean one day of twenty-four bours, nor

"Though he were dead, yet shall he live." This is

rection." "Whoever liveth and believeth in me

shall never dle," refers to his power to give spir-

his power over physical death-"I am the resur-

ment (John 5:27-29). The time of that judgment need not mean one day of twenty-four hours, nor the "hour" mean one moment of time when all judgments must take place (John 5:25). "The hour is coming," refers to this day or time of grace, and so also verse 28, "the hour is coming," need not be limited to one moment of a judgment day. It rather refers to a judgment approximate the property of the p

period, a resurrection dispensation.

Of all the resurrections that have taken place we notice two different characters. Some have heen a resurrection or restoration of this present iife and others to a heavenly or glorified state. In the old dispensation there were two "translations" without a death, and four restorations to life. In the apostolic time there were two such restorations. Christ was the first to be raised rom the dead in the glorified state. He was the firstfruits (1 Cor. 15:20, 23). Those who came forth from their graves after his resurrection were of the same nature and were but a witness to the power of God in resurrection through Christ, Since that time there have been no resurrections nor will there be any until Christ's coming (1 Cor. 15:20), according to the "order" which God has established.

In 1 Cor. 15 the apostle writes only of the resurrection of the saints and their victory over the grave and death. In 2 Cor. 5 the glorified body r the saints is that for which we groan and for which the Spirit gives assurance. 1 Thess. 5 tells in detail the events which will attend the resurrection of the saints, and the accompanying verses confirm the teachings of 1 Cor. 15 that those of the saints who are alive at that time shall be changed and he caught up with the resurrected ones to be with Christ. In none of these accounts is anything said concerning the time of the resurrection of the ungodly. It is true that tribulations, judgments and destruction are spoken of concerning them, but all of these things have taken place and do and will take place without a great and final judgment day. (Note the prophecies against and judgment upon Jerusalem.)

The resurrection of the saints is, then, one which is peculiarly and particularly theirs, taking upon it the nature and character of Christ and his resurrection (see 1 John 3:2). We belong to the firstfruit class, to the first resurrection order. In Rev. 20 the character of those who have part in the first resurrection is this: "Them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast." etc., "and they lived and reigned with Christ." These had passed through death (some had heen beheaded) and now they lived, having had part in the first resurrection from the dead.

HERALD OF TRUTH.

(We refer not to the new birth, for that is not called a resurrection, and if it were and were so used in this case how could we explain the be eaging and living? k. it is evident from following verses in the same chapter that the resurrection of saints from the dead is referred to, because in verse 5 John plainly says that "the rest of the dead lived not again." That is, the righteous dead (those who are dead in sins are not righteous) lived again, but the rest of the dead (the unrighteous ones) lived not again until the thousand years were finished. The "lived" and "lived not again" are in opposition, referring to the same thing-the resurrection. There is resurrection for some and no resurrection for others. Those who have part in the first resurrection will not come under the power of death the second time, having been under its power once (verses 4, 6, 13-15).

The third resurrection of our subject is but the second in the correct use of the word. It is the resurrection of the ungodly, who have had no part in the "first resurrection," and of all those who die between the time of the first resurrection and the final judgment (Rev. 20:11.13). Every heliever in Christ now has the assurance of escaping that judgment. But the one who now neglects the Christ who died and rose again may not hope to escape that resurrection day of the ungodly and his raising up to condemnation. Such will taste of the first or natural death and feel eternally the pangs of the second death.

The first raising up is the 'new life." The second raising up is the raising of the bodies of the saints—the first resurrection. The third raising up is the final resurrection in which all the ungodly participate and after which the ungodly shall enter the second death.

Vineland, Ont.

For the Herald of Truth.

MENNONITE EDUCATIONAL PRIVILEGES.

With pleasure I notice the growing educational interests in the Mennonite church. Some brethren are praying for and looking with more friendly countenances at the efforts of those who have been burdened for a school where the principles of our beloved church are propagated and where teachers are being trained with a strong Christian character; with whom money or an easy living is not the prime purpose, but rather to he of more service in the cause of Christ. To such, parents can entrust their children without fear of their heing so easily led astray. Others are slow in appreciating the fact and availing themselves of the present opportunities extended to our sons and daughters. One reason may he similar to that of the mission cause; though much written about and its workings explained, yet there are many brethren who do not understand its work, but seem to think the energies and self-denials with the money given for that purpose are misapplied.

One brother stated that in educating his sons he embarransed his financial condition in sending them to a school that advanced principles altogether different to the father's faith and teaching of the Bihle. They received a thorough education spent their time and their father's money, but are no benefit to the church Some parents are now lamenting the fact that their children are lost the church for the sake of a few extra dollars which might have put them where they could have become more fully acquainted with the workings of the church and would have had educational privileges fully as good as they could find elsewhere, and a desire for the best things in life might have hen quickened hesides.

The question is frequently asked, is there no risk in sending our young people to college? I answer, Yes. Wrong impressions may be made.
Bible truths and good sermons sometimes make wrong impressions. Will we therefore not venture? There is much danger in money making, yet plenty of brethere venture and take chances, saying much good may he done. But the money hard earned and carefully guarded by parents in-

tensely Mennonite may be used by their rising generation for purposes altogether contrary to the parents' desires.

Missions, charitable homes, sanitariums, publishing interests and the school could be easily supported so they would not need to go begging if our brethren could he made to see their needs and advantages to the cause of Christ. Thousands of dollars of money at the disposal of Mennonite brethren are lost to the church because its vital interests were not prayerfully considered, and their hard-earned and well-hoarded money will be used for the very opposate or what it was intended.

A brother in an artele in the "Witness" of Feb. 6 says, "Do we see the importance of having at least several more Memonite schools?" I am glad that this Importance is making itself felt among the brethren. But what is more Important (as I see it) just now is that our present school be unenumbered and fitted with huidings and necessary equipments and the brotherhood's confidence in the present management fully gained. We are glad that the facuity and management are gaining the confidence of those who endeavor to consider their palns, efforts and success.

It may seem expensive to bring students from the different points of the compass to one center, yet when we consider expense of buildings, equipments, and a corps of competent teachers who can teach four or five hundred just as well as half that number, we may consider the present plan economical for this time. But if any of the hrethren see a way hy which we can at present establish another school or two we would be glad to correspond with them and present their prospects to the Mennonite Board of Education which convenes about June 15 annually, where the advisability of such a venture will be discussed. The object of said hoard is to have a representative in every Mennonlte conference and to provide for and control in a general way all educational work in the church, similar to that of the mission board, which controls all mission work, so as to avoid competition and rivalry, also to economize hy avoiding too many schools, and maintaining unity among the schools in the various sections of the church. If there are any propositions to present or inquiries to be made, please correspond with J. S. Hartzler, Goshen, Ind., secretary of board, or John Blosser, Rawson, Ohio, president of board.

Yours in the interest of the church,

For the Herald of Truth.

By A. Metzler.

Shail I dread the day which cometh As a thief in darkest night— Shall my coming dissolution Leave me not a ray of light?

Shall the grave my soul in darkness Hide forever in dismay? No! There's hope in my Redeemer, In him dawns the glorious day!

He has brought me joy and gladness For my soul he came to save. He upon the cross has suffered, There for me his life he gave.

Glory to the biessed Savior, Who expired upon the tree; He has triumphed over Satan, He has come to set me free!

Death has lost its sting and terror, Life eternal mine shall be; Glorious resurrection morning When my Savior I shall see! West Liberty, Ohio.

Actions speak louder than words. "What you are speaks so loud I cannot hear what you say."

No human being can come into this world without increasing or diminishing the sum total of human happiness, not only of present but of every subsequent age of humanity.

For the Herald of Truth

HOME MISSIONS.

Chicago.-Home Mission, 145 W. 18th Street, Chicago, III.
Chicago. — Mennonite Gospel Mission, Emerald
Ave. and 26th Street, Chicago, III.

Weish Mountain.—Weish Mountain Industrial Mis sion New Holland, Pa., R. F. D. No. 4. adelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa. Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne ancaster -462 Rockland Street, Lancaster Canton-Mission Home, 1934 East Eighth Street

Canton, Ohio.
Kansas City.—701 Pacific St., Kansas City, Kan.

The meetings held by S. G. Shetler in Lancaster City are still in progress (March 23) and the number of confessions as reported in last week's issue, the kind reader will remember, was seventeen. This number indicated those only who belonged to the Lancaster City district. At the present writing there are forty. The entire number of confessions including those from other districts is considerably larger. The meetings are well at tended. May all who have recently found Christ and all those who have found him in time pass seek to become well acquainted with their Bibles and with the doctrines and duties required of us and obey them. The Lord grant it, COR . . .

Arnold, Ness Co., Kan., March 14, 1907 .- To the Mennonite Publishing Co., Elkhart, Ind. Dear Friends:-Some time ago I renewed my subscription to the Heraid and also enclosed the mone, for a Primary Lesson Quarterly and a Sunday School Lesson Hein and through the guidance of God's Spirit I received a number more both of the Primary and the Advanced Heips, which we giadly distributed among our neighbors, and so it led to the organizing of an Amish Mennonite Sunday school at this piace for the first time. Thus we see how God leads in mysterious ways and thank him for these biessings. Brethren and sisters, remember us in prayer. There are only a few of us, but through prayer and faith he will bless and strengthen us in the good work of the Lord. 1 will write more later and let you know how the school is prospering. . . .

Waynesboro, Va., March 17, 1907.-The congre gation met at Spring Dale this afternoon to organize Sunday school. The following brethren were appointed: D. R. Martin, superintendent; E. F. Heatwoie assistant: Amos Showalter, secretary; F. A. Driver, chorister. May we pray that these brethren as well as the whole brotherhood be actively engaged in this all-important work of teaching the Word in its purity, both by precept and example, that the young souls in charge may be fed and grow into lively stones in the Master's building. We had an excellent lesson taught us to-day by Bro. E. C. Shank from Heb. 4:16. Bro. Metzier is expected to-morrow. He will preach for us this week. Hope to have a good report to give later. Wishing God's blessing on every good work. I am your humble, COR

Spring City, Pa., March 15, 1907.—Dear Heraid Roaders: - Creeting in Jesus' name. The congregation at Vincent was again much encouraged by a visit from Pre. A. O. Heistand of Doylestown on the 10th of March. The writer attended a meeting of the Pennsylvania National Christian Asso ciation at Elizabethtown, Lancaster county, on the 13th and 14th of March. Among some of the tonics discussed were: The Bible Argument against the Lodge: Does the Lodge Teach Char ity? Things of Darkness Brought to Light; The Prayer Meeting and the Lodge: The Selection of Companions; College Fraternities and Other Minor Secret Societies; The Lodge and the Saloon, etc. The meetings were well attended. The writer

. . .

left on the afternoon of the 14th, came to Lancaster and attended the meeting now in progress in the new meeting-house, conducted by S. G. Shetier, and learned that Bro. John H. Moseman of Lancaster intends to visit the congregations in the Franconia district, the Lord willing, in April. AMOS KOLB

Lancaster, Pa., March 16, 1907.-Dear Herald Readers:-Greeting. Great is the Lord and greatly to be praised in the mountain of his holiness. We have great reason to thank our dear heavenly Father for the blessings he is bestowing upon us We are having continued meetings in Lancaster City at present, conducted by S. G. Shetler of Somerset Co Pa On Monday (March 18), if we are spared, it will be a week since the meetings commenced. Thus far seventeen have decided to come out on the Lord's side. May the dear Father in heaven biess them and keep them faith ful and may he biess Bro. Shetler's efforts, with all others who are striving to build up the cause of Christ so that many more may find Jesus Christ to the joy of their souls' salvation.

ALICE NISSLEY . . .

Johnstown, Pa., March 20, 1907.-The brother hood in this vicinity has just passed through a season of rejoicing, having had a real feast in spiritual things. On Feb. 12, 1907, quite a number of brethren and sisters from far and near met in the Thomas M. H. to organize a Bible conference. After the organization Bro. D. J. Johns of Goshen, Ind spoke from the text, 1 Sam, 7:30, reminding us of the necessity of preparing our hearts for the work of the Lord and of serving him. He also stated that in the rebuilding of the walis of Jerusalem the work was accomplished because the people had a mind to work. So likewise if we wanted successful meetings, it would be necessary for us to work and pray for the work.

On the morning of Feb. 13 the work began and proved a success throughout. In the evening of the 13th Bro. Joshua Zook of Believille, Pa., spoke from the text, Jude 30, showing that this common saivation is free; it is personal; it is for the present, simple, powerful and eternal; it brings to us a life that helps us work for God and become bet ter acquainted with him.

In the evening of the 14th Bro. Abm. Metzier of Martinsburg, Pa., spoke from Col. 3:11. He showed that the latter ciange of the shove verse is a WODderful testimony of what God will do for us if we ailow him, and that those who are sincere can have Christ, the hope of giory, within them, Christ dwells in his saints with the power of his word.

In the evening of the 15th Bro. A. D. Martin of Scottdale spoke from Jas. 4:7, showing that first we must submit to God: that then, and then only, can we be saved. Second, we are to resist the This we can do through the power of God, and those who do not resist the enemy are sure to fall

in the evening of Feb 16th D. J. Johns presched from John 1:29. On Sunday forenoon and als in the evening Bro. Johns preached at the Weaver M. H. Bro. Zook spoke in the Kauffman M. H., both in the forenoon and evening. Bro. Martin spoke in the Blough M. H. both morning and evening.

Bro. S. G. Shetler stayed at the Thomas M. H. and preached from 2 Sam. 18:33. At 2 p. m. there was a children's meeting and later a few mission taiks. In the evening Bro. Shetler spoke from the words in 2 Sam. 24:14. In the evening of the 18th Bro. D. H. Bender spoke from Isa. 55:7. Before the sermon one soul was received into church fellowship by baptism by Bro. Johns. In the evening of the 19th Bro. Johns again addressed the congregation from Mark 16:16.

Thus ended another Bible conference so far as the meetings are concerned, but we hope that in the hearts of many who were present many pre-

cious truths have been preserved. On Wednesday evening Bro. Johns preached in the Stahl M. H., Thursday evening at the Kauffman M. H., Saturday at 2 p. m. he spoke at the Blough M. H. in the German language and in the evening in English. On Sunday, Feb. 24, he again spoke in German in the Kauffman M. H. and in the evening at Stahi's. On Monday, the 25th, he

left for home. God bless his work. On Feb. 22 Bro. A. D. Wenger came to the Stabi congregation and began a series of meetings. On Sunday he preached a baptismal sermon at the Thomas M. H., after which two precious souls were received into church fellowship after receiv ing the ordinance of baptism. The meetings at Stahl's were continued until March 10, at which time nineteen were hantized and two received from another denomination, which, with two received previously, makes a total of twenty-seven accessions. That God may bless these dear young souls should be the sincere prayer of every saint At the close of these baptismal services the congregation sang hymn No. 404. Bro. Wenger

and left for Scottdale the following morning. LEVI BLAUCH

A Visit to Fort Wayne Mission .- On Saturday March 2, 1907, we left home for a visit to the Mennonite mission at Fort Wayne. We arrived at the mission at seven o'clock in the evening but found none of the workers there. They gone to the City Mission. So wa stayed at a store near by until they returned. On Sunday morning Sister Malinda Mann took us to the jail services. There we heard a very instructive talk by a man named Cooper, who is the head of the city mission. There were fifteen prisoners who attended the services.

preached also in the evening at Kauffman's M. H.,

We returned to our mission in time for preach ing. After preaching we visited with Bro. Menno L. Steiner. At 2:30 we returned to the mission for Sunday school. There were over one hundred present. The greater part of these were children We all know that it is a matter of great importance that these children be taught the correct doctrines and principles of truth as they are pre sented to us in the word of God, so that they may not only give themselves to Christ, but that they may also be the means by which their parents may be reached.

Between Sunday school and the evening serv ices Bro I R. Detweiler took us to visit a home in which the inmates were husband, wife and son The father had been hurt a few weeks before, but was now again able to take up his work. The son was just recovering from an attack of sickness. After inviting them to attend the evening meeting we returned.

The evening services began with a children's meeting. It does one good to see those little folks so ready to do their part. After children's meet ing they had a regular preaching service, conducted by I. R. Detweiler. When the invitation was given, four souls accepted Christ, two of them being the husband and wife we had visited, and we could realize that our visit was not in vain.

The foundation is now laid so that active mis sion work can be done. There are about sixty members there now. They expect to have their first communion services in the near future. The workers at present are the brethren I. R. Det weiler and John Thut, with Sister Malinda Mann and Sister Nettie Culp.

We returned home on Monday, March 4, feeling glad that we had the opportunity of making this visit to the mission. We should, however, bear in mind that in order to make the mission a power for good to the people of Fort Wayne and pro mote the cause of Christ and the church, it will need our earnest prayers and also our support

In His name. Topeka, Ind. WALTER and EDWIN YODER.

For the Herald of Truth. TORONTO MISSION.

At the request of Bro. Samuel Honderich and Bro, L. J. Burkholder, the writer met with them at the mission at No. 75 Tate street on Monday, March 18, to consult regarding the prospects and needs of the mission and especially regarding a better building and larger rooms.

It was evident on the first Sunday that the esent quarters are too limited. On Sunday, the 17th, fifty-three children, besides the workers, were crowded together in the room, some having to stand. The children are eager to attend the services, and on Sunday evening over forty came together and the workers were compelled to have a children's meeting before the regular services in order to give the older people a chance to have a service. This mission, like others, must depend upon the interest of the children for its success and growth, and, judging from this early interest, we feel very much encouraged in the work.

The attendance at the regular preaching services is not so large. Seventeen were present on iast Sunday evening. A few brethren and sisters reside in the city and are glad for the privilege of attending their own church services. Bro. Milton Bergey of Waterloo Co., Ont., is engaged in business in the city and is an efficient helper in the meetings on Sunday. The workers are planning for a mid-week service and a sewing circle for the girls and want to organize a boys' class for Saturday afternoon.

After looking over the district and inspecting a few buildings which might have been rented for the mission work, the committee decided that the present quarters are the most suitable, provided that the owners will take out a partition or two and thus make a larger audience room. This building rents for only \$12.00 per month and is situated among the people with whom the workers are in touch, and no other buildings are at present available in this immediate vicinity. It will be necessary in a year or two-possibly sooner-to secure other quarters, since all of the houses and factories in this neighborhood have been condemned and must be torn down to make room for railroad

Bro. and Sister Honderich and the Sisters Lena Weber and Bernice Devltt are well and happy in their new work and feel very much encouraged Their home is in a squalid district among needy people, but it is home for them. Their rooms are very simply furnished and store boxes form part of the kitchen furniture. The carpet in the sitting-room must be taken up before every meeting and after the meeting the floor must be scrubbed and the carpet pnt down before it is ready to receive their friends. In company with the workers and Bro. and Sister Burkholder the writer sat down to dinner at the "mission table," the first time since leaving the Chicago Mission and found the same substantial fare provided for the workers (furnished largely from the contributions and donations of food sent in by friends of the mission), ungarnished by fancy dishes and unembellished by fancy cakes and pies. The matron of the mission remarked that their groceries have cost them less than \$1.00 per week for the four weeks, but they cannot expect to always live as cheaply as that, and shoes and clothing will also wear out in time. It has cost considerable money to get the mission established and furnished, but since that is done it will yet require some means to carry on this work.

While this is only one of the missions of our church at large and contributions for this work will be used from all of our brethren and sisters who feel to contribute, we would especially impress upon the brotherhood in Canada the neces sity of earnestly co-operating with the workers by supporting this our first mission in Canada. While all are ready to do something, perhaps many are waiting to know what to do, and in this report we beg to advise the brotherhood that it would be best for each church district to take such steps

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as may be deemed the most expedient to raise money for the present use of the mission. corresponding with the workers, contributions of other things can be arranged for as required. does not require the whole church to feed the workers there, and they have not as yet found it necessary to help any especially poor, and too much provisions, etc., would only burden them. But all can contribute to a fund from which the daily needs of the workers can be supplied and which we feel they will use thankfully, prayerfully and economically.

Above ail, pray for those whom we thus help in the gospel work that God may give them power and victory in his name. Yours for Christ and his S. F. COFFMAN. CB 1180.

> For the Herald of Truth. AN INDIAN COCK FIGHT.

By J. N. Kaufman

As a rule man loves excitement. He delights in experiences which border on the ridiculous. His carnal nature demands carnal pleasures. He often engages in things which his better nature resents, but which are so fascinating that he cannot re sist. This is true of all classes and races. True, the body and brain need exercise and recreation in order to respond properly to the demands made upon them, but not all forms of exercise and recreation are of the proper kind.

The Hindu has his amusements and pleasure resorts and they are not so very different after ali from the sports prevalent in the Greek and Roman period or even of the more modern kind. The buli fights of Spain and "man fights" (pugilistic fights) of America are but other forms of cock fights of which I am about to write.

Not iong since i was present at a bazaar where I told of the love of Jesus and his power to save. Before I left I was told there would be a cock fight directly. I saw about a dozen of these game fowis around me tied by their legs to small stubs of weeds. They ail looked ready for a fight and were crowing justily as if defying each other in the coming duel.

Close by are two men "arming" their respective fowls by tying a steel spur on one leg of the fighter. This done they place them opposite each other, and at the proper moment let them go. Already the interested crowd is closing in on the scene of battie. The cocks make for each other with a mad determination that threatens the life of each. But what is the matter? One seems to be disabled and does not fight with the same vigor as when they began. Alas, his ieg is broken! The spurred ieg of his opponent has done its work. But aroused by a sudden fury and summoning ali his courage he made for his assailant with a strength that was wonderful. See! he seems to be gaining the battie. His unwounded enemy is apparently conquered. But suddenly the other having the advantage of two sound legs, recovers himself and a moment more and the victory is won. The wounded cock lay helpless and exhausted on the ground! The owner picks him up and, mumbling something as if dissatisfied with the fight, carries him away. If the fight is considered fair the owner of the victorious fowi receives the vanquished cock as the prize.

I expressed my disapproval of such unmerciful sport, and, salaaming, rode off.

The people of this village in which this Monday bazaar is held have asked the mission to open school in the village for the benefit of their untaught boys and giris. We hope some time to grant them their request.

Dhamtari, C. P., India, Feb. 17, 1907.

To forgive a fauit in another is more sublime than to be faultless one's self.

A man in anger is like a chariot without a driver, a ship in a storm without a pilot, a scorpion which stings itself as well as others.

(Continued.) Articles of Faith. The peculiarity of the faith of the Menn was still the subject of much ridicule, even after their coming to America. They do not parade their doctrines, and their form of religious wor ship is free from every semblance of show. Havendured the ridicule of their antagonists as iong as they could, they prepared a work called "Articles of Faith," which was drawn up in the united church at Dortrecht, April 21, 1632, and

THE MENNONITES.

Dy W B Smith.

subscribed by delegates from all the churches. There are eighteen of these articles, many of which are similar to those of other denominations: 1. Concerning God as Creator of all things and belief in the Trinity.

2. Beilef in the Scriptural account of the fall of man.

3. Belief in man's restoration by the promise of Christ's coming. 4. Belief in Christ's coming and his mission to

redeem man. 5. Accepting the Gospels of the New Testa-

ment as the law of Christ. 6. Is concerning repentance and reformation. Beijef in the baptism of penitent bellevers

having made Scriptural confession. 8. The church of Christ, a visible church. 9. Of the election and office of teachers, dea-

cons and deaconesses in the church, 10. Concerning their belief and observing of the

holy supper. 11. Concerning the washing of the saints' feet.

12. Matrimony, or state of marriage.

13. Their attitude toward magistrates. 14. Concerning defence or revenge.

15. Respecting oaths or swearing. 16. Respecting ecclesiastical excommunication

or separation from the church. 17. Attitude toward the excommunicated.

Belief in the resurrection of the dead, and

the jast judgment. The foregoing articles are generally received and adopted by the Mennonites throughout the United States and Canada. But while they gen-

erally express the faith of the brotherhood, they are not universally accepted as a creed. Many congregations refuse all written confessions out side of the Bible.

The Mennonites have always considered the word of God as found in the New Testament the sufficient and only rule of faith and practice. In their earlier years they had no written confessions of faith aside from the Bible. The confession of faith was drawn up to correct the misrepresentations of their persecutors rather than to be considered dogmas of the brotherhood. Their test of Christianity is a standard to be coveted by every individual and promulgated by every church, namely, an actual change of heart and plety of iife. Many, however, who call themselves Mennonites at the present day have sadiy fallen from the spiritual life of their ancestors.

Any person of ordinary intelligence and pious mind may readily understand the Scriptures. More scholastic training and worldly wisdom does not give a better understanding of the Scriptures, but as the heart becomes more pious and the life more conformed to God's word, the Holy Spirit becomes the "inner light" by which the Christian is able to understand the Holy Scriptures as his revealed will. Hans Denck says, "No one is able to comprehend Christianity unless he follows Christ by his life." Education is conceded to be a help in developing the mind and in teaching the truth to others.

Aii believers are priests of equal rank and authority and may at all times and places approach God without the aid of priest or preacher. consecrated edifice or holy place. No special sacredness is attached to any material thing. The assembling of the Christians is simply called "meeting", and the place or house of meeting is called "meeting-house," not "house of God" or "church." Meeting-houses are not dedicated by any formal service and are not considered more holy than the ordinary dwelling-house of the wor-

#### A Congregation of True Believers.

The Christian congregation is according to that of the time of the apostles, and should be composed only of converted holy people. To secure this, discipline must be enforced and all known transgressors excommunicated. infant haptiam defonte the always object as it is well known that the children of Christian parents are not always converted in later years. They claim that haptism unites the children with the congregation and they thus become members and when they come to the years of responsibility they remain members whether converted or not; and in this way the congregation would be largely composed of unconverted members. Infants are saved by virtue of Christ's atonement, and do not need haptism; the Bible teaches bantism only on the faith of the individual receiving it. Baptism by water is not regeneration and does not cleanse the soul from sin. It is a figure of the haptism of the Holy Ghost.

#### The Lord's Supper.

The communion is instituted to represent to the heliever the broken hody and shed blood of Christ in his redemption. It also represents the unity of the "one body of Christ," that is, his congregation, the bread and wine being simply embleme of his flesh and blood. It is generally observed twice a year-spring and fali-members being previously examined as to their spiritual life.

Foot-washing, as an ordinance, indicates that all believers are standing on a common level, having equal authority.

The enlightened Christian cannot swear oaths: Scripture upon which this is based is found in Matt 5:33-37: Jay 5:12 He cannot engage in warfare (Matt. 5:38-48; 26:51-53; John 18:36). He cannot fili governmental positions, because these offices require an oath or the employment of force. We are to pray for those in authority and he subject to them so far as their rulings are not contrary to the Scriptures. But the Christian is nowhere taught in God's word to help in the execution of the laws of the land (Titus 3:1, 2; 1 Pet. 2:13-15; 1 Tim. 2:1, 2; Acts 5:29).

The only organization recognized is the congregation of the Lord, established by him and recognized in his word. Hence uniting with any secret organization is forbidden.

Freedom of conscience is another doctrine of the Mennonites. Heinrich Bullinger, the historian and friend of Zwingli, writes: "They teach that the government of the land should not and could not interfere with religious oninions and matters of faith. It appears to them unseemiy that in the church any other sword than alone the word of God should be used and still much more unseemly that matters of religion and faith should be reguiated by the leaders of government."

Concerning slavery, to which they were very much opposed, their enemy Builinger says: "They are in error when they say there should be no siaves among Christians." Ludwig Keller says: "The Corman Mennonites were the first who with energetic efforts, rose up against slavery as they

The life and appearance of a Christian should be separate from the world. Manner and conduct should be simple and dress plain without any "costiy apparel."

One feature of their faith to which they cling with great tenacity is the helief that the doctrine of Christ forbids the resentment of wrong and the showing of any spirit of revenge. They believe their mission to he one of henefit to all men. A stranger is never turned from their door and alms are not given in a public way. An enemy coming in distress will receive help because they believe it their duty

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They will not tolerate marriage with those outside of the church. Divorce is condemned, except for adultery.

sapusm by pouring has been their custom, as a rule, from their earliest history, immersion heing practiced by some of the more modern congregations. This mode seems to have originated among the Russians and is mostly practiced by them

Their church polity is congregational. Their ministers and deacons are chosen from the congregation by lot or by the unanimous voice of the church. Bishops and all officers are also chosen in the same way. No minister is distinguished from his brethren by the title of "Reverend," and no one, no matter how highly educated, could accent the title of "Doctor of Divinity." Their ministers receive no salary, hut are provided for if necessary.

#### General Conference.

The preliminary meeting to arrange for a General Conference was held at Elida, Ohio, November, 1897. The result of this was the appointing of a committee of five to prepare a call for a Coneral Conference The first General Conference was held in the Holdeman meeting-house, Waka rusa, Ind., November, 1898, and biennial since that time in different places.

#### The Work of the General Conference.

The General Conference is to take a position on all the doctrines held by the sixteen Mennonite and Amish Mennonite conferences.

It shall have power to direct all work, insist upon the work of the several organizations of the church heing conducted in accordance with the principles of the church

It shall not interfere with the workings of any district conference or legislate on local subjects. It shall refuse admission to any conference or congregation which is not in harmony with the faith and practice of the sixteen conferences.

The questions to be discussed must first be presented to a committee consisting of one bishop or minister from each conference district. The husiness of the conference is transacted by the bishops and delegates from the several district conferences, each district conference helng entitled to one delegate for every five congregations.

#### Allegione

The Mennonites have not been an aggressive people. Persecution, dissatiafaction in the church and indifference to missionary work have no doubt greatly retarded their progress. The first real missionary work was started at a Sunday school conference near Middlebury, Ind., in 1892, when the Chicago Home Mission was established. This aroused the church, and missions have heen started in several cities and rural districts. The Mennonite Evangelizing and Benevolent Board was organized at Elkhart Ind in 1899 The result of this organization was the sending of J. A. Ressier and W. B. Page as missionaries to India, where they opened the Sundergani station near Dhamtarl C. P. Other stations have been opened and in 1904 at a communion service there were over 400 communicants present.

Little or no attention has been paid to education until very recently. They have been opposed to higher education and the majority of their memhers have hardly received the privileges of a common school training. Where they have settle ments the church at present has day achools for instruction in the rudiments of education.

No little difficulty has been experienced in restraining the more ambitious children. This resulted in organizing a private school in 1894 at Elkhart, Ind., which afterwards assumed the name of Elkhart Institute. In 1903 Goshen College was opened at Goshen, ind., to take the place of the

The General Conference Mennonites have been more aggressive along educational lines. Bethei College was built by them at Newton, Kan., in 1992 and Control Monnonite College was founded In 1901 at Biuffton, Ohio. Besides these two coiMarch 28

leges they have a number of smaller institutions The Mennonites an a whole are devout, pious and religious believing in a permanent work of grace in the heart. The older bodles are exceedingly conservative, but some of the more recent organizations are aggressive, wide-awake and tol-

One cannot read the history of their trials and persecutions without heing convinced that they deserve a place among religious denominations and have a mission to perform.

#### For the Herald of Truth. ON THE DEATH OF BRO. EPHRAIM NISSLEY.

Pre. Ephraim Nissley passed away on March 9, 1907 at his home in Mount Joy, Pa., Into which he had moved only two weeks previously. He had not been feeling well for two or three months previous to his departure. He had heen troubled with heart failure and other ailments. On the day of his death he had a stroke of paralysis in the morning, and after a few minutes recovered con sciousness and remained so to the last. He died at 8 o'clock in the evening aged 65 V. 11 M., 16 D He had a longing for his heavenly home and in his last hours sang to himself the hymn, "I'm go ing home." Soon after singing this hymn his speech failed hlm and he was not able to speak distinctly.

He was in the ministry twenty-eight years; he was much esteemed and beloved hy all who knew him. He leaves a sorrowing companion and four children: Joseph of Lancaster City; Annie, wife of Phares Stehman, East Hempfield; and Emma and Mary at home

A large circle of friends gathered on March 13, on the occasion of his funeral, to pay the last tribute of love and respect to the departed brother, minister and friend, and witness the last solemn rites in laying his mortal remains into their last resting place. The funeral aervices were held at the Grahill M. H. in Donegal township. Bish Jacob N. Brubacher and Bish. Abraham Herr led the services and spoke from the texts, Heh. 13:7, 17, and 2 Tim. 4:5-8. Pre. Henry Longenecker opened the services at the M. H. and Peter Nissley conducted the services at the home. May the Lord hiess and comfort the sorrowing family and friends, and let us all remember those who have lahored among ua and esteem them very highly in love for their works' sake

For the Herald of Truth

#### By Frank Monroe Beverly.

If I can reach a helping hand

If I can aid the weak to stand, And speak for those oppressed, I would not count my life all vain, For I had lived that others gain.

Though my achievements he not great,

laurels crown my hrow, If I hut lift a little weight From weary shoulders, now,
I would not count my life all vain,
I'd sacrificed for others' gain.

Although mine he an humble niche Low in the wall of fame,
I be not counted 'mong the rich,
But few should know my name, I would not count my life all vain If I had wrought for others' gain.

Osborn's Gap. Va.

The Sunday School Lesson Helps published by the Mennonite Publishing Co. at Elkhart, Ind., and edited by Bish. S. F. Coffman are Indeed a model of comprehensiveness, clear-cut adaptation and pointed, practical applications to Christian life, such as we seldom meet with in a work of this kind. Those who are not using them in their schools, or who have not yet had an opportunity to examine them should at once send for a sample copy. They will certainly be pleased with the able manner in which the subjects are treated.

## YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: HEROES AND COWARDS. John 12:42,43; (CONSECRATION MEETING.) APRIL 7, '07

#### THE LESSON MOTTO.

1907.

"The wicked flee when no man pursueth; but the righteous are bold as a lion" (Prov. 28:1).

#### THE MEDITATION

The meditation is written for the purpose of helping of direct the mind in private devotion to the central

Father in heaven, I am thine; thou art mine. Lead me, qualify me, sustain me, make me the blessing that will bring glory to thee and benefit to my fellow-men; make me bold only for the everlasting truths, even in the face of the most dangerous of all flatteries, as well as in the face of the sternest of all opposition. All I have is thine. All thou hast promised in mine. Praise be to thy name through Jesns. Amen.

#### BIBLE LESSON.

The quotations and references given in the Bible Lesson below, are to be written out on slips of paper and given out before the meeting begins.

Why may the Christian be bold? Matt. 28:11. What protection does God assure his people? Psa. 125:1.2.

Why are the ungodly cowards? Psa. 1:4-6. How may we become heroes? John 15:17:24. What aid is love to the making of a hero? 1 Tohn 4:18

Why was Danlel a hero? Dan. 1:8; 6:3. Where is the hero's help? Psa. 121:1, 2.

#### DAILY READINGS.

sure and make a careful study of the daily read-Without them your study of the topic will be

orli, 1907.

M.—The hero's anawer. Acts 4:19, 20; 5:29.

T.—The coward's reply. John 19:1-6.

W.—The cowardly culprit. Gen. 4:9, 13, 14.

T.—Sham heroes. Acts 5:36, 37.

F.—True heroism. Dan. 3:16:30.

-The hero's testimony. 2 Tim. 4:6-8.

7. S.—Heroes and Cowards. John 12:42, 43; Rom. 1:16. NOTE.-The Topics having failed to come in

me we are nnable to give the page this week .-

#### For the Herald of Truth.

#### PERSONAL CONVICTIONS.

#### By Warren Cable.

For three years did our Lord and Savior, Jesus Christ-God himself, manifest in the flesh-live among men, teaching and fulfilling the mission upon which he was sent; a mission which only God himself could perform—the redemption of a sin-cursed world, and to show man the way to a knowledge of God, to know whom is life eternal.

The time had come when his work on earth was nearly finlahed. The honr of parting was at hand and he was about to offer np the great sacrifice, hls own precious blood, on Calvary. Jesus and his disciples had just finished the last supper. He had given them the commandment concerning the observance of the supper and the washing of feet, etc., and was prononncing those precious words of comfort and advice, so beautifully recorded in John 13, 14, 15 and 16. He told them of his approaching departure, but that if he went away he would send them "another Comforter." John records these words: "These things have I spoken nnto yon, being yet present with yon, but the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you, and bring all things to your remembrance,

whatsoever I have said unto you" (John 14:25, 26). Later, as he was hreathing out his preclous life upon the cross, he delivered his last message to man, saying: "It is finished."

What was finished? His mission was completed. Man was redeemed by the preclous blood of the Lamh of God; the direct revelation of God to man had been given, ahowing man what God's will was concerning him. The same was afterwards recorded by the holy evangelists, inspired by the Holy Ghost and given to future generations as the only rule of falth and practice of the children of God-a full and complete revelation of God's will. If any more had been necessary, does lt seem reasonable to suppose that our blessed Master would have withheld it from us?

In the face of all this, and after the long succession of holy martyrs who went gladly to the stake for their faith in this holy word of God, and after the glorious history of the church, guided by nothing hut the teachings of this same revelation interpreted by the Holy Spirit, does it not seem strange that. In these latter days, one should arise and say that the revelation of God's will to man is not yet complete? that it is not necessary to confine one's self to the letter of the Word, but that if one has a personal conviction along a certain line, i. e. if he thinks a certain thing is wrong even though God's word does not say it is, it is equivalent to a direct revelation from God, and he has, or assumes, the privilege of judging other men accordingly? This does not seem to us to be the spirit of the gospel as we have it. Paul in Rom. 14 saya: "Who art thou that judgest another man's servant? To his own master he atandeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day allke. Let every man he fully persuaded in his own mind." Again, "Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth." Paul then proceeds to speak concerning the giving of offense to the hrethren, which takes us back to the commandments and revelation of God to man as given us in the Word, for the hrother has no right to be offended unless the matter in question is a violation of a definite commandment of God. Otherwise it is simply a personal conviction as mentioned above.

The personal conviction ground is dangered ground, as it paves the way, unless our convictlons are rooted and grounded on the divine Word,

for all manner of heresy. Let us then "he no more children, tossed to and fro, and carried about hy every wind of doctrine, hy the sleight of men, wherehy they lie in wait to deceive; but speaking the truth in love. may grow up into him in all things, which is the head, even Christ (Eph. 4:14, 15).

For the Heraid of Truth. SOME RAMBLING THOUGHTS.

#### By John F. Bressler.

I was very much interested in the recent articles by Bro. S. B. Wenger and Bro. A. Metzler on the field and work, and thought I would add a few rambiling thoughts on the subject. "The field is the world," and it looks large when we try to grasp it all in one vast birds-eye view, with its 1,500,000,000 people, most of them in darkness and sadly in need of the light. Even in civilizednot Christianized-United States of America with

90,000,000 people, only ahout 30,000,000 are affiliated with any religious bodies whatever. Where are the remaining two-thirds? And I might add that of the 30,000,000 who have their names on the church roll, less than 20 per cent. do the work. The rest are simply church memhers. And even among those who do the work many may he decelved and labor under a deluaion like Dowie's 'Restoration Host," I do not know of any other religious hody that had more zeal, yet they now acknowledge that they were deceived.

So in looking over the field preparatory to entering into the work, several primary needs become manifest. 1. We must he right with God. 2. We must have knowledge (knowledge of self, men, God and his word) which is grounded in faith in the eternal verities. 3. Being right with God and having knowledge of his will, we need grace and zeal sufficient to allow ourselves to he consumed on the altar of his service. There are too many lazy and half-hearted professors now who claim to he God's servants. We need more who are willing to "endure hardness" with the apostle "as good soldiers of Jesus Christ." Let us labor as did Paul and pray with him that we "may know Him and the fellowship of his suffering, heing made conformable unto his death."

One of our great dangers is in getting into ruts. Because most of our congregations were formed through colonization, we conclude that this is about the only way to start new congregations. Now coionization is a good way of extending the cause, but not always practicable. It does not pay to colonize where the country is thickly settled and land is high, or where the soil is poor. How are these to he reached? Another method must be taken. And, hy the way, I think that the material side of colonizing is nearly always held up too much. A new colony is started and out go the reports: cheap land, wonderful soil, good water; huy quick and get rich. It may then enumerate the possibilities for mission work. The true missionary will not ask, "How much money can I make?" hut, "Am I needed there?" And if the Lord wants him there, he will go if he has to live in a cave, hurn sage brush and eat jack rabbits.

If people would show the same economy and thrift in the East as they do when they land in a new colony, they would prosper where they are How many couples in our Eastern homes would think of living ln a little shanty, suitable for a chicken coop, nail boards together for a table and bedstead, and other like household necessities? "No," many would say, "I wouldn't do it." So you go in debt for fine furniture, etc. You find you can't pay it; and so determine to sell out, move West, and then start in as I suggested. With the same rigid economy in the East you would have prospered also.

But we want new homes and new churches, and if we can keep our brotherhood together by startlng new colonies let us start them Only let us make it a mission project hefore a financial one. And above all I would urge no family to move where there is no church home, unless you have chough grace and zeal to do mission work tili you have one established yourself.

(To be continued.)

Reading furnishes the mind only with materials of knowledge; it is thinking that makes what we

#### SUNDAY SCHOOL SUPPLIES.

If you have not yet ordered your Lesson Heips and Sunday school supplies for the second quarter. do so at once.-Mennonite Pub. Co., Elkhart, Ind.

We are not much interested in political parties or their doings, but the Republicans and Democrats of Kalamazoo, Mich., bave agreed upon something that is worth noting. With the approach of a city election the heads of both parties met and agreed that the campaign on both sides was to be a strictly drinkless one. Cligars as carriages are likewise stricten off the list of vote makers. The plan is highly commendable. But it should always be thus.

in the old Spanish Morro Castle or Cabanas Fortress hullt in the sixteenth century at the entrance to Hayana harbor. Cuba, is a hattery of twelve cannons, each cannon named after one of the twelve apostles. This hattery, once among the most formidable in the world, is no longer used. Why these guns were named after the anostles is explainable only through the fact that some men think that the kingdom of Christ is to he extended and defended by means of carnai warfare. But Christ's apostles used no such means. Christ himself said: "If my kingdom were of this world. THEN would my servants fight"; hut hecause it is not, they do not fight. Thus this misnamed "battery of the apostles" which so iong taught men a wrong idea of the Christian religion is silenced, the nation that misnamed it has fallen far down in the scale of earthly nowers. and ber perniclous, perverting influences have ceased to have much to do with the sbaning of the world's thought or the directing of the world's

Of the tendency to gambling among New York's fashionable aristocracy, the fact that the aggre gate losses of one society of young men and women in New York in the recent slump in stocks on the Wall Street stock exchange exceeded twenty million dollars, is rather startling evidence. To be horn rich is not the hiessing that some young people imagine it to he. The snares nitfalls and temptations of all kinds that surround the rich are often greater than the safeguards that surround their social life or are placed about them by percental restraint and guidance; and mental. morel and physical degeneracy is by no means an unusual thing. The men and women who bulld and strengthen a land are those who see the serious side of life, and that is usually more plainly seen when seen from the window of the laborer's cottage than from the millionaire's mansion. Miliions should mean mercy, magnanimity. moral and mental advancement, missionary activity, etc.; more often they mean magnificence, meanness, mental and moral degeneracy, misappropriation of time, talent and wealth, and the

"Bracers" Not Needed.—This is what William Henry Stubis, champion linctype operator of the world, has to say to men in his line of work, on the use of liquor: "Alcohol, as a beverage of daily use, or even as a "bracer," should be elimited entirely from the operator's make-up. The neety of touch of which I have spoken elsewhere will not he his if he hecomes addicted to its use. Aside from the moral point of view, the nase of alcohol affects the nervous system, makes the encres of the arms and hands weak and trembling, and will, if tippling hecomes a fixed habit, nullify to a great extent months and perbaps years of studious effort. Tchaeco should be placed in the same category of nerve-destroping "nervines."

The man who speaks these words, on the 3d of

October, 1899, on a typesetting machine set up in the composing room of the "Philadelphia Times," enough type of the usual newspaper size in five hours and thirty-three minutes to fill eleven columns of a regular size metropolitan daily paper, all corrected and ready for the press. To do this required 98,404 distinct voluntary motions, or at a rate of 297 motions a minute. Such work—need and the best possible physical condition, and alcohol will never help to do that in a body that has not heen abused by narcotic or alcoholic poisons or otherwise. What is true of one kind of work is true of all kinds where skill and strength of

For the Herald of Truth.

By B. F. M. Sours.

body and mind are required.

The angels strike their harps in heaven above;
The birds are caroling o'er rocks and delis;
The anthem of creation heaves and swells
in grand crescendo, as the glad chords move
Like stately chieftains who their liege would prove.
And—hark! from children's throats a rapture
wells:

From youth and age praise springs, and joy foretells

The final glory of eternal Love.

O Love divlne! And hast thou died for me?
So I rejoice that love and heaven are mine
In resurrection power I shall rise
To he with Him who hrought me liherty!

To he with Him who hrought me inerty:
Should not my heart rejoice in love divine?
Oh, hloodwashed! glory waits thee in the skles.
Mechanicsburg, Pa.

For the Herald of Truth. GOOD FRIDAY.

The origin of the annual observation of this anniversary of the passion and death of Christ is obscure Cortain It is that it has been observed throughout practically all of Christendom from early ages. it was known by different names among the Greeks and Latins since the early centuries of the Christian era. Among the Anglo-Saxons and Danes it was first known as Long Friday, meaning that the agony which Christ suffered was so protracted. In Germany it is sometimes called "Stiller Freitag," the people doing no work and observing unusual quiet as on a day of mourning and fasting (or possibly also because of the words: "Like as a lamh was dumh before his shearers, so he opened not his mouth"). The name generally used, however, is Charfreitag, from the old German chara, later klagen, that is, suffering or mourning.

Its origin is probably traceable to the early Jewish-Christian church. We know that the Jews ceichrated the Passover on the 14th of Nisan, and that the Lord's Supper was instituted after the Passover supper "on the night that he was hetraved." It was an easy transition for them from the observance of the Passover to that of the Lord's supper. Possibly with their strict adherence to Jewish rites and ceremonies they combined the two the same as is done to-day by at least one denomination, although the Passover is strictly a Jewish feast, while the Lord's supper is only historically associated with it. The Centile churches did not at first observe the day, but the universal observance of the day in the Christian church must nevertheless have been brought about

at an early date. There is at the present day, in this land of haste, rush and competition, a tendency to lose sight of Good Friday. There is nothing in the day itself, but associated with the day are events of such vast and vital importance to the human race that we cannot afford to do anything that will lead people to forget the events of this day. The world wants joy, but Good Friday is full of mourning; the world wants show, but Good Friday auggests sackeloth and ashes; the world wants hilarity, but Good Friday savors of sadness; the world wants historication, but Good Friday calls manking to soher reflection. And the church is vielding to the world's clamor and Good Friday is vielding to the world's clamor and Good Friday.

is passed by in the mad rush for the great Easter extravaganza, which is, rapidly becoming a milliner's and tailor-made affair instead of a feast of true inward joy over a risen Savior. There is more joy over new gowns tban over a risen Lord; Easter ostentation so completely fills the modern church that Christ is crowded out or into some obscure corner where be or those who walk in bis likeness; can not be seen.

Good Friday or Cruelixion Day should not be forgotten. Parents should teach their children its true import, pastors should teach their facks the meaning of the atonement. A proper realization of the importance which the great atonement assumes in God's wonderful providences will serve to do away with the fast-growing tendency to make Easter a day of senseless and extrawagant display and will tend to prepare the beart rather for the true loy and gratitude that comes from a knowledge that Jesus, the cruelified Savior, is

Elkhart, Ind.

For the Herald of Truth.
A MODERN SOLOMON.

The courts of law reveal many cases of bypocrisy and of perjury, notwithstanding the fact that the formal judicial oath is supposed to make men willing to tell the truth, or afraid to tell a lie, even though a lie might screen them. Sometimes the weakness of this formality is glaringly illustrated.

A workman claimed to have lost the sight of bis left eye by an explosion.

There was no doubt about the explosion, and there was no doubt that the workman's eye had been injured; but the physicians claimed that he could see out of it, while be stoutly declared that the sight was utterly destroyed.

The judge heard all the evidence pro and con. Then, sending the workman from the courtroom, he said:

"Get a hlackboard and write a sentence on it with green chalk. Also get a pair of spectacles with ordinary clear glass for the left eye, and with red glass for the right."

In the course of an hour or so this was done. Then the workman was brought back and be was ordered to put the queer glasses on.

When he had them on, the judge said to bim:
"Turn that blackhoard round and see if you can
read what is written."

The man read the sentence without hesitation, whereupon the judge said to him sternly:

"Your case is dismissed. You are an impostor You must have read that sentence with the left eye, for the red glass over the right one turned the green writing black and made it quite invisible on the blackhoard."

Another notable case that might be mentioned was the one affecting the American brig "The Nancy" whose cantaln was found gulity of carrying contraband of war at the very moment when he was about to he acquitted of the charge. His ship had been found by the British squadron in 1799 near Jamaica under circumstances that fed to the heilef that she was carrying on contraband traffic. Her skipper produced papers to the autborities which apparently cleared the ship and she was about to be released when Cantain Fitton of the British ship "Ferret" came into port with the "Nancy's" true papers. These had heen thrown overhoard just when the "Nancy" was taken, and the papers that bad been shown the authorities were a faise set prepared expressly for use in case of capture, and sworn to by the skipper as true. The package containing the true papers, when thrown overhoard, was swallowed hy a big shark, and this shark was caught hy the crew of the "Ferret" soon after, and the papers were found in the voracious creature's stomach. The "Nancy's" skipper was put into prison at Kingston, Jamaica, and the papers that convicted him are still in that city, unless the recent eartbquake and fire destroyed them. They are known as the "shark papers."

# HERALDOFTRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, APRIL 4, 1907.

Vol. XLIV. No. 14.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

Fire.—Tuesday morning, March 26, at about 9:40, smoke was seen coming up the elevator shaft of our publishing bouse, and almost immediately after, a sheet of flame shot up the size and in the bindery, preservom, tolding composing room, proof responsing room, proof the composition of the compositio

metted.

To the existence of the walls which constituted the east end of the building hefore the addition was hullt, is perhaps due the fact that the whole building was not enveloped. These walls served as a protection to the firemen and as a harrier to the flavore.

as a protection to the firement and as a finite of the finnes.

Of the employes only one was injured. Bro. John Kormann, the day linotype operator, and the second of the second of the firement of the second of the proof room bad not been warned, he ran in and gave the alarm; then returning to the hose, he unwound it and was on his way to the elevator when the sheet face, and when the second of the second

no doubt saved his life. He will not see ame resume work for a week.

The large private library was not damaged. Knowing its value, our faithful employes and other friends, headed by Bro. A. C. Kolic carefully removed the precious of volumes to a place of safety in nearby stores, and not of safety in nearby stores, and not of the property of time when we were making every effort or ecover from the loss falls bery the failure of the form the loss incidenta to the failure of the control of the property of t

safety in nearby stores, and not a toos, was active to nearby stores, and not a toos, was active when we were making every failure of the Indiana National Bank. At we are not discourping the property of the Indiana National Bank. At we are not discourping the Indiana National Bank. At we are not discourping the Indiana National Bank. At we are not discourping the Indiana National Bank. At we are not discourping to the Indiana National Bank. At the Indi

be adjusted, new machinery installed, etc., all of which will require several weeks at least. The bookstore, which suffered comparatively little, was reopened for business on the 28th. On the day of the fire, the editors attended the

On the day of the fire the editors attended the home conference at the Yellow Creek M. H., and knew nothing of the calamity until evening. The origin of the fire is naknown. We thank God for the many evidences of his

origin of the first inflavour of the many evidences of his mercy, and our many friends for their offers assistance. The work will be continued, and with God's blessing and redoubled efforts on our part we hope to speedily have the whole establishment

Communion services were held at Hudson, De-Kalb Co., Ind., Mar. 31, Bro. D. Burkholder of Nappanee, officiating.

Baptismal services were held at Goshen, Ind., on the 23rd of March, when seven persons were received into fellowship, Bish. D. Burkbolder

We are glad to bear again from our old-time friend and Bro. A. M. Boyer (see his letter in correspondence page) who is just recovering from a severe attack of pneumonia. May the Lord bless and strengthen him, and give him a speedy recovery.

Several articles prepared specially for the Easter number, and which were in that part of the Herald which was destroyed in the fire, appear this week. The contributors as well as the readers will hear with us, we knew, but we deem this explanation in order.

Our readers will have patience and forhearance with us for the imperfections and short-comings of the Herald this week. We are laboring under difficulties on account of the fire. There are several things to do this week that are out of the ordinary routine of work.

Some of the Mennonite congregations in the Eastern district, of the Franconia Conference will hold their communion services as follows: Rock-April 28; Towamencin, May 5; Line Lexington, May 12; Lower Salford, May 19; Franconia, May 26.

Baptismal services were held in the old congreration of the Sonnenherg cburch, on Good Friday, on which occasion 19 young person but the into characterism of the constraints of the containts of the constraints of the containts of the constraints of the Lord's Supper was commemorated in the same congreration. We are glad to see the work of the Lord prosper with our Swiss herethren.

The manner of giving an outward expression of Easter is pretty much controlled by the world, and, of course is a very distorted thins. Strange, though, that so many ministers in trying to barmonize Christianity and the world's way of doing, apologize for the vain display by drawing word prictures and comparisons that are as much out of place as the vanity itself is in the church of Christe.

In Bish. David Burkholder's district west of Goshen, Ind., the following arrangement's been made for bandismal and communion service. April 14, communion service and the service and the service at the

...On account of the fire the "Rundschau," our German weekly publication, appears in English type this publication, appears in English type this property of the publication of the composing room was ascertained, at once made arrangements to have our papers set up in other offices that kindly offered their equipment for our use, so that our readers would not miss one number. For the English work this could be done easily, but the "Rundschau" this week looks decidedly "English. New German type is already bere, and bagy different papers in its usual form and

When families move out of one congregation into another, why not give the oblidren letters showing their record of attendance at Sunday school? It would only he fair and a mark of courtesy on the part of the superintendent, and no doubt the record would he accepted and credited at the place to which the family move. More then that, it would impress upon the child with the Sunday school is an inset their religious life the superintendent of the superintendent that recognizes the property of the sunday school is an indicated by the best of the sunday school is an indicated the sunday school is an indicated that im at the moral and spiritual welfare of the young.

On account of the general disarrangement of things in the office last week because of the free, we did not get opportunity to mention the fact that Sister Mary Burkbard and children had landed safely in New York and the Hendrich and in their old home in which and the safe in their old home in each of the safe in their old home in color than another letter she that the safe in their old home in color than another letter she that the safe in the sa

#### PERSONAL MENTION.

Bish. Andrew Mack, of Baily, Berks Co., Pa., conducted the services at the Franconia meeting-house on the 17th of March.

Bro, J. D. Brunk and family, of Goshen, Ind., spent Sunday, Mar. 24, in Elkhart, the guests of Bro. F. W. Brunk and the editors.

Change of address.—Bro. Jacob A. Heatwole from Harrisonhurg, Va., to LaJunta, Colorado. Bro. Heatwole has an Interesting communication in this Issue. Read it.

Bro. Noah C. Landis, of Franconia, Montgomery Co., Pa., who has been suffering from sickness for some time, is slowly improving. We hope he may be speedily restored.

Bro. W. H. Shoup, now of Beach City, Ohio, requests to have bis correspondence addressed after April 1st, to Dalton, O., R. F. D. No. 4. His correspondents will kindly note the change.

Bish. Andrew Mack, of Bally, Berks Co., Pa., accompanied by Dea, Jacob N. Freed, went to Lancaster Co., to attend conference there on Friday hefore Good Friday, and remained with the brotherbood there over Sunday, Mar. 24.

Bro. I. R. Detweiler and wife bave left Fort Wayne, Ind., where they were engaged in city mission work, and are now in Chicago, attending school. On account of Sister Detweiler's poor health it is not probable that they will return to the Fort Wayne field.

Pre. H. J. Krehbiel, for sometime past pastor of the Apostolic church, in Butler Co. Ohio, anticipates in the near future a trip to Europe, which will occupy his time for about a year. In the meantime John E. Amstutz, late a student in the C. M. College, Bluffon, Ohio, will serve the congregation there as mir/ster.

Bro. J. K. Bixier of Wakarusa, Ind., spent Sunday, Mar. 31, with the Elkhart Cong. In the morning he gave a very plain and instructive talk to the converts on the subjects of marriage and the devotional covering. The large congregations present gave marked attention to the pointed remarks, and it was edifying to all. In the evening Bro. Bixler spoke on the tion. The house was again well filled. Bro. B. has a warm place in the hearts of the congregation, and his visit was much appreciated.

Pre F. C. Fricke, of Ithaca, Mich., accompanied Pre P. C. Fricke, of Ithaca, Mich., accompanied by Bro. C. R. Peters, who had spent Sunday, Mar. 24th, in Fulton Co., Ohlo, called at the Publishing-house on Mar. 25, and spent some time in look-ing over the several departments of work and also purchased some books. They left on the ling over the several department also purchased some books. They left on the afternoon train for home. Bro. Fricke is editor of the Messenger of Truth, the English organ of the Church of God (a branch of the Mennoulte church). The paper is printed by Wiebe, at Lehigh, Kansas,

For the Herald of Truth.

#### LIVING FOR TODAY.

#### By A, K. Kurtz.

One among the many hindrances to the full enjoyment of the Christian life is this thing of living ahead of time. And yet it is so very fool-ish to care for the morrow, knowing as we do. ish to care for the inform, showing as the uncertainty of life and the certainty of death. Then, too, we have the Savior's faithful warnings in the latter part of the 6th chapter of Matthew, and nearly the whole of the 12th of uke. The Savior's words here come so force Luke. The Savier's worth field combined the fully and convincingly that it almost amounts to a positive command to have no cares for the morrow. The care and concern for the things of this life generally run into the future and the future and the control of the future and the of this life generally run into the future and divert our minds from heavenly things, and thus our peace and happiness are marred. (Isalah 26:3.) It is Satan's work to draw our minds away from God, and one of his most successful ways is to get us interested in the things of away from God, and one of his most successful ways is to get us interested in the ways is to get us interested in the flow revised from the control of the c

us poor mortals to give his son a ransom for us-So it is right and proper that we be concerned about dear souls out of Christ and bring them daily to the Lord in prayer that he might have mercy on them, but to ask God to supply our temporal wants for the morrow would be wrong temporal wants for the morrow would be wrong for the reason that we have no assurance of living even an hur or a minute beyond the present moment. We once heard a minister tell of a broad that had prayed for dying grace for forty that had prayed for dying grace for forty that the thing we need is grace to live, and the first thought on awaking should be a prayer for grace to live a holy life for this day. If we have grace to live holy, we will have the same to die right. A living, abdiing faith in God and in his promises will enable us to live above the cares of the world. And cares of the world. And

"We can be calm and free from care On any shore, since God is there. Smithville, Ohio,

For the Herald of Truth.

#### INCENTIVES OF A CHRISTIAN HOME,

#### By John Blosser

The sweetest type of heaven is home, the first

The sweetest type of nearen is abone, the insection cosenital of our social being.

A home in the truest sense of the word should be one of the greatest objects of life. When weary with life's cares we are reminded of home

weary with life's cares we are reminded of home where hearts throb in unison with ours.

Our lives would be cheerless had we no incentives to remind us of home.

Having a type of the heavenly home here on earth will keep us in mind of the mansions in preparation, and although we do not do the what means to apply to the end to the them when the man in a sense he typical, yet, when we see that the effect is good we can rejoice in the cause.

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In the home our characters are largely framed, and what we are in reality will show itself at large somehow. It should be every father's and mother's prayer and chief ambition to make a nother's prayer and chief amount on the home that is not monotonous or cheerless, that would cause its inmates to become tired or restiess and perhaps seek enjoyment elsewhere, not sess and permaps seek enjoyment elsewhere, not considering its character. We as parents should rather cause the children to know that there is no place like home to make hearts pure and good and continually lift to the heavenly.

Are we safeguarding our families as well as our tathers did? Ought we not have the best they had and something more?

Let us look back to our own childhood life in

the old home and refresh our memories regarding the influence of the home life upon our after

we as parents need to have the confidence and We as parents need to have the confidence and companionship, the comradeship of our children. I am afraid parents are very largely ignorant of the habits and inclinations of their children, even denying the means that would develop the them We may think we know,

best in them. We may think we know, but do not always and never shall, nuless they and we are good comrades one of the other. If the home atmosphere is strong, sweet, elevating and pure, they will surely be affected by it. There is much advice given freely, and by some that have no experience concerning the home and raising of families to the giory of God. But to be a successful parent requires much looking to God, longing for strength and wisdow. He alone can give according to our great need; all else may fail but not He.

all else may fail but not rie.

Incentives to an ideal home: Among the most important are the Bihle teaching, prayer, family worshing good literature, music, etc. Since important are the Binie teathing, payer, worship, good literature, music, etc. Since music (instrumental) was brought in question by some of the brethren sometime ago, I wish to say, experience leads me to believe that music. vocal and instrumental, was a means both vocal and instrumental, was a mean of making our home as near our ideal, per God's word, as it is. To receive blessings both secular and spiritual from the mentioned Incentives depends on the inward principles and purposes heart. Just as sacrifice or eloquence of the heart. Just as sacrifice or cloquence or giving to the poor without love in the heart, "is all nothing." (1 Cor. 13:1-3), simply sound or inklings, without spirit or feeling. Issaish (1:15-17) likewise refers to outward formal worship. Worship not from the heart is an abomination and God will not hear. Jesus makes this whole subject of heart serv-jess and such as the subject of heart serv-

Jeaus makes this whole subject of heart service and not lip or voice worship in his Matt. Si.1-20. It is made at the control of the control o

praise or grief is all that God will accept; but if singing is the only legitimate way of making melody why repeat as the apostic does? His very repetition is an indication that there is another way of making melody to the Lord. The Geman carries this suggestion a little farther, and for making melody, says "spielen," to play, as on an instrument. The original farther, and for maxing meuory, says special to play, as on an instrument. The original Greek goes still farther and says "psailo," to play on a stringed instrument. We heelitate not to believe that the apostle was accentemed to make much melody in his heart and also of expressing it or having it expressed by the means expressing it or having it expressed by the means he had in mind in this figure. The same is true of Jesus, as we know he was an attendant at the classis in the temple at Jerusalem. Know that instructed there had been successful to the compared to the co disciples (Mat. 23.3). Being a complete and intent of God. But he would not do after their works for they did not do it in the spirit.

Any outward form of prayer, praise, or preachange or by

be simply heard or seen of men, or flesh is honored is an abomination the sight of God and repeatedly such a speech or song or prayer is condemned in severest

therefore draws the distinction between

God therefore draws the distinction between, in the Spirit, or not in the Spirit, and not, between the voice and mechanical instruments.

The human voice taken in itself is jast as truly a dumh machine. Only when it is in subjection to a spiritual mind can it worship God in Spirit

or in spiritual song.
One brother classes musical instruments with

polygamy, slavery, divorce and murder, which were never right after the original plan of God, accuses David of being guilty of murder, polyg-amy and musical instruments, but we find the guilty David heartly repenting of the great sins which he knew were wretten than the property of the state of the property of the property of the the is greenwaged and assisted by the pombolthe is encouraged and assisted by the prophets 2 Chron. 29:25), and continues the use of them through the greater part of his life.

through the greater part of his life.

The brother also compares musical instruments with heathen prayer machines, but before these can be put on the same plane with musical instruments they must be shown to be commanded of God in worship and that they have a place or relation to heaven as instruments of music have

David gave expression of his heart through David gave expression of his heart through the instruments constructed in accordance with God's laws. If we go back far enough, the prin-ciples of music bother musical instruments are constructed will be found in the philosophy of sound. The philosophy of sound is nothing more or less than what man has discovered about the laws of God set for the relation of sound in the chapter of Genesis, when he repeatedly sai first chapter of Genesis, when he repeatedly said, 'It is good.' And these laws that God estab-lished for the relation of sound so as to produce music were not all discovered at once, neither were they all discovered by men that believed in our God. So far as can be known the efforts to use these laws of sound in the cultivation of such as the sound in the cultivation of Greek (heathen) philosophers, many centuclus before Christ. Since then these laws have bebefore Christ. Since then these laws have been searched into by men without regard to their relation to God.

If we wish to be sure that we are not using the search of th

If we wish to be sure that we are not using anything in this line but the discoveries and inventions of godly men we must of necessity throw away, 2nl music, vocal and instrumental.

The development of modern church song had been supported to the surface of the luce into his church service some of the songs

duce into his church service some of the songs of the common people. Examples of these can be found among our oldest church hymn tunes. The styles of church music found in our hymnals is largely a matter of the last century. Had this been heard in the days of Jesus it would beyond question have caused a sensation among the worshipers. So modern church music is not a matter of Bhileal approval, but of development and improvement

approval, but of development and improvement and this not of Gody men only. One brother nearly denies his Christian lineage in order to make a point; places David as the son of Jubal, thanks God that he is the son or Abraham, hence follower of the true Son of God,

Abraham, hence follower of the true Son of God.
Brethren, study the lineage of the true Son of God! Was he not the son of David? It would be well to make a study of David, his relation to worship in his time, his place as a writer in God's revelation, his place in prophecy in relation God's revention, his place in prophecy in relation to Christ. Above all, learn what God says about him. God generally utters his thoughts concerning his servants, but I have never heard from his words such barsh thoughts about David as a

words such harsh thoughts about David as a "son of Jubal," and therefore classed with a wkeked flesh-serving people.

Was he not a son of Abraham? Was he not one of God's prophets? Was he not a man after God's own heart? What becomes of Psa. 23:38 and 51 from this son of Jubal? Is such an impres

and 51 from this son of Jubal? Is such an impres-sion left against him anywhere in God's word as is left in these articles? It would be well also to consider honestly what is meant by the dancing of God's ancient people

It would be well also to consider honestly which semant by the dancing of God's ancient people before condemning their of God's ancient people before condemning their contents of the new were to discard them it would likely say so. Beyond this we read of them frequently in the book of Revelations. Can that which was right in the old covenant, and which will be one of the Joys in "ea chastlers of music shall be brought low" (Eccl. 12:4). Let us first understand what that means, then read Rev. 18:21-23. In the first reference we find nothing, more against instruments of music to finant's life, as the first that the means the first that the first reference we find nothing, more against instruments of music to finant's life, as the first that the first reference we find nothing, more against instruments of music to finant's life, as the first reference of the first reference of the first reference of find the welked deprived of music, as they are deprived of other privileges and blessings, which no one can question.

I do not find that there and any singling or they can be also the second of the privileges and blessings, which no one can question.

I do not find that there are provided the provided of music, as they are deprived of the privileges and blessings, which no one can question.

I do not find that there are the privileges and blessings, which no one can question.

they should be there, or have a place there.

Know there will be something of the kind heaven, and I doubt not they will be constructed on God's principles and the saints will have corresponding ears to hear them. Therefore they should be used as incentives to the heavenly.

The more we see the blessing of song and "Psailo" misused, the more should men be taught to use them effectually to the glory of God.

to use them enecutally to the glory of tool. One brother states that the Lord himself said, "I am their music," (Sam. 3:63). If he reads correctly from verse 52 to end of chapter he will find that the writer is the music of his enemies. and that the writer is the music of his enemical Again, the brother makes a sweeping judgment on those who use instruments in asyting, "the carnally minded use them to that That of the control of the c

misused? Because some misuse music does not sweep all into condemnation.

Reference is made to Amos 6:1-6, where woe is pronounced upon "them that are at ease in Zion, that chant to the sound of the viol, and Zion, that chant to the sound of the viol, and lavent to themselves instruments of masic, like Pavid." The German says, "Compose for your-selves hymns like David." ("Endictie teuch Leder wie David.") Is woe pronounced on those who compose hymns like David, or on instruments like David.

Musical instruments were sometimes used for the purpose apparently of bringing men's minds nto a frame suited for prophetic inspiration.

In the time of Elisha the Holy Spirit came upon in the time of Enshat the Holy Spirit can be bim to inspire him with prophetic atterances "Holy men of God spake as they were moved by the Holy Spirit," so today men must be under the Divine hand. The Spirit of God works accord-ing to his own will.

ing to his own will.

Blisha found if the provides the provides of the Spirit. He could not restet the wind of the Spirit. He could not create the wind of the Spirit. He could not create the wind of the Spirit, but he could set his salls to receive it, and he did so; called for aminstrel, the most commendable thing he had at hand, a means he knew was helpful at other times, as he was not the only prophe 0.50. If the harper could be of no services and the sall of the sal ice to Elisha to bring him inspiration, it had the effect of putting him into a calm state of mind. If some simple natural or mechanical means is helpful to us, why should we be slow to call it into service? 'Often pride causes men to decline use of natural means, Naaman for example, the use of natural means, Natural (2 Kings, 5.) Our Lord who could open men's eyes with a word, did not refuse to nse clay, or send men to the pool of Siloam to wash.

As said before, constantly through the recent

articles against musical instruments, there is the assumption that those who use them do so from

assumption that those who use them do so from carnal motives to gratify some carnal desire. We have not yet seen the Scripture quoted that will stand as proof or evidence of their statements. Every Scripture quoted gives no evidence for the assumption, except indirectly by the personal interpretation of the man who quotes the personal interpretation of the man who quotes it; now, this is no evidence. For a doctrine, they plead for a "thus saith the Lord" for, but do not give a "thus saith the Lord" against. No one can question that taking the Scripture as a whole they say far more for than against. As aiready said, the Old Testament is for, Reve-

on is for, the New Testament is practically

In summarizing the matter we would conclude as follows:

The Old Testament used musical instruments

The Old Testament used mosteal instruments in its worship by command of God (2 Chron. 29:25) and called upon its worshipers frequently to worship God with instruments of mustic. Jesus as a man among men worshiped in the Old Testament worship in the midst of the use of musical instruments. With all the condemnation he pronounced on the people in their worship in their conduct in the temple most most manufacture of the condemnation of the conduct of the temple in their conduct in the temple most most manufacture of the condemn it. simably because he had no desire to conde

simably because he had no desire to contenin 'n.
Instrumental music is spoken of as one of the
delights of the saints in glory.

Be this by real instruments or only a spiritual
delight, it is such as can hest be expressed by
these words, but I do not believe these words had been used as a means of expression if Instru-mental music were-carnal by nature, and had no spiritual possibility. The sinful can not prefigure

the holy The value of teaching, family worship, good books, music, etc., cannot be computed.

with all good intentions in equipping homes for the good of the family, some children may become wayward. All depends on the nse and success of the investment. Some people live well in dwellings worth eight or ten hundred dollars, and are satisfied, while others seemingly congreated and settlined, while others seeming, overhead shout the money wasted in instruments have homes worth fifteen hundred to three thousand dollars and even more. Again we find some opposed to instruments because of expense,

yet have several expensive modern "driving rigs" worth three to five hundred dollars each. rigs" worth three to five nunared dollars each.

Others may spend the price of an instrument
yearly in the waste of time, loading in town, trylag to rest when not tired, as one young man
stated, "I would rather not work so much, even tho' I am deprived of the use of money or the

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pleasure it might bring me."

I do not wish to condemn brethren or judge that they are wrong at heart if they have means and inclinations for these things, but simply make and inclinations for these things, but simply man-the comparison to show that if one wishes to judge right or wrong by expense, or wishes to condemn anything simply on those grounds, there are hundreds of other instances to consider.

The many other instances in which money is spent might not even be to the advancement and betterment of the home. Finally, I realize that many of the Scriptures

referred to will sanction instrumental music referred to will saliction installment and the chirch-house. But I will not add to or take from if such is true. Neither would I think it brotherly to try and defame the men of God in any age because of such truth. "Charity thinketh

The brethren who think instruments right in the home with very few exceptions know it is not expedient to use them in the church-house but not because they are, or ever were wrong hat not because they are, or ever were wide; in themselves. True, as the brother states in his tract, "Zwingil, the Swiss reformer, did put them out of the church-house," but retained them in his home and was skilled in playing various kinds of instruments. (See Hagembach's Church

Instruments in worship must be in the hands of those who worship God in the Spirit, and who know them well enough to give proper expressi To admit them in church service therefore would just add one more avenue for the unspiritual leader in the work of the Lord. In the music the carnal might press forward as leaders more

the carnal might press forward as leaders more readily than in preaching or praying. In the home there is authority at the head that should be responsible, who in this must do for their children as they do in all else, get for them what will be for their ..fighest spiritual development. We have been discussing this sub-ject from a spiritual point of view only. How much good may be received from it along secular lines requires other considerations.

Rawson, Ohio,

For the Herald of Truth.

#### SOME RAMBLING THOUGHTS.

#### By J. F. Bressler,

(Conclusion.) Sometimes the fear is expressed that you can't establish churches where there are no Mennonites. "People won't take up with the Mennonites. "People won't take up with the doctrine. We will have to discard some of teachings before we can do much with any but our own children." I deny such assertions in total. There are people in every neighborhood who are willing to accept and obey the truth who are willing to accept and obey the trad-when once they are convinced of it, and if we cannot convince them by the Word that our doctrine is the right one it is an indication that there is something seriously lacking in ourselves. our faith, and if such is lacking we should

or our faith, and if such is lacking we should have anxiety enough to find it out.

The canse is in ourselves and not in our doctrine. I know that we are losing power by letting worldliness come into the church and we

letting worldliness come into the church and we will not regain pure by letting in more world liness. God generated the light from the darkness and be more law to the remain separated, and the control of the light from the darkness and be more law to the remain separated, and the control and more lawing in discipline, nor more slopment teachers, though the latter would be helpful, but we need men who believe in the teaching with all their heart and then have enough zeal and courage to declare it in the face of all opposition. The teachings upheld by our church have sufficient vitility to lead the world reh have sufficient virility to lead the world

church have sufficient virility to lead the world to Christ and if we were in the right with God, so that he could use us as he would, it would accomplish the work.

Of course, if I don't expect a person to believe me, or if I am ashamed of my profession myself it is rather difficult to lead any one to believe at I do—a forlorn hope. When the Lord asks us to speak to a soul it is with the expectation that that soul accept Christ, and we should do our

that soul accept Christ, and we should do out duty as faithful ambassadors.

Then in city work, some say as they said to Bro. S. B. W.: "Too many aristocrats. Can't do anything, there. Rich people will not take to our plain teaching." Oh, man, where you faith! It is true that poor people accept sayel teachings quicker, but it is people at all. Such an assertion is a contension of our impotence

through a lack of faith in God's word. Our doctrine founded on the everlasting Word is true, and, if properly lived and taught, will draw rich and poor, high and low, learned and unlearned, moralists or immoralists, all classes and condi-tions of men regardless of race, nationality or This is the gospel we have and provious belief should cease longing for an easier gospel and

we should cease longing for an easior gospel and ask God to give us grace and courage to preach the one we have with natience.

Now, where to labor. I. Begin at home. Strengthen our home churches. Let every brother minister determine to deliver the message with a clear and true ring—"no uncertain sound." Let every member from youth to gray hairs determine by God's grace to be untiring in learning and doing His will. Give largely of time, means, and effort. Establish Sunday schools and other services in the neighborhood. It may time, means, and effort. Establish Sunday schools and other services in the neighborhood. It may be too far for some people to come to church, but be too far for some people to come to church, but do not let it be too far for you to go to them. We are so apt to volunteer as missionaries just as soon as we feel we would like to de religious work, and sometimes because of a little vanity that wants to be tickled by saying, "I am a missionary." To be a missionary does not men to be sent to town or foreign field. A missionary is one who has a work and does it; has a message and delivers it. Your first work and first sage and denvers it. Tour line work and message should be in your own home and neighborhood. Begin in the country. For every dollar invested in mission work the results are nine times greater in the country than in the city. times greater in the country districts are being neglected by all denominations. Large sections in every state in the Union are without spiritual help. The preachers want better salary and move to town: the more well-to-do farmer and move to town; the more well-to-no tarmers go there also and consequently the very poor sections which we cannot reach by colonization, and if we could, it would take too long, are neg-lected. Why not reach them by rural evangelzation? It can be done, and successfully.

Do this in the country, and as opportunity presents itself, go to the city and foreign lands proclaiming everywhere the glad tidings that are able to make us wise unto salvation. word in Jerusaiém, Judea, Samaria and unto the uttermost parts of the earth.

Aurora, Oregon,

For the Herald of Truth. REJOICE.

#### By B. F. M. Sours.

angels strike their harps in heaven above; The birds are caroling o'er rocks and deils; The anthem of Creation heaves and swells grand crescendo, as the giad cherds move

stately chieftains, who their liege would And—hark! from children's throats a rapture

wells:

wells:
From youth and age praise springs, and joy
foretells
The final glory of eternal love.
O love divine! And hast Thou died for me? So I rejoice that jove and heaven are mine

So I rejoice that love and neaven at himself in resurrection power I shall rise to be with Him who bought me liberty!—
Should not my heart rejoice in love divine?
O, blood-washed! glory waits thee in the skies.

Mechanicsburg, Pa.

For the Herald of Truth.

#### HOPE IN THE RESURRECTION.

#### By A. Metzler.

Shall I dread the day which cometh As a thief in darkest night-Shail my coming dissolution Leave me not a ray of light?

Shall the grave my soul in darkness Hide forever in dismay? No! There's hope in my Redeemer, in him dawns the glorious day!

He has brought me joy and gladness; For my soul he came to save; He upon the cross has suffered, There for me his life he gave.

Glory to the biessed Savior, Who expired upon the tree He has triumphed over Satan He has come to set me free!

Death has lost its sting and terror, Life eternal mine shall be Giorious resurrection morning
When my Savior I shall see!
West Liberty, Ohio.

## TIDINGS FROM THE CHURCH AT HOME AND ABROAD

HOME MISSIONS

Chicago.-Home Mission, 145 W. 18th Street, Chi-

Chicago.—Home Mission, 145 W., 18th Street, Cuircago, III.
Chicago. III.
Chicago. Semenonite Cosped Mission, Emerald
Weish Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Menonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Ft. Wayne.—1299 St. Mary's Ave., Ft. Wayne. Ind.

Lancaster .- 462 Rockland Street, Lancaster, Canton -- Mission Home, 1934 East Eighth Street

Canton, Ohio.

Kansas City.—701 Pacific St., Kansas City, Kan.

From Johnstown, Pa., March 26, 1907.-Bro Samuel roder of Mattawala, Allimin co., Fa., was in this vicinity over Sunday, March 24, and in the evening preached at the Kauffman M. H., protesting strongly against property insurance, to which the writer could readily give assent. May every minister of the Gospel protest against it to such an extent that the brotherhood may get rid of the evil.

Levi Blanch. . . .

Topeka, Ind., Mar. 26, 1907.—Dear Readers of the Herald, Greeting in Jesus' name: May the Lord hless and comfort you all, keep you, strengthen you and lead you on in his love. He has promised to be with us until the end of time. Therefore, let us go on in his fear, pres ing forward toward the mark of the high calling sing forward toward the mark of the fight canning of God, Jesus Christ, praising him continually with all our hearts, and bye and hye we shall reap the reward of the righteous in the fullness of eternal glory

AMOS WORTINGER.

McVeytown, Pa., Mar. 28, 1907.—To the Readers of the Herald of Truth, Greeting: A continued meeting was heing conducted for two weeks or over by John E. Kauffman. The meetings closed on Mar. 27. Many powerful and convincing sermons were preached, which were both uplifting and convincing to the followers of Christ and ful of warning to the unconverted. Three souls confessed their Savior, and many were convinced they ought to, but for reasons hest selves they dld not. May God's Spirit stil follow them until they shall hear and turn unto the Lord and enjoy the promised biessings. . . .

Ashland, Ohio, Mar. 22, 1907.-Dear Brethren: Today I saw in the Herald of Truth, advertised the S. S. Lesson Helps, edited by Bish. S. F. Coff-

man. Please send me a copy.

This is the first 1 have read of any account, in the Herald for five weeks. I am just recovering from an attack of pneumonia and some heart I am feeling pretty well, only I am so trouble. I am reeining pretty wen, only I am weak that I can scarcely walk through the room. My son, Peter, waited on me during my sickness. Ile did not get out of his clothes for three weeks. The doctor came to see me for ten days, once and The doctor came to see me for ten days, once and twice a day, 1 have written more than I expected I would. My eyes are too weak, but I hope to gain strength so that I can soon read again.

Your hrother in Christ,

A. M. BOYER.

Lake Charles, La., Mar. 27, 1907.—To the readers of the Herald, Greeting: Pre. Jno. E. Hartzler arrived at Lake Charles, Feb. 28, and tald with us a little over a week, holding meetings which were much appreciated. His ser-mons were interesting and upbuilding, and two precious souls became willing to come out or Lord's side. May the good Lord richly hless Lord's side. May the good Loru rucus much them. We all feel strengthened and encouraged in the work of the Lord. We wish the brother God's blessing in his travels, and may he be the case of bringing many to Christ. We would very glad for more such visits. If there are be very glad for more such visits. It facts along of our people thinking of changing their location, we would be glad to have them come and see this place. We have a nice country and a pleasant climate. Our main crop is rice, which as a rule brings good returns, a good part of it averaging from 40 to 50 bushels per acre last . . .

Helixville, Pa., Mar. 25, 1907.—On Sunday, Mar. 24, 1907, at 10 a. m., ahout fifty persons met at the Mullen school house, near Hellxville, Bed-ford Co., Pa., for the purpose of organizing a Sunday schood. The house was called to order

hy Bro. J. M. Ehy, and after singing a few very appropriate hymns, prayer was offered by Eby. The organization was then proceeded resulted as follows: Superintendent, Bro. J. and resulted as follows: Superintendent, Bro. J. M. Eby: assistant superintendent. Bro. John Emerick: secretary, Bro. Chas. Environment of the following the Sister Eine Hoover, after the organization of Scott-dule, Pa., gave a very able talk on the Mennonite mission at Canton, Ohlo. Sister Martin is a very sweet singer and a good speaker, and gave one of the bost talks on mission work ever given in the Mullen school house. May her every effort which she may put forth for the mission cause be crowned with success. Sister Martin received \$2,10 for the Canton mission.

Newkirk, Okl., Mar. 20, 1907.—Dear Brethrei Rewkirk, Orth, Mar. 1907. Samuel Diener, of McPherson Co., Ks., preached for us on Sunday, Mar. 10. His sermons were interesting, and full of good admonitions. The Lord bless his efforts. Mar. 11. a Ger. Baptist minister stopped off on Mar. 11, a der. Baptist minister supplies at this place and held a series of meetings. He earnestly admonished us to press on in the good

On Sunday Mar. 24, a Dunkard minister from On Sunday, Mar. 23, a Dunard minister to Grant Co., Okl., expects to preach to us. He also expects to come here once a month. By so doing we will have preaching here about every other Sunday. On the day of Pentecost the preaching of the disciples was the means of converting three thousand souls in one day. Should we not be able to see greater results from the work of the preachers of the present day? May we all pray for more and greater results from the work that is being done.

Chicago, III., Mar. 27, 1907,-"Give unto Lord the glory due to his name." This is the expression of our hearts, and we feel to praise our Heavenly Father for what he has done for us and what he is still doing for us every day.

and what he is still doing for us ever, way.

On the 19th of March we had our opening
exercises at the new mission, at 3301 S. Hoyne
street. Its proper name is, "Hoyne Avenue Mennonite Mission." We had a large attendance. nonite Mission. We had a large attendance Many came to hear and see what our mission was about. Every nook and corner of the room was falled, and not all could get in. The weather was fair, and the door could be left open, so that who stood outside could hear and take part . . .

The singing was led by Bro. Eash of the Gospel The singing was led by Bro. Leasn of the Gog-Mission of Chicago, devotional exercises were conducted by I. W. Royer of Goshen, Ind. Words of welcome were given by N. F. Wiens, and addresses by N. H. Lehman and others, with the usual closing services. On Friday we had German services with good attendance. May the rich blessings of God's grace rest upon this new work and upon all efforts made in his cause, to glory of his name and the salvation of many preclous souls. N. F. WENS, Superintendent. 3301 S. Hoyne St., Chicago, Ill.

Toronto, Ont., Mar. 27, 1907.—Greeting in Jesus' name: You have been hearing of the progress of Lord's work at this place through members

of the board, and now perhaps you will appreciate a few lines from the workers.

God's blessing has been realized in various ways, and the workers are much encouraged with ways, and the workers are much encouraged with the prospect of doing something for the lost in this part of His great vinyard. While our work thus far has been largely with the children, we hope through them and our united efforts to be

able to do something for the parents also.

We have heen hindered in our public gatherlings for want of room. But now we have removed
some of the partitions and combined several of

some of the partitions and combined several of our living rooms. Our assembly room is now about three times as large as it was. The work has been gare as it was. The work has been the two partitions of the two services: (Gospel service Sunday, 10:30 a. m.; Sunday school, 2:30 p. m.; children's meeting, Sunday, 6:15 p. m.; Gospel service, Sunday, 7:00 p. m.; children's meeting, Wednesday, 7:00 p. m., and Gospel service, Wednesday, 7:00 p. m., and Gospel service, Wednesday, 7:00 p. m., and Gospel service, Wednesday, 7:00 p. m., we have a sewing

class for the girls, and at 3:00 p. m. we have a special class for the boys. The children take special interest in their meeting... But of course we must remember they are city children. Last Sunday evening we had 56 children packed in our little room, 14 x 15. It certainly was a relief to us when we could invite them into a larger room last evening. And although it was damp and rainy, there were 38 to meet with us. We and rainy, there were as to meet with us. We trust that our brethren and sisters passing through the city will give us a call and personally acquaint themselves with the field and the work being done here. By God's grace and our united neing some ner. By doub grace and but alther efforts and prayers we trust we shall be able to gather at least a few sheaves for our Master's garner. Pray for the work'and the workers. SAMUEL HONDERICH,

45 Tate St., Toronto.

Cable, Ohio, March 27, 1907.-Dear Readers of The Heraid:—Greeting. A few lines about our trip might be of interest to you. We left Bombay Friday, Feb. 15, at noon, and reached New York Sunday, March 17. We could not land, however, till Monday forenoon. We were on the water twenty-nine days and spent two days at Naples,

italy.

We had a pleasant trip from Bomhay to Port
Said. There were twelve missionaries on hoard Said. There were twelve missionaries on hoard as far as that port. One of them took sick hefore arrived there and had to he taken to the hos we arrived there and nad to ne taken to the no-pital, where his case was pronounced smallpox. Seven of the missionaries got off at Port Sald. On account of the case of smallpox we had to he vaccinated before landing at Naples. Two lady vaccinated before landing at Naples. I wo law missionaries got off with me at Naples and we all went to the same hotel. When I went to the steamer there they helped me on. We had a few rough days in the Mediterranean Sea, hut no storm anywhere. A few days of foggy weather on the Atlantic made us a day late in getting to New York. Esther and I were a little seasick for two days. After leaving Naples Samuel had a sore arm from his vaccination, Esther had a cold and little Anna had a sore arm and cut two cold and little Anna and a sore arm and cut two teeth, so for a few days we were not so well. At Naples three hundred Italians took second-

class passage, we being the only Americans, but members of the crew, especially the stewardess,

members of the crew, especially the streaments helped me alone. Aden, Arabia, which is at the carrier of the control of the co

expected some on there to meet me, hut sure any one knew where we would arr not sure any one knew where we would arrive or on what ship, and I feared we might miss each other. When everything was read and no one had yet come on board for me I went to the landing pluggers of the see if I might see some one, and one yet of yet was told that a man went of yet one it went back to the calin and much the gentleman I went back to the calin and much the gentleman to the property of the seed of o. Mellinger had arranged with to meet me and was released from further anxiety. Bro. Mellinger and Sister Musselman came, and on Thursday noon mother and the children and I arrived at the old home in Ohio.

Many thanks to God for hearing our prayer and bringing us safely across the waters. May God bless the dear ones we have left in India and use us to help the work there while in the

Lajunta, Colo., Mar. 29, 1907.—To the readers of the Herald of Truth: Greeting, in the most worthy name of Jesus. We are now located in our new home out here on the plains of Colorado. our new home out here on the plants of us.

and are praising God for his goodness to us.

White it well, especially the opportunity of worshiping with our own dear people, who have so kindly received us. We desire to take this method of expressing our gratitude to the dear brethren who have shown us such open-heart hospitality at the different places we have

Our first stop was in Allen Co., Ohlo. We wenthere from Tuesday evening mull Startday afternoor the control of Our first stop was in Allen Co., Ohlo. We well

HERALD OF TRUTH.

Sunday, the 17th, we spent with the faithful and devoted workers in Chicago. For the first time we work the state of the spent of the state of the spent of the s

the benefit of those who are giving not only the "tenth," but their very lives. Now, my hrother, what have you done? If nothing, do something now. If something, see whether you have done your full duty or whether

whether you have done your full duty or whether you could still do more.

We left Chicago Tuesday, the 19th, at 9 a. m.; from here we were accompanied by Sister Emma Showaiter and her three children who had been visiting relatives in Maboning and Wayne counties, Ohlo: and Bro. Ross who was returned to the control of the any one could make such wonderful improvement in the few months she has been here, but it is true, and we must believe it has done her good as well as scores of others. I will cheerfully answer any inquiry you may have to make. The Lord hless his church from the East to the West, and from the North to the South.

Yours for the Master's cause,

JACOB A, HEATWOLE.

For the Herald of Truth.

TWO SIDES.

By M. C. Lehman.

With approximately sixty thousand members in the United States and Canada, we should he able to maintain a considerable work in mis-sionary, charitable and educational institutions sionary, charitable and enhance our evangelistic as well as keep up and enhance our evangelistic afforts. Our average wealth is hy no means

efforts. Our average wealth is by no means below the general average.

Allowing five persons per family, we have twelve thousand families. Taking into account capital invested and general income, the average searchings per family do not fall begins services per family do not fall begins of the services of the service aged by the Old Testament writers and what over required of his people hefore the knowledge of a sin-hurdened world outside of their own little theoreacy beamed in on them as it does on his people today, we have given one-tenth of six millions or six hundred thousand dollars annu-ally, since our memhership amounts to the fig-

ros shove we? Do all the contributions for misslons, charitable, educational, evangelistic and any other church work amount to more than oneany other courch work amount to more than one-sixth of what would have heen our one-tenth, that is, one hundred thousand dollars? Allowing for the idea that the Old Testament encourages one-

the idea that the Old Testament encourages one-tenth of net earnings instead of gross earnings, would our record he much hetter? If the above figures come at all near to an accurate estimate, what devolves upon us to do? Is it so much a grieving over past work as a thoughtful and well considered resolution of the setter? An analysis of the cause each person to introspect his analysis of the cause each person to introspect his providing a well your past of the control of the control of the con-qualified board to dispose of the Lord's portion as donors direct.

been done to a large extent in provincing a unsalified board to dispose of the Lord's portion as donors direct.

The provincia of the large of the l

in the organization, the condition of affairs could not have been avoided. With the prospect of giv-ing systematized enough to allow the treasure of the board to remit a fixed sum each month, the the bard to remit a fixed aum each month, the delanace of celven thousand miles may be less a disadvantage than it has been heretofore. It may amplify and help to better systematize financial matters for missionaries on the field who already have all that hard worked nerves can hear with work other than financial problems of the manufacture of the manuf

For the Herald of Truth.

FAITHFULNESS.

By Ella H. Brubaker.

Faithfulness embraces truth, fidelity, loyalty, firm adherence to allegiance and duty, both in

temporal and spiritual matters.
We Christian professors who have sealed our covenants with God by water haptism, how well covenants with God by water naptan, how work do we remember the promise we made hefore God and man, that we would deny all sinful affections, and work for God in all faithfulness

till doath we true to our word, or are we only follow

Are ween to our word, or are we only following sesus from sfar off? Without faith it is
gesus from sfar off? Without faith it is
is dead. Let us strive to live more closely to the
gospel requirements, and not be weary in welldoing, for in due season we shall reap if we fain
not. For he is faithful that has promised, and a
rewarder of them that diligently serve hime
whether great or small eigently serve him
whether great or small is faithful is faithful
in that which suppose the faithful
in that which suppose in the letter of that is faithful
in that which suppose in the letter of that
whether great or small is faithful is on in much,
it is not always the great things that
win God's approval; it is the little self-denials,
the little acts of honesty, little passing words of
sympathy, little nameless acts of kindness, the
silent victories over temptations. These are smpathy, little nameless act or kindness, the silent victories over temptation. These are the silent threads of gold, which, when wore together, gleam out of the silent threads of gold, which, when were together, gleam out of the silent threads of gold, which, when were together, gleam out of the silent to th faithful will reign from eternity to eternity.

Oh, that we could all hear the admonition contained in the following interpretation of death:

D—for Disciple

E- " Enter

A H And Travel

which reads, Disciple, enter and travel home. Rittman, Ohlo.

For the Herald of Truth

THE ENDURING THINGS FOR CHRISTIANS.

By Nettie L. Beecher.

"For other foundation can no man jay than that which is laid, which is Jesus Christ. Every man's which is besus Christ. Every man's work is the manifest; for the day shall declare it; because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." (1 Cor. 3:11-13.)

As we are building for Jesus day by day, let the foundation be a strong one. The other life is only the reaffolding of its building, the hust or shell; the more considerable of the building. After we fed by the bread and water of life, and souls are fed by the bread and water warmed by the beams of the Sun of Righteous

We must constantly stand face to face with We must constantly stand face to face with God, drinking in the strength of his nature and the imspiration of his presence. Let us ever he watchful. Let us remember that so long as God is in us, here is security, and no thief will ever be able to break the lock of prayer and trust. But the thoust works is dead; therefore we should be the though when the process of the property of the process o Fully without works is dead; therefore we should very been our guard. If we make a success of our Christian Ilfe, we shall receive a reward; if we do our duty toward God and our fellowmen, we can indeed say: "The Ilfe which I now Iline the flesh I live by the fully of the Son of God who loved me, and gave himself for me." Let us ever look to Jesus who is the author and flusher of our faith, and follow the success of the su

Biblo continually. It will help us through life, It Biblic continually. It will help us through life. It is by far the best literature obstanable. It comforts and helps the discouraged: It is full of good things from Genesis to Revelations. If we study the Bible for ourselves, we can know for ourselves if these things are so. There are many people in the world today who do not study the Bible; they come to church and depend "products they preacher has to say. If we offer what preacher has to say. If we distant that will lead us to the better 1 These, and the say that the say of the sa Thessalonians (1 Thess. 5:17): "Fray without cassing." When Satan comes to tempt us, let us pray to God for grace to overcome; he will always help us in time of need, if we ask in faith. Heaven is our eternal home, for it sudureth facever. There we will have no more sorrow. If the country is the country of the country o clouds that are over us into the glorious realms of light and he forever with the Lord and the glorified saints (1 Cor. 3:13). If we look upon Christian professors today we are astonished to see so many things which we must helieve are not ordained of the Lord. In 1 Cor. 3:10 we not ordained of the Lord. In 1 Cor. 3:10 we learn what the foundation is, and that no other foundation can he laid; but let every man take heed how he huildeth thereon. In verse 4 we find that there were divisions among the Corin. independent network. In verse we have the form that there were divisions among the Corinthians, not because Paul and Anollos had direct foundations, but hecause they had all sent modes of hullding on the same liked. Some liked Paul's mode and consider the paul of the pa mine, and doeth them not, shall be likened dito a foolish man which built his house upon the sand, and the rain descended, and the floods came, and the winds hiew and heat upon that

came, and the winds hiew and heat upon that house: and it fell: and great was the fall of it." Christ is the Lamb of God, which taketh away the sin of the world. We are placed here for a purpose, and it is not only our privilege, but our duty to do all in our power for good. If we look duty to do all in our power for good. If we look at the goodness and mercy of God, how he cared for us when we yet rebelled against him; how he hrought us up not of a horrbile pit, out of the mirey clay and et our feet upon a rock, we ought to serve him with all our heart, and seek to improve our talents which God has entrusted to our care, to the hest of our ability. "And whatsoever ye do in word or deed, do in the name of our care, do its word or deed, do in the name of seal Lord Jesus, giving thanks to God and the Father by him." (Col. 3:17). "This is the work of the Lord, that ye believe on him whom he hath sent." A Christian who is full of fatth win me, the works of the condition of the control of the con remember that we are only stewards of our Lord's goods, and some day we will be required to give an account of our stewardship here. We cannot glorify God and he out of harmony with

Ringgold, Md.

IF ALL MEN WERE QUAKERS.

IF ALL MEN WERE GUARGES.

The following appeared in the Leeds Mercury, on November 28th, 1803: A few days ago a Quaker, being brought before a justice of the peace at Hudderafield on account of some religious scruie, the magistrate, addressing him, said: "me" 'explicit the Friend, "and what a constant the second of the sec

#### HONESTY FINDS ITS REWARD.

An Iowa farmer had a cow killed by a train on An Iowa farmer had a cow killed by a train on the railroad, says Texas Stock Journal. He presented his claim to the company in a note, which said: "Thirty dollars will be considered sufficient, as the animal killed was but a common cow, and by no the road answered the letter promptly and inclosed a check for \$100. He expressed to the road answered the letter promptly and inclosed a check for \$100. He was the promptly and inclosed a check for \$100. He was the promptly and inclosed a check for \$100. He was the production with the road that any other than a full-blooded animal of great value has been killed by our trains, and I inclose \$100 as damages and a reward for your honesty.—Exchange.

## YOUNG PEOPLE'S BIBLE-MEETING PAGE

#### TOPIC: MEETING AND DECIDING ISSUES, Josh, 24: 14-21. APRIL 14, '07

THE LESSON MOTTO.

"Choose ye this day whom ye will serve."-Joshua 24:14-21.

#### THE MEDITATION.

Dear Savior, give us strength to decide for the right at all times. May we early learn that we can grow only as we work. Knowing this, may we not shrink from meeting any issue, no matter how severe the test may he. Sbow us Thy will in our lives and make us bold to do our duty. Our Master we do not ask for the easy things it offer maker, we do not ask for the easy tonigs in life nor do we pray to be led where there are no battles to fight. We only ask for the spirit of loving boldness that will belp us to decide all things aright and will help us to act as we decide. May we give as a joyous sacrifice the hest we have, even as Thou didst give Thy best.

#### BIBLE LESSON.

What is the decision which the Christian should

always make? 1 Tim. 6:11.
What should he our standard hy which we decide? Gen. 39:9.

To what extent should we sacrifice in making decisions? Esth. 4:16.

What sort of decision is necessary to gain entrance into the new kingdom? 2 Pet. 1:10.

What is the most essential thing to remember in meeting issues? 1Chr. 16:15.

What is the result of meting and deciding issues aright? Matt, 4:11.

A young man employed in the offices of a great A young man, employed in a peculiar situation recently. As stenographer to the president of the firm, his duty was to write the letters dictated by the president. In the course of his work he discovered that he was and had heen for some time writing letters, which while they were not purely lies, distorted the truth to a certain extent. This misrepresentation of facts appealed o him as being an act to which a Christian man to him as being an act to which a Christian mass should not be a party. Accordingly he informed his chief that he could not send out letters of that kind again. "Why!" said the president in surprise, "young man, you are not responsible that kind agaia. for those letters. I dictate them and you simply send them out." To which the young man send them out." To which the young man replied, "I can't afford to even send out false statements which you yourself dictate, although I am paid for doing it." "But business is busi-I ain paid for doing it." "But business is business," the other replied, and the young man was dismitsed. Decision of such a nature should append to every Christian.

A young man of affluence and weath and of a

high judicial and social standing came running to a great Teacher and asked him a question to a great Teacher and asked limin a decision concerning the elements of right living. He was shown the clear path to duty, and the "young ruler went away sorrowful," one of the most contemptible failures of which the Bihle speaks. met an issue, the greatest of all issues, and ed to decide rightly because he lacked the nower of conviction.

#### PERSONAL THOUGHTS.

How have I met issues in the past? And what has been the standard by which I decided them?
Am I always ready to meet issues, or would I rather work along the lines of least resistance? Do I fully realize that by positive living I gain

iiave i. in the past, always decided issues rightly, or have 1 allowed my selfishness to

is my life so pure and clean from sin that in

the crisis I will be able to decide rightly?

Do I sincerely desiro to decide ail questions aright, or do i allow some of my own notions to

#### DAILY READINGS.

9. T. Meeting an issue and deciding wrongly.

Luke 18:18-23.

10. W. Meeting an issue and deciding rightly.

Joshua 24:14-18.

T.—A period of great decisions. Luke4:1-13. F.—Acting from a sense of right. Heb. 11:24-26.

14. S.—Meeting and Deciding Issues. Josh.

#### THINGS WORTH REMEMBERING.

It is always hard to decide issues aright, when e have not prepared against any emergency. The man who decides rightly in the crisis is the man who before the crisis has put out of his

life anything which tends to weaken him.

He who always puts off deciding issues is the specie ordinarily designated, coward.

The man who refuses to meet issues, because he is afraid that meeting them will call for tion which will impose an undestrable task him, is hardly worthy the name of man. We caunot expect to make right decisions in the great affairs of life if our life is being sapped

of its vitality by wrong decisions in the small Be sure to have a certin standard by which you

decide all issues; but first of all be sure that that standard is the right one. The man who decides issues right, apparently on the moment, is the man who has beforehand decided what he would do should such an emergeacy arise.

#### A CALL TO SERVICE.

Wanted-At once for active service for the Great King: An unlimited number of men wbo can qualify under the following regulations:

Men wbo have a sense of right and are willing

to act accordingly. Men who in their own personal life bave learned

Men who are not afraid to meet issues and decide aright, even if they must give their life

Men who never decide great questions without consulting their Captain.

Men who will never disobey their Captain,

even should be send them into the "uttermost

parts of the earth."

Men who have learned to know that the soldier becomes a good soldier by constantly attacking. All others who would like to enter upon this active campaign but do not have these requisites, can qualify by studying the life of the Captain until they can do and dare, and meet and decide,

#### APT QUOTATIONS.

Decide nothing rashly.—Longfellow.

Men must be decided on what they will not do and then they are able to act with vigor in what they ought to do,-Lowell,

Determine on some course, and having determined, hold to it.—Cariolanus.

Once to every man comes the moment to

#### decide. In the strife of Truth with Falsehood

In the strike of Truth with Faisehood
For the good or evil side.—Mencius.
There has heen no mistake: there is no mistake: there never will be a mistake when men decido issues by their own intelligence and according to the will of the man Jesus.—Petrarch.

#### SUGGESTIONS FOR LEADERS.

Before entering upon any discussion of the Before entering upon any discussion of the topic, the leader may profitably spend a very few moments in bringing before the meeting a few important considerations.

1. Dwell briefly upon the thought of the important considerations.

tance of deciding issues so that one's Christian tiffe is not hindered by undecided questions. We can not attain anything unless we know for what we are striving. Neither can we grow in our Christian life unless we know for what to strive.

Hence the necessity of making decisions.

2. Attempt to bring, as forcibiy as you can before the meeting the idea of deciding one's life work. No man or woman has a right to go through the world without making a definite decision on this point. If God wants you on the farm, find it out from Him. If He wants you as a minister, as a missionary, as a teacher, find it out definitely from Him. Do not go through life without deciding this question alone with your

In some cases it may be well to leave this last with a strong hut short talk on the question of deciding one's life work. This can he made a strong meeting by giving it some thought and

Subjects for sbort talks and papers:

1. The value of decision to Christian growth.

2. How can we prepare ourselves for deciding

great questions when they come to us? The need of decision in life work.

#### For the Herald of Truth.

#### INFLUENCE OF GOOD LITERATURE.

#### By Mary Jones.

One of the greatest hlessings a parent may bestow upon a chiid is that of furnishing the child with wholesome literature. There is more

My mother has taken the Herald of Truth ever since its first issue, and the impressions received from reading its columns, even though a child, will always remain. There was a little poem written in the paper, probably thirty years ago, entitled "Verses for Small Children." The poem was memorized and now I teach it to my

Beautiful words give beautiful thoughts, And heautiful thoughts make noble efforts, And noble efforts lead to profitable lives.

A word we bave spoken in tenderness, Or a deed performed in love, Prolific may be in future years, When the author rests shove. Ridott, III., Mar. 25, 1907.

For the Herald of Truth.

#### RESURRECTION.

#### By B. F. M. Sours.

And joy followed hard on the heels of despair. We mourned for the dead Christ: our sad hearts were breaking:
We knew not the angels were hovering there.

We mourned for the dead-lo! a cry broke the wailing-

dismay,
For the shout, "He is risen!" breaks forth, and prevailing, It turns all the shadows of night into day.

He lives, and the rapture has vanquished the

sadness.
He lives! O the gladness has ravished my

He lives, and the sorrows of earth, and their

Have yielded to hope and its happy control. What matter if woe flood the old world's

dominions?
What matter if love must be severed from love?
Hope pierces the skles on the happiest pinions,
And finds the departed in mansions above!

What if the drear cloud-ledge of pain or of sorrow Brood over the heart and distress for a day?-We know that the sunlight will hurst o'er the

morrow, Where angels will sing all the trouble away. We hail him-our King! and, on one day,

immortal, We, too, shall ariso and he with him above,

With those we baye mourned who have crossed the glad portal,

To walk with them there on the meadows of

In the glad morn of mornings, when light hreaks

in splendor, O say! will you with us ascend the glad way? In that heautiful City to him we will render Our anthem of praise, in eternity's day. Mechanicsburg, Pa.

Buschert-Binder .- On the 20th of March, 1907, the home of the bride's parents, Breslau, Ont., Bish. Jonas Snyder, Ira Buschert to Nancy

Holmes-Bixler .- On Mar. 24, 1907, at the bome of the hride's parents, Bro. Samuel Bixler and wife, by Pre. Jonas Loucks, Bro. Amos J. Holmes, of St. Joseph Co., and Sister Anna Bixler, of Elkbart Co., Ind.

Bikbart Co., Ind.

Hostetier-Auras—On the 14th of March, 1907, the the home of John Garber, and hy the same, 170. Adam E. Hostetler and Sister Ada C. Auras. Both are members of the Emma consregation in Lagrange Co., Ind. We wish them God's grace as they journey the pathway of life

Good-Conver.—On Mar. 14, 1907, at the home of he bridgeroom, near Spring City, Pa., by Pre. J. B. Junsherger, Bro. Solomon Good to Sister Lizzie

Hunsnerger, Bro. Solomol Good to Sister Lazzle Conver, of Souderton, Montgomery Co., Pa. [The ahove was published incorrectly in last week's issue. We give it here as corrected.—Ed.] week's issue. We give It nice as contents of the March 16, 1907, at the residence of the hride's parents, near Elikart, ind. Bro. Clarence A. Shank and Sister Maggie Elnora Everest, both of the Olive cong., were united in the bonds of matrimony by Jacoh K. Bixler. May many happy years be

#### DIED

Myers,-Hannah Myers was born in Montgom-Myers.—Hannah Myers was born in Montgom-ery Co. Pa., Jun. 31, 1832. Died March 18, 1907, aged 74 y., 1 m., 18 d. On June 15, 1850, she was united in marriage with Ahram Myers, and ahout forty-five years ago the family moved from their forty-five years ago the family moved from their native place to Sterling, III, where they spent the remainder of their lives. To this union were born sitner children, nine of whom preceded their parents to the tomh, her husband having preceded her to the spirit world ten years ago. Funeral services were held on the 26th at the Science Ridge M. H., conducted by J. S. Shoemaker and A. C. Good. Peace to her ashes.

maker and A. C. Good. Peace to the state.

Stoltzfus.—On Mar. 13, 1907, near New Holland,
Lancaster Co., Pa., Eve, wife of Jacoh Stoltzfus.
aged of J. y., 11 m., 23d. Death was caused by
npeumonia. She leaves her husband and a numpueumonia. She leaves her husband and a numpneumonia. She leaves her hushand and a unifier of children to mourn her death. She was a consistent member of the A. M. church. Funeral was held on the 16th. Interment at the Amish burying-ground on the Stoltzfus farm near

Landis.-On Feb. 14, 1907, in W. Donegal twp. Lancis.—On Feb. 13, 1307, in W. Donegal twp, Lancaster Co., Pa., of pneumonia, John F. Landis, aged 70 years. He was a memher of the Men-nonite church. Besides his wife he is survived by five sons, three daughters and one brother. Buried on the 18th. Services by John Weaver and Aaron Sensenig.

Short .- Ada Short, daughter of Bro. and Sister Short.—Add Short, daughter of Bro. and Sister Benjamis Short, was horn near Archhold in Henry Co. Obio, March 26, 1996; died March 17, 1997, seed 11 mo. 21 days. She leaves to mourn her death, father, mother, three sisters and only with the shought that the state of the state o Rychner in English.

Reid.—Bro. Richard Reid died at his bome near Sherando, Augusta Co., Va., on Feh. 13, 1907, aged about 64 years. He had been in ill health aged about 64 years. He had been in iil health for units while. Attended church whenever he tass the proven and the grove near his house, and when he was visited it was his delight to talk of Jesus and His love. He leaves his wife and mother-land health of the proven about the proven and the summer of the proven and the pr

brethren E. C. Shank, A. P. Hentwone and S. Martin.

Short—Joseph P. Short was born in the village of Lacote, in France, Mar. 2, 1841. Died from bright's disease, Mar. 2, 1842. Died from bright's disease, Mar. 22, 1907, 1842. The Martin State of Came to America wit Bleacheth Notaiser in 1836, united in marriage with Elizabeth Notaiser in 1859. The Martin State of the Martin State of

#### HERALD OF TRUTH.

berger, assisted by Eli Frey. The remains were buried in the Lockport cemetery. Peace to bis

ashes.

Stichter.—On the 27th of Pebruary, 1907, near
White Cloud, Mich., Aiman, son of Bro. Henry and
Saler Lacy Stichter, aged 2 y, 8 m, 27d. Funeral
ervices Mar. 1, at the Union M. H., by B. B.
King in English and by J. C. Springer in German.
Little Alman leaves to mourn his departure his
parents, five brothers and one sister who have
the sympathy of the entire neighborhood.

Beiler.-Susannah Beiler (nee) Zehr, died Mar. 13, at the home of ber son-in-law, John Ropp, near Brunner, Ont. She was born in France, April 18, 1822, aged 84 y., 10 m., 23 d. She was faithful to the end. Funeral on the 15th at Poole. Services were conducted by Peter Boshart in German from Psa. 103:15, 16, and Osia Cressman in English, from Heh. 4:9. May God comfort the hereaved friends. Peace to the remains.

Friedt.—Mary Friedt, daughter of Joseph and Mary Friedt, was horn in Montgomery Co., Pa., Oct. 16, 1840. In 1852 she went with her parents Oct. 19, 1840. In 1852 site went with her heart to Medina, Co., Ohio, where she lived until her death, Mar. 14, 1907, aged 66 y., 4 m., 28 d. She suffered from sciatic rheumatism which affected her beart. She was a memher of the Mennonite church for about thirty-five years. Four brothers church for about thirty-live years. Four brothers and three sisters survive ber. Three hrothers and two sisters were present at the funeral. Funeral services were held at the Guilford, M. H. Mar. 17, conducted by Isaac Good in German and Coppes in the English language, from

Hail .- On the 18th of March, 1907, in Osceola Hall.—On the 18th of March, 1941, 111 Ostober, Ind., of a complication of diseases, from which he suffered several months, Harold, son of Mrs. Edith Hall, widow of the late — Hall, aged surered several motions, Habita, said of which grade and the Edith Hall, widow of the late — Hall, aged 20 months, 4 days. His father died from hlood poisoning, caused by an accidental gunshot received while out hunting only a short time after marriage. Funeral services were cond the home on the 19th, by John F. Funk of

Hollinger.—Mrs. Mary Risser Hollinger was born in Lancaster Co., Pa., June 28, 1838, and died with cancer of the stomach March 18, 1907, qued with cancer of the stomach March 18, 1997, aged 68 y., 8 m., 20 d. She was the daughter of Peter and Mary Risser. In 1858 she was married to Jacoh Hollinger. To this union were horn four children: all survive to mourn their loss. Her husband preceded her to the heavenly home one nusband preceded her to the heavenly home one year and nine months ago. Shortly after their marriage they moved from Pennsylvania to Elk-hart, Ind., where they lived until 1880, and then they moved near Paris, Ills., where they spent the remainder of their lives. The funeral services were held Wednesday and kind and loved the spent of the Menonie of the Wednesday and kind and loved the spent of the Menonite church was a kind and loved the spent of the Menonite church, which she joined in the Menonite church, which she joined in of the Mennonite church, which she joined in her youth. She leaves to mourn her loss four children and five grand-children.

children and five grand-children.

Lantz--On the 15th of March, 1907, at her home near Topeka, Ind., of paralysis, Naney, widow of Adam C. Lantz, aged 71 y., 10 m., 9 d. Her hushand and three daughters preceded her she leaves one adopted son and an adopted daughter, who, with their children and many other relatives and read their children and many other relatives and read their children and many experience of the second of the secon Phil. 1:23.

Yoder Catherine, widow of Josiah Yoder, nee Hostetier, was horn in Somerset Co. Pa., Feb. 4 1842; died near White Cloud, Mich., Mar. 22 aged 64 y., 1 m., 18 d. She was sick about aged 64 J., I m., 18 d. She was sick about 7 months with a complication of diseases. She was a faithful member of the Mennonite church for many years. She is survived by one son, three daughters, one brother, two sisters, two halfsters, and a number of grand-children. Durinther sickness she was with her son, who fattler caref for his mother. For grand-children. Durinther sickness she was with her son, who fattled on the 34th, at one of the six of enlidrea. The funeral was largely attended. On the 25th, the remains were taken to LaGrange Co., Ind., and burled at the Shore burying ground. Sister Yoder was fully resigned to the will of the Lord, and bore her afflictions with patience.

#### LANCASTER MENNONITE HOME.

Report for February, 1907.

Articles Contributed—Benj. Eshhach, applehutter; Anne K. Kauffman, cake, eggs. canned fruit, dried apples, cash \$1.00; Mary E. Riehj. 25c.; Barbara Hershey, cake; Sadle Swartzentruber, apple-hutter; Sarah Kennel, dried cornel, total control of the control of the

Services.—Feb. 3, John S. Mast of Morgantown preached from 1 John, 3:1, with appropriate remarks. Feb. 9 M. S. Steiner paid us a visit and beld an encouraging meeting; spok and beid an encouraging meeting, spoke thought pp. 71:18. Feb. 17, Jonas Hess preached at the Home from 2 Cor. 4:16:18. The attendance was small, but the attention was good. We had Sunday school three times in Fehruary.

Our family at present numbers thirty persons. Health as good as can be expected. There were about fifty visitors during the month.

Gratefully acknowledged,
A. K. Diener,

#### CONTRIBUTIONS RECEIVED BY MENNONITE

	PUBLIS	SHIN	G CO			
	For Inc	lia Mi	ission			
Mission Fr Mattie Nies N D. Mast Providence, gregations	ends, Sherssley	ridan	Co.,	Ks	Con	2.00
	Total				\$	58.25
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Mar. 16 (I Previously	Rundschau)					\$ 5.00 .90.00
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Mar. 16. (F " 18 " 19 " 20 " 21 " 22 " 23 " 25	Rundschau)  44  44  44  44  44  44  44  44  44					28.00 46.00 34.00 61.25 159.75 32.35 167.00 92.25
Previously	acknowled	lged .				791.0
	Total	h 25,	1907.	_		

#### Financial Report of the Mennonite Board of sions and Charities for the Month

### of February, 1907.

RECEIVED.	
Evangelizing.	
t. Zion Cong., Morgan Co., Mo	6.00
hn H Ehv	5.00
cottdale, Pa	3.60
Total\$1	4.60
Chicago Mission.	
hn H. Eby\$	5.00
R. Miller	.50
Total\$	5.50

A friend, per D. C. Anisawa.
Zion Cong., Goodland, Ind.
S. P. Swartzentruher.
Joe Stevick....
Kans, and Neb. Mission Board. Mission Friends, Onto.
N. G. Roth.
A friend, per J. J. Mishler.
Gospel Miss Cong., Chicago.
S and family.
Scottdale Cong., Pa.

India Mission.

A friend, per D. C. Amstutz.....\$ 1.50

india Orphans. 

Fort Wayne Mission. For Wayle ansatur.

Salem Cong., Ind.

John H. Eby.

Olive Cong., Ind. Chicago Mission.

Domestic

Menn. Gospel Mission.

Total.....\$130.72

Fort Wayne Mission.

Coai .....\$23.90

 Coal
 Shorter

 Stationery
 40

 Postago
 2.5

 Express
 6.0

 Domestic
 2.50

 Modeln
 2.00

 Car fare
 .50

 Hailway fare
 .49

 Gar lare
 30

 Railway fare
 49

 Electric lights
 3.60

 Board
 8.72

 Charity
 53

 Sumbries
 1.20

Old People's Home.

Total.....\$268.75

G. L. BENDER, Gen. Treas.,

Elkhart, Ind

Biacksmith
Labor 10.08, medicine 7.16...
Post. Sta. 5.45, furnishing 1.29...

Incidental .. ....

Totai ......\$52.70

.....\$ 75.36

.....\$ 8.00

#### HERALD OF TRUTH

#### Thursday, April 4, 1907. I. F. FUNK and A. B. KOLB, Editors.

Entered March 4, 1903, at Elkhart. Ind., as second-class matter, under Act of Congress of March 3, 1887.

matter	under Act of Congress of March of March
The	Herald of Truth is the organ of the follow- ennonite Conferences:
1.	Lancaster, Pa. Eastern District (Franconia).
3.	Franklin Co., Pa., and Washington Co., Md.
4.	Virginia. Canada.
6.	Ohlo and Pennsylvania.
7.	Ohio, Mennonite. Southwestern Pennsylvania.
9.	indlana Amish (Spring).
10. 11.	indiana and Michigan District (Fall).
12.	Western District, Amlsh.

Missouri, iowa and E. Kansas

Kansas and Nebraska. Nebraska and Minnesota. Alberta, N. W. T., Canada.

17. Pacific Coast District.

Old Peoples Home.	
Salem Cong., ind	\$ 5.00
John H. Eby	2.00
Eliza Hartman (by wlll)	. 100.00
Scottdale Cong., Pa	. 9.50
Chr Stauffer	. 1.00
Total	.\$117.50
Orphans Home.	
Salem Cong., Ind	.\$ 4.64
Y-Los II Phy	. 0.00
The Heatman (by Will)	. 100.00
Scottdale Cong, Pa	. 9.40
Total	\$119.04
Canton, Ohio, Mission.	
a cluster Tickilwa Ills	\$ 5.00
G-less Const	0.00
Scottdale Cong., Pa	7.90
Total	\$18.90
Kansas City Mission.	
John H. Eby	\$1.00
LaJunta Sanitarlum.	
A Sister, Tiskilwa, Ills	. 5.00
Mahlon Lapps Home.	
Collected by Minnie Kauffman	\$ 6.50
The Pile Oceah	14 . 10
Collected by Anna Oesch	52.50
	972 70
Total	
Armenia Mission.	
Mission Friends, Ohio	\$5.00
Church Building Fund.	
Dine Hertman (by Will)	\$596.35
4 35 C C 1/1c	\$20.00
Friends	2.75
Total	\$22.75
FASTERN TREASURER.	

#### EASTERN TREASURER.

#### S. H. Musselman, New Holland, Pa.

#### India Misslon.

Morton R. Hershy
106.40
Millersville Cong., Pa
Millioreville S. S. Pa
Rohn rstown Cong
Profits on Year Book from Millersville and
Profits on Year Dook Hom and Total 5,60
reader Eddoman
Mellinger and Similprown Const. 10.00
Line Lexington Cong
Line Lexington Cong.
enn 55
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General Mission.
Catharine Weber \$ 3.00
Catharine Weber 5.00
Sausbury 1. 1. Cood Trust Fund 38.00
Income from P. B. Good Trust Fund 38.00
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#### HERALD OF TRUTH.

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Old People's Home.	
LOCAL INSTITUTIONS.	
Chicago Misslons, A. H. Leaman, Supt.	
Kans. and Neb. Conf\$ 27	٠
A. Bro., Hopedale, Ills	٠

Chicago Misslons, A. H. Leaman, Supt	
Kans. and Neb. Conf\$	2.7
Kans. and Neb. Cont	10
David Yantz	
A Reo Honedale, Ills,	1
Bro Litwiller, Hopedale, Ills	5
Bro. Augspurger, Hopedale, Ills	5.
A Bro Albany, Ore	5
Slster Gerig, Ia	1.
Arthur Shoemaker	1
M. E. Horst	5
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Rent	23
Total	108
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Chr. Studer	5 0
A Sister, Roseland, Neb	5.0
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## The New Oil

Stove

#### Different from other oil stoves. Superior because of its economy, cleanliness, and easy operation. The

### **NEW PERFECTION** Wick Blue Flame Oil Cook-Stove

saves fuel expense and lessens the work. Produces saves rue expense and lessens the work. Froduces a strong working flame instantly. Flame always under immediate control. Gives quick results without overheating the kitchen. Made in three sizes. Every stove warranted. If not at your dealer's, write our nearest agency for descriptive

Rayo Lamp

is the best lamp for all-round household use. Made of brass throughout and beautifully nickeled. Perfectly constructed; absolutely safe; unexcelled in light-giving power; an ornament to any room. Every lamp warranted. If not at your dealer's, write to our nearest agency.

STANDARD OIL COMPANY



# HERALDOFTRUTH

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, APRIL 11, 1907.

Vol. XLIV. No. 15.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUB-LISHING CO., ELKHART, IND.

#### EDITORIAL NOTES.

Twelve young people were received into church ellowship by baptism at the .Clinton A. M church near Goshen, Ind., Sunday, March 31. Two were baptized in the house, the other ten were baptized in the water and with water. Bish. D. J. Johns officiated.

We are glad to learn that the brethren, in the vicinity of Bareville, Lancaster Co., Pa., have organized a Bible class, to be held in a school house in the vicinity. We should use all our opportunities to become well acquained with the eachings of God's word, and a Bible class is an excellent means to this end.

A brother, in sending a contribution for the mission cause, says: "I would like to send more noney for the mission fields. I know I have not been doing what the Lord required of me; but from this time on I am determined to live out and out for Christ. I ask an interest in your prayers and may God bless the work in that

From "The Friend" we see that the Quakers maintain their well earned reputation for doing good unto those in need. So far they have collected from all sources for the Russian Famine Fund \$51,000.00, and from their Chinese Famine Fund they have already forwarded \$12,000.00. A considerable amount of the Russian Fund has been, supplied by "Friends" in England.

Let Sunday be in deed and in truth a day of sunshine in the soul; in our own and in the souls of others. It is a day of rest only as it affords us opportunity to change our activities from material to spiritual things, not, as is the idea of so many, a day of relaxation from every activity, mental, physical and spiritual. If a week-day means eight, or nine or ten hours of labor of a material nature, then just so surely does Sunday mean a "day" of activity in spiritual

To our patrons, correspondents and friends we desire to express our sincere and hearty thanks for their kind expressions of sympathy and good wishes in reference to our recent misfortune, by the disastrous fire which in part ruined and destroyed so large a portion of our printing and binding plant on the 26th of March. The Lord bless and reward you all for the kindness and good feeling you have expressed. On occasions of this kind these things are greatly appreciated.

At the Lancaster County Conference, held on Friday before Good Friday there were over one hundred bishops, ministers and deacons present. Six members of this conference have been called from time to eternity during the past year. Bro. Jacob N. Brubacher has been

for some years and is still the oldest bishop of that body and holds the position of head of the conference. Bro. Brubacher was ordained to the ministry in 1865, and has outlived all the bishops, ministers and deacons belonging to that conference, living at that time. This is indeed a remarkable record, and at the same time a confirmation of the apostolic declaration that we have no abiding city here. We wish our brother yet many years of activity and usefulness in his responsible vocation. The Lord bless the entire body in its efforts to promote the cause of Christ and his church.

While this issue of the Herald is being set up in the composing room of the Dr. Miles Medical Co. of this city, a number of our compositors are busy "at the case" in the south front room on the second floor of our building, setting up the "Mennonitische Rundshau" and the "Christliche Jugendfreund", our German weekly publications. Those who visited the Publishing House fifteen or more years ago will remember that as the old composing room, now once more used for the purpose in the present emergency. Down in the basement on the north front floor two small job presses, run by a little two horse power dynamo, represent the beginning of the reconstructed printing plant, while on the south side of the basement a temporary bindery has been improvised, where as many of our bindery girls as can be accommodated with table room are busy. By the end of this week we hope to begin the task of cleaning up and repairing the building and installing machinery. We appreciate the many letters of sympathy and the substantial evidences of good will accompanying some of these messages. God bless you all,

There was a time, not many years ago, when Frenchmen never stopped to think who was the greatest Frenchman in history. Napoleon, though a butcher of nations and a tyrant and egotistic despot, was their one thought. At a recent plebiscite conducted by one of the formost journals in France on the nation's popular choice as its greatest man, not Napoleon the butcher, not Victor Hugo the vain novelist who said "All of Europe is France; all of France is Paris, and all Paris is Victor Hugo;" nor even the great Gambetta received first place. Napoleon had become an insignificant fourth choice, and Louis Pasteur, the eminent scientist, doctor and philanthropist took first rank. Christ came on earth not to take life, but to save life. Napoleon's ambition was to take; the necessary killing that lay in the way was the merest incident to him. Pasteur's life effort was to save, and even France recognizes that as an ambition of far greater merit than the ambition that can be attained only by wading through rivers of human blood and tears, even though the latter may mean national aggrandizement and fame.

After the Fire .- While our printing and binding departments are still about as the fire left them, and unfit for use, we are glad to say that our Book Store has been remarkably preserved and is still in a condition to meet and supply the wants of our customers; and we are glad to see our friends and patrons from the vicinity of Elkhart come in and make their purchases, We

are also especially glad for the orders by mail, sent in by our patrons and friends from abroad and we herewith invite and solicit all who need books, Bibles, mottoes, scripture text cards, Sunday-school Lesson Helps and supplies of all kinds, to send in their orders. We are fully prepared, as in times past, to supply our customers in all lines of religious literature, and we greatly appreciate every order that is sent us. At the present time especially we need the help of our friends, and this is one of the ways in which you can help the publishing house in the heavy loss sustained by the fire.

We are not discouraged, because we trust in God, and we are confident, that as all things work together for good to them that fear the Lord, some good will also come out of this, and with the help of God and the aid and support of our friends the work will continue and prosper.

Bro. A. Metzler speaks a word in behalf of neglected or needy places in Ohio. Another brother not long ago made a plea for help in another conference district. Indiana needs help of the same kind. So does every conference district. There are those who think that with all the talent among the brotherhood, enough men could be ordained to not only occupy all these neglected or needy places but to carry the gospel messages into many rural communities where there are no Sunday schools or public religious meetings of any kind. Theoretically this is true. But with the talent that lies dormant everywhere there must be associated the devotion and consecration to the cause that will make men willing to make the same sacrifices as those do who go into the foreign mission field, men who will go to a post of duty and stay at their post for a number of years or until the congregation is sufficiently built up to ordain ministers from their own membership, according to Paul's method. Unless this becomes an established thing, it is not clear in our minds how the ordaining of men to the ministry will serve the purpose intended. It is true that the evangelistic field offers many inducements and makes urgent demands upon many of our younger ministers, and their labors result in many ingatherings, but the primary need of an organized congregation of believers is a pastor. We need pastors. The mind of the church, and the prayers of the church have been for evangelists and missionaries. Let us keep on praying for more of them, and include in our petitions at the throne of grace, prayers for pastors.

#### PERSONAL MENTION.

Pre. Jacob Brunk, of Peabody, Kan., recently conducted a series of meetings in Woods Co., Okla.

Bish. J. S. Shoemaker, of Freeport, Ill., spent several days with the brethren and sisters at Baden, North Dakota, several weeks ago.

Bro. Samuel K. Yoder, of Mifflin Co., Pa., spent Sunday, March 24, in Somerset Co., and conducted two services in the Kauffman M. II.

Bish. S. G. Lapp, of South English, Iowa, spent March 12. and 13. with the brotherhood in Calhoun Co., Iowa, on his way home from Jackson Co., Minn.

Bish. Jonas Martin, of near Goodville, Lancaster Co., Pa.,, built a new house during the past winter and moved into it on the second of April

Bro. Van Buren Shoup, of near Mount Eaton, Wayne Co., Ohio, conducted preaching services at the Union Hill M. H., in Holmes Co., on Sunday, March 31.

Bish, J. P. Miller, of White Cloud, Mich., reports that he has rented his farm and moved to the town of White Cloud; his address hereafter will be, White Cloud, Mich. Box 82.

Bro. John Hackman, whose P. O. address heretofore was Burton City. Ohio, by change on R. F. D. Routes wishes his correspondents from this time on to address him, Orrville, Ohio, R. F. D. No. 3.

J. D. Mininger, of the Old Peoples Home writes us that by reason of a change in the Rural Routes of that vicinity their address, and all who are in the Home will from this time on he Marshallville, instead of Rittman.

Sister Elizabeth Voder, of the Vellow Creek congregation, Elkhart, Ind., purchased two Bibles to give to friends. She has now purchased seventeen Bibles, all told of the Mennonite Publishing Company. We appreciate patronage of this kind especially at this time

The Ephrata Review, published at Ephrata, Pa., has just been enlarged from a seven column. eight-page paper to a seven column twelve-page. and is now claimed to be the largest, one dollar weekly in Eastern Pennsylvania. It is one of our most valued exchanges.

Bro. J. M. Hartzler left his home, near Surrey, N. Dakota, on March 25, and came to Fort Wayne, Ind., where he took charge of the Fort Wayne Mission, as successor to I. R. Detweiler, who moved to Goshen, Ind.

Bish, John Zook and Pre. Samuel Peachev of the A. M. congregation, near Belleville, Pa., recently made a trip to Madison, Logan, Champaign and Holmes Counties, Ohio. They held meetings in the different localities where they visited. The Lord bless the work.

Bro. D. F. Miller and family, formerly of Etkhart, Ind., who have been living near Cando. North Dakota, for a year have during the past week moved to near Surrey, in the same state, where they will hereafter be permitted to enjoy church privileges with our own people. Their correspondents will kindly address them now at Surrey, N. Dak.

Bro. Cyrus Flickinger, of the Holdeman congregation, we are sorry to learn, met with a sad accident on the 28th of March. While at work in the barn caring for a horse he fell and broke his collar bone in two places and was otherwise seriously injured. At last reports he was somewhat better Sister Anna Holdeman his motherin-law in the same house, has also been much

> For the Herald of Truth. CHURCHES THAT NEED HELP.

> > By A. Metzler.

Sometimes in our zeal for effect or immediate results in our christian service, we all aspire to push at the same lever and note how large a part of the machinery this will move, forgetting that there are other levers that must be touched or some of the machinery will stand still. We have noticed too that no matter how strong the power from the electric motor is, unless the wires are kept connected to the remotest part where the light is desired, the electric current will not run beyond the broken wire, and there will be darkness beyond

Illaving recently visited several of the weak "orphan" (ministerless) congregations in this

HERALD OF TRUTH

state I feel impressed to say a few words concerning their needs and conditions. At Medway, near Dayton, there was once a flourishing congregation in charge of the late Bish. J. M. Grcider, but it has declined to about a dozen members, nearly all old people. They have no minister, but have preaching services every four weeks, usually by one of the ministers from Allen or Logan counties. There are at present three applicants as result of a series of meetings held not long ago. They have no Sunday-school, and they desire very much that a minister locate there permanently.

Another place visited is Bremen, about fortyfive miles south-east of Columbus, Ohio, Here was once a strong congregation. The last resident minister was the late Benjamin Huber. There are two church buildings here, Pleasant Hill and Turkey Run. At the former there are only two old members left; at the latter seven, I think, all old members. There are, however, half a dozen applicants for membership here as a result of services held every two weeks by visiting ministers, chiefly from Hancock, Logan and Champaign counties. No resident minister, no deacon and no Sunday school! We are glad however, that Bro. B. B. Stoltzfus of West Liberty, Ohio, has consented to locate here and organize Sunday schools, and look after the spiritual welfare of the people here.

At Pickerington, about 17 miles south-east of Columbus, is another place where a once flourishing congregation has dwindled down to about eight aged members at present. They have one house of worship here, but had no regular services for some time, only as visiting ministers happened to come in. Some of the members are bodily infirm and not able to attend services when held. Bro. Noah Brenneman is the resident minister, but on account of failing health has not been in active service for some years. They have no Sunday school, but a young brother Horst from Stark Co., O., expects to locate here and organize Sunday school which is very much needed

What all these congregations need is resident ministers, and a few consecrated young workers besides, to organize Sunday schools, young people's meetings, singing schools, etc., and push on the work without intermission summer and winter. When the young people once become interested and see there is going to be a permanent work for them to became interested in, I feel assured that all these declining churches can be revived at an expense not worth mentioning.

Oh, for some modern Nehemiahs who will volunteer to go to these neglected fields and build up the broken down walls!

West Liberty Ohio

For the Herald of Truth. WALKING IN THE LIGHT.

By D. B. Shelly.

"For ye were sometime darkness, but now are ye light in the Lord; walk as children of the light." Eph. 5:8.

We have light and darkness in contrast. We all know that light and darkness cannot exist together. When darkness exists the light is gone; and when the light comes darkness flees, and in the same way it is evident that the children of light and children of darkness are each a distinct class, and cannot have spiritual fellowship one with another. The word of God has separated them so that there is no spiritual communion and no fellowship between them. Satan, who was once an angel of high rank in heaven, hecause of his self-exaltation and insubmission had to be cast out of that holy place. As soon as he sinned he fell with all his angels, and that is what Jesus refers to when he says, "I saw Satan as lightning fall from heaven." So the obedient

and faithful angels were retained in heaven while the disobedient were cast out and thus the two classes were separated from each other, and those in heaven are represented to us as the angels of light; and those that were cast out as the angels of darkness, and just in the same way the children of light are separated from the children of darkness or the children of the evil one. They have no communion, one with the

In the second place, by disobedience the whole human family were made darkness, as the text says, "For ye were sometime darkness, but now are ye light in the Lord. Now how was it brought about that these people were brought to the light? It was by coming to the light. Jesus Christ is the light of the world, and all who come to him are made partakers with him of the light, and as he says to his disciples in his sermon on the mount, "Ye are the light of the world."

If then Christ is the light of the world, and we are his children, we are the children of the light and we cannot walk in darkness and say that we are walking in the light, as so many professed Christians do. This is indeed a sad condition of things. In Eph. 5:11-13 we read that the children of light shall have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame to speak of the things which are done of them in secret.

These works of darkness are the works of the flesh, as Paul enumerates them in Gal. 5:19-21. "Now the works of the flesh are these: Adultery fornication, uncleanness, lasciviousness, idolatry witchcraft, hatred, variance emulations wrath strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering. gentleness, goodness, faith, meekness, temper ance: against such there is no law," and why Because "they that are Christ's have crucified the flesh with the affections and lusts."

If then "we live in the Spirit, let us also wall in the Spirit" (Gal. 5:24, 25). It is plain, that if we walk after the flesh, we cannot be the chil dren of the Spirit. We cannot be the children of light while we are trying to hold, Christ in one hand and the world and its pleasures and sinful enjoyments in the other; for light and darkness, righteousness and unrighteousness cannot dwell together. Righteousness loves the light; unrighteousness hates the light; so the two have no fellowship with each other.

How can I say, I have Christ, and walk in darkness? We cannot serve God and mammon: we must take a decided position with one or the other. He that saith he loves God and "hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him I Jno. 3:15. If we have anything we love more than God, we are none of his and are not in the light, but in darkness; for if we walk in the ligh as he is in the light, we have fellowship one wit another, and the blood of Jesus Christ, his Son cleanseth us from all sin, and if the blood Christ has the power to take away all sin, it alhas the power to keep us from sin, if we abid in him and desire with all our heart to be kep and watch and pray to the end.

The children of Israel were hidden to sprink! the posts and lintels of their doors with the blood of their sacrifices because it typified the blood of Christ which was to be shed to cleanso purify and sanctify the hearts of those that be lieve in him, but if we should count the blood Christ as unclean and trample it under foot, that blood by which we are sanctified, there would then be no more redemption for us. The Holy Spirit would then take his flight to return no more forever. Ohl what an awful condition this

would bel No redemption to hope for in this world, nor in the world to come.

Ohl brother and sister, let us walk in the light, as he is in the light, and as it becometh the children of light. Let us walk circumspectly, not as fools, but as wise, redeeming the time, for the days are evil, and we shall be able to stand in the last day and behold that effulgent light in glory. To this end let us all devoutly pray. Aurora, Oregon.

> For the Herald of Truth. THE FIELD.

Anonymous.

"The field is the world." Matt. 13:38. We would that every Christian who reads these lines would direct his or her mind upon this important subject, and may we, each one of us, realize as never before our responsibility as children of God in giving the gospel to every creature and living a life of usefulness and selfdenial for the sake of perishing souls around us. May our love and sympathy be awakened to the extent, that we may be willing to spend and be spent for our divine Master, and may we be willing to forsake all, if need be, and labor for

the salvation of immortal souls only. We should first give our attention to the work in and around our own homes. The command given to the disciples was that in their work of preaching the gospel, they should begin at Jerusalem, and from there, as a common centre, they should extend their work abroad. There are always around us many afflicted and suffering ones who need our sympathy and our help, and we can always find much of this work without going far from home, but as this home work is not popular, and self-denial is not a pleasant task these suffering ones, even in so called live christian communities are often much neglected. Besides this there are many gospel-hardened sinners who are sick, needy and weighed down with temporal cares, who need the help, encouragement and consolation of christian people who love the Lord and who desire the salvation of souls. These should not be neglected and we should do what we can to minister to their temporal and also to their spiritual needs, and if the task is hard and unappreciated, we have the promise, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done

unto me." Then again there are, in our large cities, many poor, distressed and ignorant souls, just as far from the truth as it is in Christ, as those in the darkness of benighted heathenism. There is for them no sunshine of love and no gladness of heart to illuminate their souls. Their stories are woe-begone tales of sorrow, sickness, poverty, suffering; and there are so few to tell them of the better life in Christ Jesus.

Besides these we have a class made up of precious souls, young in years but old in sin and suffering, whose chief homes are on the streets, alleys, back yards and other unfrequented places which they choose for their wretched homes, where they never meet with a word of comfort and love and where, in their poverty and filth, they only grow worse and worse in the ways of sin until death, prison or reform school gives more peaceable or a better place to live.

And then we think of those in the homes of the drunkard, where poverty, hunger, wretchedness and rags are their daily lot.

All these make up the field and all these need the help and encouragement of the people of God, but the workers for these fields are not

Again we go to the mountain homes, both east and west, as well as in the north and south, where there is a total ignorance of God and his

great salvation, and souls by the hundred, we may well say, by the thousand, who know not God. And besides all these we have the colored people, the Chinese and many other foreign nationalities who are living without God in the

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world.

Then we may speak of South America, sometimes called the twin sister of North America. Thomas B. Wood, for thirty-one years a missionary of that country, says: "No other tract of good land exists that is so large and so unoccupied as South America. It has a climate that makes all parts of it available, and all its coasts accessible; its low latitudes are offset by its great altitudes, giving it, over most of its area, a temperate zone character." He speaks in the strongest terms for South America and gives the Macedonian call, "Come over and help us."

We are glad that some are heeding the call, and hope the time will not be far hence, when they will launch out for South America. Its population is over thirty-three millions,

Then there is another great work in Africa, a country equal to Europe and North America combined, with a population of about 160 million. Think of such a throng of people with most in heathen darkness. It is said, one sixth of all the heathen in the world are found in Africa; and yet for asking we shall have the heathen. Ps. 2:8. "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

China has a population of about 387 million. Some one has said, "Put the people of China in a rank joining hands, and they will girdle the globe ten times at the equator with living beating human hearts. Make them, an army and let them move at the rate of one thousand a day, week after week, and month after month, and they will not pass you in a thousand years. Constitute them pilgrims and let two thousand pass you every day and every night under the sunlight and under the solemn stars, and you must hear the ceaseless tramp, tramp, tramp of the weary, pressing, throbbing throng for 500 long years. We hope and trust that the volunteers for China will be strong and courageous, ready to move at the Lord's command. May we all unite our prayers for these heathen countries, that God will raise up such as are capable of spreading the gospel to the uttermost parts of this vast field. India has a population of about 208 million; a few of our workers are employed in this field, but there is a constant call for more laborers. We wonder who will respond to the call. While Armenia with her many thousands is also pleading our help and prayers; we trust many have already heard of their lamentable condition and that some will be prompted by the Spirit to make a love offering of themselves for the work there; one of the encouraging features in the work there is, the natives are so anxious to learn more, they simply plead for some one to tell them more of this blessed word of life.

And so we might go on naming all the countries and islands, that we believe to be white unto harvest; but the field is so extensive we cannot mention the many different places; but our prayers can reach the uttermost parts. We are glad of the noble work of missionaries in Japan, thousands are already gathered into the fold. May God bless the work to the good of many more souls. The population of this entire field is estimated at about 1,500,000,000, and of these over one billion can be classed as non-Christian, or to whom the gospel has never been sent. Friends, does it seem possible that we, as children of God, in possession of full salvation, can be so wonderfully quiet, that the millions in heathen darkness and superstition have not so much as heard of our Creator and our God? Might it not be after all that some lights are under the bushel?

We would think also, in viewing the field, that

it very essential that missionaries would know something about caring for the sick; as in heathen countries there is so much more sickness and suffering than in our civilized country, because of the great ignorance and superstition of the people, and we know hearts can be touched through suffering sooner than most any other way; and it is just right that we should know how to nurse intelligently. If sickness overcomes our heathen neighbor, it is always through the displeasure of their gods, and a reconcilation must take place again. If a child has brain fever, or is delirious, a hot paper is applied and an opening made in the brain to let the demon out. or the child can never recover. Ground tigerbone is excellent to give strength. They reason thus: The tiger is very strong, the bones are the strongest parts, therefore by eating bone they get strength. One of their prescriptions reads like this: Powdered snakes, two parts; wasps and their nests, one part; centipedes, six parts; scorpions, four parts; toads, 20 parts. Grind

Oh, Beloved, think of it! God is no respecter of persons The heathen die at the rate of one million a day; at every breath we draw four souls are carried into eternity; every tick of the watch sounds the death knell of a heathen soul. Let us think of it-are we free from their blood? When I say to the wicked, thou shalt surely die and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thy hand" (Ezek. 3:18). Let us pray for the mission cause, and also give to it support, and if God calls us, let us also be ready to go.

thoroughly and mix with honey, make into small

pills. Medicines are then put in one of the hands

of their gods, that he bless it; then it is taken,

For the Herald of Truth.

AN EASTER POEM.

By Mary Jones.

O, empty tomb, with glad triumph!
And joy we see to-day!
For angels guard the sepulcher And roll the stone away!

The Roman soldiers stationed there Was vain attempt and show, For Christ has everlasting power To conquer every foe;

At early morn' the women came Sweet spices to bestow; Seeking the Savior at the tomb Because they loved him so!

"He is not here," an angel says, "Come, see the place where Jesus lay; Go quickly, tell his chosen ones He goes to Galilee to-day."

And they depart with fear and joy, And run to bear the word, That "Christ is risen from the dead," When lol they meet the Lord.

All Hail! He greets those loving hearts And him they worship then; The Savior says, "Be not afraid, Go, tell my brethren."

That Christ is risen as he said, That they shall go to Galilee, And Jesus there will then appear That they may know and see."

This loving Savior while on earth Taught "good will" and "peace" to men, Fulfilled the Father's mission here, Was received in heaven again.

And there at God's right hand he pleads With every one to come, And taste his full salvation here, and he'll at last receive us Ridott, Ill., March 15, 1907.

to not exercise any influence. We are not of the

world, but we are in the world, and in order to

let our light shine we must to a certain degree

be in touch with the people of the world. I do

not mean to say we should be unequally yoked

with them, but we should exercise our influence

on the right side of things that we may have

power with them. We have no influence with

people that we can not in some way be in touch

with. God has given us minds and talents that

he expects us to improve and the influence of

which he will require at our hands. We are re-

LOVE.

By E. J. Blough.

Love to God is the first duty of man. Love is

applied in various senses which makes it hard

to define. "God is Love" is the testimony of the

and magnitude of this sentence?

through his Son.

nspired penman. Who can fathom the strength

When we think of love, as being God, himself,

we are lost in its own greatness. "Canst thou,

by searching, find out God?" We may not be

able to know all about him in this life, but suffi-

cient of him and about him, that we can partly

realize what his great, loving nature felt: that

he has made it possible for us to "be made alive"

Love on the part of man is many-fold. It

represents the highest operation of the sensibil-

ity of man It is the feeling of gratitude, favor

and good will which we hold within ourselves

toward that which gives us pleasure, benefit or

How the peasant plods his way morning and

night to and from his daily toil! Though his toil

be hard and his reward meagre; yet, when at

night he returns and meets his own children and

wife with a loving smile upon their faces, he

Our struggles and battles of life will not dis

courage us in life, if we trust in the precious

promises of God. The way of life is compre-

nended in two commands: Thou shalt love the

Lord thy God with all thine heart, with all thy

soul and with all thy might." "Love thy neigbor

as thyself." The one expresses our relation to

our fellow man, the other to our Creator. Love

Beautiful and neat surroundings, together with

the christian instruction given by parents, will

help to inculcate a regard and love for the

beautiful and the true which will ultimately help

one to enjoy the realities of the glorified life.

Love is the secret of God's merciful dealing

with depraved humanity. It is the sympathy

which love inspired, that the only Begotten of

the Father was willing to make the sacrifice, so

that we might be redeemed and reconciled. It

is the only foundation upon which man can

build for a happy and joyous service in the

Love in the heart founded upon the realization

of our own condition and the plan of salvation,

understand and feel that duty and service are not

burdensome but joyous. Love is the golden cord

which binds the soul to duty and honor. The

steps in the higher spiritual life are faith, love

and obedience. Faith leads to love; love leads

to obedience; that obedience is the most per-

feet and willing which flows from the affection.

Faith is the soil in which grows the tree of love,

and obedience is the ripened fruit. Let us plant

the tree of love in the soil of faith in God, and

through the medium of prayer to God, makes us to

forgets all his toil for their sakes.

may grow and develop through life.

Master's cause.

For the Herald of Truth.

sponsible for our influence.

South English, Iowa.

# TIDINGS FROM THE CHURCH AT HOME AND ABROAD

HOME MISSIONS.

Chicago.-Home Mission, 145 W. 18th Street, Chi-Chicago, — Mennonite Gospel Mission, Emerald

Chicago. — Mennomic Vospir Amasia., Ave. and 26th Street, Chicago, Ili. Weish Mountain.—Weish Mountain Industrial Mis-sion, New Holland, Pa., R. F. D. No. 4. Philadeiphia.—Mennonite Home Mission, Cor. Am-ber and Dauphin Streets, Philadeiphia, Pa. Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. Lancaster.—462 Rockland Street, Lancaster, Pa.

Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio. Kansas City.—701 Pacific St., Kansas City, Kan.

One of our correspondents from Eastern Pennsylvania writes us under date of April 2, as follows: "We had snow storm this morning - a white second Easter. There is now a class of twenty-one converts in the Blooming Glen congregation, and we hope many more will come out on the Lord's side."

Rittman, Ohio, March 30, 1907.-To the Herald of Truth:-Greeting. By these few lines I wish to inform you, that our mail-department has changed our Free Delivery Route from Rittman to Marshallville, Ohio. Please send my paper and mail matter to Marshallville, Ohio, from D. C. AMSTUTZ. . . .

Burton City, Ohio, March 29, 1907.-Bro. John F. Funk:-Greeting in the Master's name. I write these few lines to inform you of my change of address from Burton City, Ohio, to Orrville, R. R. No. 3, after April 1. Please mention this change in the Herald of Truth. Yours in the IOHN HACKMAN. eause of Christ,

Correspondents will kindly observe on both of the above the changes in their address.-Ed.

Blooming Glen, Bucks Co., Pa., April 2, 1907 .-Greeting to the editors and all the readers in Jesus' name. Communion services will be held at the Deep Run, meeting house on Sunday, May 5. At Blooming Glen on Sunday, May 12, and in the Doylestown congregation on May 26.

Baptismal services will be held at the Blooming Glen M. H. on Sunday, April 28. There are 21 applicants to be baptized and received into church fellowship. May God strengthen and bless them with grace to hold out faithfully unto H. G. A. the end.

Weilersville, Ohio, March 29, 1907 .- We have again returned to our old home from the Canton Mission, after spending the winter very profitably there, becoming much attached to the work and workers, so that we could fully realize the truth of the good old hymn "Parting Hand", which we sang on the morning of our departure. The work there is going along with encouraging results. It certainly will give inspiration to all Christians who can engage in the work of receiving lost souls who are steeped in sin. All of our congregations should be deeply interested in our city missions and kindly remember them in their prayers and with their means.

On account of a change being made in our Rural Routes, my address is changed from Weilersville, to Wooster, Ohio. Please insert notice of this change in your paper and oblige.

C. Z. YODER.

Weaverland, Lancaster Co., Pa., April -, 1907 .-Dear Herald Readers, Greeting. It has been some time since we had any reports from this section in the columns of the Herald. I am always anxious to read the news from other congregations, and I believe others have the same desire. We have reason to rejoice in the many

blessings our heavenly Father is granting us Our counsel meetings have all been held and peace and good will seems to prevail throughout the district. We have now a class of 17 precious souls, who have applied for membership at this place. We believe there are more to follow.

Our dear ministering Bro. J. B. Good, who was confined to his home for some time, is able to attend to his duties again, for which we feel to praise God. May the Lord bless you all.

COR

Cando, N. Dak., March 31, 1907.-Dear Bro. in the Lord:-Greeting in Jesus' name. As you have not heard from us for some time, I will send you these lines. We have read in the daily paper of your misfortune in having the Publishing House partly destroyed by fire. We are truly sorry for this loss, but feel grateful that no lives were lost, and hope it will not be long till you will again be able to continue the work and enjoy your past prosperity. We are well and so also are the others in this vicinity. We are having some cold weather yet, but the snow is nearly all gone. Spring work will soon commence. It is now just a year since we left Elkhart and we have not yet forgotten our friends there. We have not had the privilege of attending church services with our own people, but by the time this reaches you, if the Lord will, we will be located in the Mennonite settlement near Surrey in this state. We liked the locality here, but on account. of not having church privileges with our people, we felt that it would be better to change location, Wishing you God's choicest blessings, and hoping that this epistle may reach you in the best of health, we remain yours truly,

DAVID F. and ALICE MILLER.

\* \* \* LaJunta, Colo, March 30, 1907 .- "Remember them that are in bonds as bound with them, and them which suffer in adversity, as being yourselves also in the body." Heb. 13:3.

In reading some results of the famine in China, am made to think of the above scripture, "In bonds as bound with them" etc.

Many of us are concerned about our own health, and we go hither and thither where it seems to be most favorable for us, and we are kindly cared for with pleasure. In China conditions are different. One family consisting of father, mother and two children, were without food. The mother went in search of food but returned without any. During her absence the father tossed the children into the stream near by, because he did not want to see them starve: The mother finally also drowned herself for the same reason.

We are glad to see in the Herald of Truth, that arrangements have been made by the brethren at Elkhart for the prompt and safe fowarding of all means contributed for this purpose, either to China or Russia, in accordance with the directions of the donors, and that the brethren there will give all such contributions their best attention. Other churches here in Colorado are holding collections for the China sufferers, and we believe that our Mennonite congregations about LaJunta will do likewise in the near future.

We also read recently that in Missouri a man was drowned in the swollen stream at midnight and for five days hundreds were out seeking for the body before it was found.

If those in China come down to death during the present famine with their souls not saved, being ignorant of salvation through Jesus Christ, our Lord, will we not be to blame if we send them nothing to sustain life, while we have it in so great abundance? But whoso hath this

world's goods, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? R. J. HEATWOLE. I John 3:17.

> For the Herald of Truth. SOMETHING WRONG.

By S. B. Wenger.

When we consider the customs and practices of the general public, we are made to wonder that God's blessings are upon our nation as they are. As a nation we are certainly blessed far above our deservings. The places of vice and sin permitted and even licensed by our government far exceed the places of good. Look at statistics of money spent for good purposes. even for the necessities of life, and compare them with that spent for evil purposes, and it is alarm

Our own observations tell us that there is something seriously wrong with the people of our nation; and it is surprising to see what a hold some of the evils have upon many of the professed Christians of our so called enlightened nation. Some time ago I came into a city about seven o'clock in the evening and went out into the city to find some lunch to carry to the depot for my family. Bakeries, grocery stores, restaurants etc. were all closed, but I noticed that the saloons, billiard halls and places of sin and degradation were all open, with fine music, electric light display, free lunch advertisements, and all manner of inducements held out to draw people in. On inquiring of a policeman I was informed that all the stores close promptly at 6:30 P. M. I thought there was something seriously wrong with that city. The doors to the hungry were closed, but were open to the thirsty drunkar. who would spend his money for that which would rob him of reason, rob his family of the necessities of life, and perhaps cause him to brutally beat or murder the innocent ones. The places that eause many bright intelligent well meaning young men who have been the cherished hope of christian parents, to start in a downward course which will disgrace them, break the hearts of parents, sisters or wife and innocent children were all open with inducements.

Who is to blame? Is it the keepers of theplaces of vice and ill-fame? Is it their patrons. Or is it the government for permitting and even selling them license to carry on this terrible curse to humanity? Sometimes we have a voice in saying whether or not such things shall exist and many of our good people stand back, foltheir arms and say we have nothing to do wit it and that it is wrong to vote. Is it wrong to help get these snares out of the way? It is wrong to vote for a political party whose principles and platforms are to license criminal snares that will drag people to the bottomless pit. I can not see much difference between a man running a bus ness of this kind or one granting some one ela permit to run it. Think of it, Christian profesors voting for a political party to license saloon and other great evils! I think it is right to vot for right principles, to east our voice in favor temperance, virtue and christian freedom. It right to cast our influence against permitting Satan to go abroad in unchecked development these great evils. It seems to me it is almost resonable to ask God to give us crops and no make an effort to grow them as to ask God to remove the great curses to humanity and no throw our influence against them. I am awa that many of our good people are opposed voting even for temperance or prohibition. The are bitterly opposed to these great evils, but when it comes to deciding whether or not v shall have our sons and daughters exposed them, they fold their arms and allow Satan full right of way. There is such a thing as holding

HERALD OF TRUTH. ourselves so far separate from other people as

it will reward us with the golden fruit of perfect obedience and eternal life.

May the love for souls of men spur us on to nobler effort, purer motives and higher ideals in life and thus fulfill the pupose of human life. May the love of God be with us all.

Rockton, Pa.

For the Herald of Truth. KEEP ON THE SAFE SIDE.

(A few pointed questions.)

By A. Metzler.

. After reading what has appeared in last week's issue of the Herald in regard to musical instruments, the following questions presented themselves to my mind:

1. If under the Mosaic law it was permissable to use musical instruments, but this doctrine was not included in the Gospel of Christ, is it wise for the meek, humble followers of Christ to take up arguments in defense of musical instruments, and hold up that which is not taught in the new dispensation?

2. If musical instruments are essential to salvation, should not the church in America at once forward our missionaries in India an ample supply of the instruments?

3. If they are not essential to the salvation of souls, why then "spend money for that which is not bread?"

4. Is it consistent, especially for those in authority in the church, to advocate or even defend anything that is not essential, but may be a detriment to salvation?

5. Is it not far better to keep on the safe side always, since we know that souls can be, have been, and will continue to be saved without the aid of musical instruments?

Even allowing all the advantage of the doubt whether we should spend our money in this way, we admit that, while a physician is alright in his place, yet it would seem folly for a christian believer to waste his time trying to urge the people to spent more money for medicine and put less confidence in God's divine healing power Even so if musical instruments can be used without detriment, or may on certain occations do some good by their "uncertain sound," it is nevertheless not prudent to hold up and defend that which at best is questionable, that which the gospel does not teach, but for which the Lord's money is spent. We do not live under the law, but under the gospel, and Christ has clearly included everything in the new dispensation that must be cultivated in childhood that this virtue is needful for our salvation, but left out the musical instruments.

Brother, sister! Imagine Jesus standing now in your presence. On the one side are the needy, hungry, starving, crying for bread, while on the other side is some one pleading with you to invest your hundreds in an organ or piano to entertain the people with. How will you decide: Ask Jesus. Here is his answer: "Inasmuch as ye did it not unto one of the least of these, ye did it not to me." Matt. 25:45.

Musical instruments, or bread for the hungry and the gospel for the starving,-which?-Keep one the safe side!

West Liberty, Ohio.

For the Herald of Truth. THE POWER OF HUMILITY.

By Silas Baumann.

"Yea, all of you, be subject one to another, and be clothed with humility; for God resisteth the proud, but giveth grace to the humble." I Pet. 5:5.

Pride is the opposite of humility. Humility brings us in favor with God, while pride brings

God against us. A truly humble person is willing to be put in the place where God wants him, while pride seeks out his own way.

A truly humble person always has his own way, for all things work together for good to them that love the Lord. And so he is willing to take God's way as it comes to him, while a proud heart seeks out his own way, and God, knowing that it leads to destruction, puts thorns and hedges in his way in order that he may be turned back to the great Giver of all good and find life and peace and blessedness in his heavenly Father. But instead of submitting his proud heart, he resists and thinks he is dealt with in too hard a way, and so long as he continues to resist, the thorns prick him, and he-finds no rest, for God resisteth the proud, but giveth grace to the humble.

Therefore let us humble ourselves under the mighty hand of God, that he may exalt us in due time. God knows the due time, and that is, when all pride is removed. As long as pride is in the heart, man cannot bear to be exalted, and always thinks he ought to have more favors than he gets; while the humble heart is exalted by God, and always thinks that he gets more favors than he deserves.

Grace is like a fountain of water which flows along the valley, which gives refreshment to many. It flows between the mountains and shrubs, and sometimes under thornbushes, always running toward the larger channels, until it runs into the ocean from whence all fountains spring.

God gets all the glory from an humble person, while the proud man likes to have some for him-self and may say: "Let God have the glory, because the people like 'to have it so." But the person who seeks God's glory, goes into his closet and thanks God for the grace he has given him. God uses the humble to bear the message of grace and minister to the hearts of the humble. The humble teacher knows that grace does not come up to us while we live on the mountain top and feed upon the shrubs of worldliness, but teaches us to come down into the valley, and drink of the rich grace that flows so freely from the fountain of life for all who are willing to come and drink. He cannot refrain from reproving worldliness and pride in order that these vanities may be removed and make room for the heavenly grace. Grace comes from God freely, but not to the proud and vain. believe that all people, by nature, have pride in their hearts, but that we must have pride, as some say, a certain amount of pride in order to be respectable, is a false doctrine; for pride is sin, and God does not and cannot allow sin in any form. It is humility we need, in order that God may be able to put us into a place where he can use us to his glory and where he wants us to be.

When we read our Bibles, we see that pride and selfishness led the people away from God; while in every instance where men humbled themselves, God met them with his grace.

'If a man think himself to be something, when nothing, he deceiveth himself" (Gal. 6:3). When God is against him, man is really nothing. but when God is with him and for him and uses him, he becomes a powerful instrument in his almighty hand. Let us not be concerned about the honors of this world; God will take eare of that, but let us always be humble, for before honor comes humility.

Floradale, Ont.

Seek not to be great in alone worldly estimation, Ask not to be fashioned only after worldly creation, But pray God to keep you always sinless and And then of heaven's reward you'll be ever most

(Charles Doran.)

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

### TOPIC: REASONS FOR COURAGE. Jno. 15:17-21; 1 Cor. 10:12, 13. April 21, '07

THE LESSON MOTTO.

I can do all things through Christ.

#### THE MEDITATION.

In our strivings and in our struggles, dear Master, make us hold for thee. Give us hopeful spirits, courageous hearts and make us strong in service. Help us to realize that courage which will make us stand for right and christian duty against all odds, knowing that only those who have conrage to do right at all times and under all circumstances, develop the strong christian character. May we so live that when our summous comes to die we can say, "I have fought a good fight"

#### PERSONAL THOUGHTS.

Is the courage which I possess the kind that will help me to overcome temptation; or can I not rely upon it in the hour of trial?

Do I really possess the courage which will make me bold enough to do my duty even though others may scoff?

Do I fully realize that christian manhood and womanhood calls for courage of the highest

Do I daily place my life in touch with Christ's life and from him receive courage for my battles? Do I have faith in Christ to such an extent that I do not "fear any evil"?

#### ILLUSTRATIONS.

John G. Paton, the missionary to the South Sea islanders, was often brought face to face with death. In his book he tells of how, at times when the nations were aiming their guns at him, he would offer a silent prayer for boldness, to face them without flinehing. His courage was marvelous and the natives were awed. Some of us have less courage in the face of a few jeer-

lob is an example of both patience and courage. Discouraged by his wife, urged by his friends to curse God and die, he said, "Though he slay me, yet will I trust him." We are apt to forsake him even though we are not called upon to suffer anything more than a bit of self-

THINGS WORTH REMEMBERING. The man who has courage to dare, is the man who secures the best in life.

No half-hearted service is characteristic of the true Christian. With one's own courage for right on one side

and the power of God on the same side, there is a combination which evil can not resist.

it is worth remembering that courage was one of the requirements which Jesus made of

It demanded courage in Christ to do things contrary to the law of the Jcws; it demands courage of the modern Christian to do things differently than "the majority".

What kind of spirit does the genuine Christian have? 2 Tim. 1:7.

What is it that makes men fear when there is no evident danger? Prov. 28:1.

Does christian living call for little or great strength? I Cor. 16:13.

How would we characterize the man who does not have courage? Prov. 14:26.

Why should we aspire to boldness in the christian life? I John 4:17. What is the result, at last, for a fearful spiritin a man? Prov. 29:25.

#### APT OUOTATIONS.

Courage is boldness made of moral timber. \_Tvudall

A man of courage is also full of faith.—Cicero. Courage is, on all hands, considered as an essential of high character.-Froude.

Few persons have courage enough to appear as good as they really are.-Hare. . Re hold! Re hold be hold and evermore be bold! Be not too bold!

Fearless minds climb soonest unto crowns -Henry. 'Tis childish weakness to lament or fear. -Shakespeare.

#### DAILY READINGS.

15. M.—Courageous, because of confidence.

16. T.—Courageous, because of God's command Indges 6:25-31

Judges 6:25-3 of great good be obtained. Ezra 8:22, 23, 32: 18. T.—Courageous, because of faith in right.

Acts 4:19, 5:29. 19. F. - Courageous, because of love for service Acts 20:22-24; 24:14, 25 20. S. —Courageous, because of love for

Mark 15:43 21. S.—Topic: Reasons for courage.

Jno. 15:17-21; 1 Cor. 10:12,13.

#### RIBLE HINTS.

Prov. 28:1. It is a discouraging element in the character of any person, when the individual is in constant fear of danger. Sin and evil doing makes cowards of us all. The sincere Christian is confident at all times.

Heb. 13:6. Many times when we see persons who seem to be faint-hearted in their christian life we must believe that the relation between them and God is not what it should be. They cannot sincerely say, "The Lord is my Shep-

Dan. 6:10. The man who is inclined to omit doing things essential to his christian life, for the reason that they might offend some one, is the man who has a sickly soul life. Men should have courage, at all times, to do their duty, no matter what men may say.

Ezek. 3:9. The kind of courage that counts, is the kind which God gives us. Couple this with a conviction for right and the man possessing it can stand out against a multitude of evil doers.

#### SUGGESTIONS FOR LEADERS.

This topic follows closely upon that of last week. The leader will do well to show how that, after men have "met and decided issues," there is a great demand for courage to carry out their decisions. Being able to decide rightly is half the battle, but there have been many failures due to the fact that men have not had courage to do what they knew was right.

A good enthusiastic introduction of the topic for the evening will go a long way toward making the meeting a success.

Subjects for short talks and essays:

Why men often show a lack of courage

2 The real test of a courageous spirit. 3. Instances of what men have done by cour

4. The part courage plays in the christian life

#### For the Herald of Truth. AN UNSEEN HAND

By Carrie O. Whiteman.

The artist had finished painting the West, 'Twas a glorious sight to behold: In the delicate tints of the rainbow hues

In the delicate tints of the rainbow nues Shone the most resplendent gold. I stood and watched the setting sun; Its rays stretched far across the land. They seemed to say, "Tis a picture fair, Painted by an unseen hand."

I wandered on by the grassy banks Where the fragrant flowers grew, And I plucked a bouquet rich and fair And I plucked a bouquet rich and lat Of every kind and hue. Their very fragrance seemed to say, "Thou canst but understand That all the beauty thou hast plucked

Is from an unseen hand.

I turned and gazed on the silv'ry lake, On its waters cool in the rippling breeze,
As it sparkled back the light of the moon,
And danced with the leaves of the vernal trees.

And they softly whispered in my ear
While the breeze my warm cheek fanned,
"These beautiful things were made, my dear
By a loving, unseen hand." I wended my way along the shore

All jeweled with pebbles bright,
The birds were nestling in the trees,
And chirping their sleepy "Good night";
The stars were twinkling above my head As I stood upon the sand.

And they seemed to tell me, "This is love,— The love of an unseen hand."

And then I thought of the landscape fair, Of the rippling lake, the birds and trees, Of the moon and twinkling stars above, And the cooling breath of the summer breeze. And I thought as I drank from nature's cup The sweetness of lake and sky and land, "This beauty God gives to all mankind Through his loving, unseen hand."

#### KANSAS CITY MISSION. Report for March, 1907. RECEIPTS

an. & C., \$55.505, Fred and Sarah Dossett, \$5: Sarah Hartzler, 50c; Congregations in Ill., per A. A. Schrock, \$50,35; Pa. Cong., Kan., per J. G. Wenger, \$90.00. On hand, March 1, 28c. Total

EXPENDITURES. EXPENDITURES.

Groceries, \$2,10; carfare, \$10.10; drygoods and clothing, \$5,61; interest, \$44; postage and stationary, \$2,31; medical, \$1,305; S. S. supplies, \$7,39; light and fuel, \$1,562; furniture, \$2,25; incidental, \$7,11; phone rent, \$2; water tax, \$1,94; wall paper, \$1,40; borrowed money, \$11.33 Total, \$10,833, Bal. on hand, \$15,061, Gratefully acknowledged, Gratefully acknowledged, C. A. HARTZLER.

## Young People's Department

CAN MEN AND WOMEN WHO WORK FOR A LIVING BE CHRISTIANS?

#### By S. Roxana Wince.

"Let every man abide in the same calling

wherein he was called." I Cor. 7:20. "By their occupation, they were tent-makers."

"An herdman and a gatherer of Sycamore fruit." Amos 7:14.

"Casting a net into the sea, for they were

fishers," Matt. 4:18.

It is a very common excuse among men when asked to enter the service of Christ, or, when already enlisted, and they are not faithful, that one cannot engage in any business, cannot be a merchant, a dealer in cattle, a peddler, a shover of the plane, a beater of the anvil, a manufact urer, an owner of mines, or a great railroad magnate or even the renter of a farm, and be a good honest Christian. The vexing team, the breaking of the implements of husbandry, the neighbor's breachy ox, and troublesome sheep and hogs; the constant loss incurred through dishonest debtors, spoiled goods and unsuitable sizes in clothing; the scoffing rabble that gather in stores; the fierce competition of fellowmerchants; the unjust tax laid upon the merchant by society for charitable purposes, the failure of the mine to pay dividends, slump in prices of cattle: large expenses and small pay of the blacksmith and carpenter, "other men rich, and we must be to hold our places in society:" - the steady tax on nerve and brain of those at the head of all great industries-are made the scape goats to bear the sins of neglect, rebellion, desertion and down-right traitorism to God and

his cause. The mother cannot be a Christian because of her household cares, and the provoking ways of her children. The milliner and the dressmaker dare not take the name of Christ upon themselves, because then they could not palm off cheap goods, for dear ones or ask more for their work than it was worth.

Then the farmer has an excuse; he cannot conceal defects in the animals he sells and be one of God's sanctified men.

One man has an enemy that he wants to get even with, and he cannot do it and become a Christian for Christ tells him to love his enc-

Another wants to swear when things go wrong in his work, it is such a pleasure to do this that he cannot give it up; he would rather lose eternal life than to stop swearing.

Still others there are who are too busy to take time for the necessary preparation to enter the ranks of the army of Christ, they are working for Caesar's petty offices and honors, and if they stop and enlist on the side of Christ, they must give years of unpaid service, must suffer, must wait, no one knows how long, before the honor and reward will come.

So, my dear young friends, it is not the vocation in life, that keeps you, and others, from Christ; nor is it the vexing things in the vocation that hinder you, but the desire to meet and cope with them as the natural man would meet and cope with them. It is not the vocation that hinders but the desire to do wrong in the vocation. The yoke of Christ binds to the law of right: it holds one back from doing or saying wrong things: it enchains all men and women to the golden rule, and so they do not want to put it on or want it off when it is on.

I used to think I could be a better Christian somewhere else; if people wouldn't do things

### HERALD OF TRUTH.

on purpose to vex me; if cows wouldn't kick over the milk: the calves break into the garden; if the bees wouldn't swarm when I was in the wash-tub; the chickens scratch up my flowers; the children persist in doing things one way when I asked them kindly to do them another if somehow, I could get away from all this, I might be a tolerably good Christian. But after awhile I learned another and a very different lesson, though it took a long while to learn it and longer still to put it into practice, and oh, how much more smoothly and happily life rnns on now, than in the old days of discontent and rabellion.

Do you want to know the lesson, dear young readers? Do you want to learn it? Do you want to carry that lesson out in your lives and be happy and useful in the service of your Lord? It is this: "Not my will, but thine be done!"

It is the having our own will that makes the jars and discords in life. It is the desire to have their own will, that crowds Christ out of the life of the farmer, the merchant, the tradesman; Christ can go with men to the plow, he can stand with them beside the counter; he can help them at the helm on the briny deep; he can make good all the losses; he can give strength to do the right thing in all the honorable vocations of life. He can smooth the ruffled brow of the mother, put holy words in our mouths in the place of profane ones, give us a name that is better than riches, and favor that is better than cilver and gold

Pierceton, Indiana.

(To be continued.)

#### For the Herald of Truth. HELPING ONE ANOTHER.

.In the Herald of Truth of May 10, 1906, page 162, there is an article under the title of "Helping one another," by an aged brother minister. I do hope that all who have the Herald of the above given date will look it up and read the article by the aged brother, which he wrote as an admonition prompted by love, and consider whether any one has made an effort (myself with the rest) to lend a helping hand to aid and assist the Mennonite Publishing House at Elkhart, Ind Are we helping to bear one another's burdens? The apostle says, "If we see a brother in need and shut up our bowels of compassion, how dwelleth the love of God in us?" Had some of us passed through trials such as Bro. Funk has, we would have fainted by the way. But through all his trials and losses he has always, with unflinching devotion, pointed us to the good word of God, and all through the columns of the Herald, admonished us to be faithful to him who has given his life for us, and walk in the fear of the Lord; and I feel safe to say that it is through the kind entreatings and teachings of the Herald of Truth that the church has been kept together and its best interests maintained and promoted. It has indeed been like a schoolmaster to me, and I hope it will live on and on, as it reaches so many who are deprived of church privileges; and it may often reach persons who are hungering and thirsting after righteousness, and with its help they may be led to read their Bibles, which will lead them into all truth and thus prove the means of their salvation.

I believe if there ever was a time when the Mennonite Publishing House needed help it is just now. Even if they do get the insurance, there are other needs and encumbrances which burden them and which stand in the way of extending their usefulness and hinder them from doing much good to the church and others, as they might if relieved from these hindrances. Why should we not, as members of one body and of one Spirit, join together in every district in the United States and Canada and contribite to the help of this good and important work?

Almost every one would be able to give at least a dollar. I hope some one will make a start and set the wheel in motion. We ought to be willing to make some sacrifice, even if it pinches a little; it is all the more acceptable in the sight of God. The apostle tells us that it is more blessed to give than to receive. In this way we would lighten the burden to some extent, at least.

I have been a reader of the Herald for foureen years and never missed a single number. It is always welcome, interesting and edifying, heside in the admonitions given, we have such good spiritual sermons; though preached a great distance from us they bring us very near together in one mind and one spirit. So if we are of one mind and one Spirit, let us join together in helping to bear one another's burdens and so fulfill the royal law.

I will have this published in the Herald so that every reader may consider the matter and not delay in lending a helping hand. Wishing you all God's grace I remain your

Selected for the comfort of those who bave been hereaved of loved ones, hy Rose Lambert. Sometime, when all life's lessons bave been

learned,
And sun and stars forevermore have set The things which our weak judgments here bave spurned, The things o'er which we grieved with lashes

wet, Wili flash before us out of life's dark night, As stars shine most in deeper tints of blue; And we shall see how all God's plans were right, And how what seemed reproof was love most

And we shall see how, while we frown and sigb And we shall see how, while we frown and signod's plans go on as hest for you and me; How, when we called, he heedeth not our cry, Because his wisdom to the end could see;

Hecause his wisdom to the end could be.
And e'en as prudent parents disallow
Too much of sweet to craving bahyhood,
So God, perhaps, is keeping from us now
Life's sweetest things because it seemeth good

And if, sometimes, commingled with life's wine, We find the wormwood and rebel and shrink, we find the wormwood and repet and saribe sure a wiser hand than yours or mine
Pours out this portion for our lips to drink;
And if some friend we love is lying low,
Where human kisses cannot reach her face,
Oh. do not hlame the loving Father so,

But wear your sorrow with ohedient grace!

And you shall shortly know that lengthened

breath
Is not the sweetest gift God sends his friend,
And that sometimes the sable pail of death
Conceals the fairest hoon bis love can send.
If we could push aside the gates of life,
And stand within and all God's workings see,
We would interpret all this doubt and strife,
And for each mystery could find a key.

But not today. Then he content, poor heart God's plans, like littles pure and white unfold.
We must not tear the close shut leaves apart.
Time will reveal the calyxes of gold: And if through patient toll we reach the land, Where tired feet with sandais loose may rest,
When we shall clearly know and understand,
I think that we will say: "God knew the best."

Hadjin, Turkey, Feb. 17, 1907.

#### ITEMS.

An item in the daily papers states that C. E. Paisley of Mount Vernon, ill., has filed suit for \$5,000 damages against John L. Cleveland for the co, you can against Jonn L. Creveland for the loss of an eye several months ago while he went through the initiation cremony of the Modern Woodmen lodge. Perhaps with the remaining sight he can see more clearly the folly of such things as initiation into a lodge.

Following the gift of \$32,000,000 by Rockefeller rollowing the gift of \$32,000,000 by Rockefeller to educational institutions some weeks ago, he now proposes to give \$50,000,000 to the city of New York for charitable and educational pur-

The White Star Liner "Suevic," 12,500 tons. The White Star Liner "Suevic," 12,500 tons, plying hetween London, Eng., and Australia ran ashore in a fog in the English channel on the night of the 17th. Of the 400 passengers and

#### HERALD OF TRUTH

#### Thursday, April 11, 1907.

I. F. FUNK and A. B. KOLB, Editors,

Entered March 4, 1908, at Etkhart, Ind., as second-class

The Herald of Truth is the organ of the follow

- 1. Lancaster, Pa.
- Eastern District (Franconia) Franklin Co., Pa., and Washington Co., Md. Virginia.
- Canada.
- Ohio and Pennsylvania.
- Ohio, Mennonite. Southwestern Pennsylvania. Indiana, Amish (Spring).
  Indiana and Michigan District (Fall).
- Western District, Amish
- Missouri, Iowa and E. Kansas.
- Kansas and Nebraska.

- Nebraska and Minnesota. Alberta, N. W. T., Canada. Pacific Coast District.

#### MARRIAGES.

Steinman-Gascho,-On March 26, 1907, in the A. M. meeting house near Baden, Ont., by Bish.
D. Gascho, Samuel Steinman of New Hamburg,
Ont., to Barbara Gascho of Baden, Ont. May God bless this union

Mumaw-Landis.-On March 30, 1907, at the munaw—Landss-off starth 30, 1807, at the home of Amos H. Landis, near New Danville, Lancaster Co., Pa., by Pre. Abraham Brubaker, Chas. H. Mumaw and Mary Frances Landis. They will reside at Boston, Mass.

Graver—Murray.—On March 28, 1907, at the home of the bride's parents in Martieville, Lancaster Co., Pa., by Bish. Abraham Herr, Landis H. Graver of Conestoga Centre, and Maggie Murray of the above mentioned place,

Loux—Derstine.—On March 31, 1907, near Blooming Glen, Bucks Co., Pa., by Bish. H. B. Rosenberger, Bro. Enos B. Loux and Sr. Susan Derstine. The Lord bless and prosper them in

the way of life.

Zook—Yoder.—At the home of Moses P.
Yoder in Mifflin Co., Pa., by Pre. John E. Kauffman of Mattawana, Thomas E. Zook of Belleyille, and Sallie Yoder. Their future home will be in Belleville, Pa.

Berkey—Bare.—On March 31, 1907, by Pre. E. Hartzler at the White Hall church, Oro-19090, Mo., Pre. J. P. Berkey and Sister Lydia Bare, both of Oronogo, were united in marriage. May God's richest blessings attend them. COR.

#### DEATHS

Gehman On the 20th of Mar. 1907, Daniel G. Gehman, aged about 29 years. He was a son of the late Dea. Abraham Gehman, of Bally, Berks Co. Pa. He leaves a wife, the daughter of Pre David Gehman of the Doylestown (Bucks Co.) congregation. May the Lord comfort the sor-rowing hearts and lead them nearer to the Heavenly Father, knowing that what God doeth

Augspurger.-Lena Augspurger, wife of Pre. D. Augspurger, of Goodiand, Ind., was born Apr 25, 1856; died Mar. 18, 1907, in her fittleth year. She was in feeble health for more than a year. She was converted in her youth, and was a fatthful member of the church until death. believe she died in peace with God. She is survived by her husband, 2 sons, 2 daughters, 3 brothers and one sister. She was a faithful, lovny wife and a kind mother, and looked forward with hope to the life to come. Many attended her funeral. May the dear ones she left behind all seek to meet her in heaven. Funeral services were held in Zion's M. H., near Goodland, Ind., Mar 20, 1907. Services were conducted by Valentine Strubhar and M. Kinsinger.

Kauffman - Abbie Matilda Smucker was born in Logan Co., O., Jan. 20, 1875. Died in Champaign Co., Ili., Mar. 13, 1907, aged 32 y., 1 m., 21 d. She was united in matrimony with Joseph Kauffman Nov. 19, 1903. At the age of 15 years she united with the Amish Mennonite church, and lived a consistent Christian life until death relieved her suffering. She leaves a sorrowing husband, one son, an aged mother, two brothers three sisters to mourn her early departure. her father, two brothers and one sister preceded her to the spirit world. Funeral services were her to the spirit world. Funeral services were held at the East Bend church Mar. 14, conducted

by Peter Zehr and Geo. Greaser, after which the remains were brought to the home of her mother, Sister Maria Smucker of Champaign Co., O. On Mar. 17 funeral services were again held at the Oak Grove M. H., in the presence of a very large concourse of people. Services conducted by S. Aliegyer in English and David Plank in

Staker -- Magdalona Staker was born in France May 15, 1819, died March 14, 1907, aged 87 y m., 29 d. She came to Ohio in 1837, united marriage with Nicholas Staker, in 1840, to which union were born eleven children. Husband and three children preceded her to the spirit world. She came to Tazewell Co., Ill., in 1859, where she remained until death. She accepted her Savior in her young years, and united with the A. Mennonite church in which she was faithful unto the end. Funeral services were conducted by Daniel Roth and Samuel Gerber.

Bingeman .- On April 1, 1907, at his resider in Berlin, Ont., of tuberculosis, of which he had suffered for some months, Joseph B. Bingeman, aged 59 Y., 4 M., 23 D. He was united in matriaged 59 Y. 4 M., 23 D. He was united in matri-mony to Leah Hallman May 28, 1872, and is sur-vived by his companion, seven daughter and is sur-vived by his companion, seven daughter so-youth, and was for many years one of the promi-nent teachers in Waterloo Co., Ont. He united with the Mennonite church early in life, and later identified himself with the Mennonite Brethren in Christ branch. He had been in failng health for some time, and at about 2 A. M. of the night on which he died his wife went to try to disturb him. Going again at about 4 A. M. she found him cold in death. Funeral services were conducted on the 4th. Interment in the cemetery adjoining the Berlin Mennonite

Bechthold .- On March 25, 1907, at his resi Bechthold.—On March 25, 1907, at nis residence, about three miles north of Baden, Ont., of gangrene of the foot, Bro. Henry Bechthold, aged 75 Y., 5 M. Deceased was twice married, his first wife, Elizabeth Grody, with whom he had four children, and of whom three survive, died about ten years ago. About three years died about ten years ago. About three years ago he was married to Elizabeth Strickler who survives him. Funeral services on the 27th at the Shantz M. H., Upper Street were very largely attended. Bro. Bechthold was widely and highly esteemed as a faithful Chris tian and respected neighbor.

Shirk.—On Feb. 4, 1907, at the home of her son, David Shirk, in Toronto, Ont., Sr. Fanny Shirk, wife of Bro. Jos. Shirk, in her 80th year. Shirk, wife of Bro. Jos. Shirk, in her 80th year, Her death was caused by dropsy and pneumonia. She was a member of the Mennonite church, he is survived by her husband, one daughter that the survived by her husband, one daughter that the survived by the

Kratz.-On March 20, 1907, in Blooming Glen Kratz.—On March 29, 1907, in Blooming Gien, Bucks Co., Pa., of the infirmities of old age, Sister Catharine Kratz, widow of the late Simeon Kratz, aged 39, Y., 3 M., 25, D. She was born in Montgomery Co., Pa., Dec. 3, 1813. Her husband died May 5, 1865. They were blessed with 11 children, three of whom preceded the mother to the eternal world. Thirty-nine grandchildren and fifty great-grandchildren also survive her. Sister Kratz was a faithful member of the Men-nonite faith, and a Sunday school teacher in the Blooming Glen congregation until eight years ago, when the infirmities of age no longer permitted her to regularly attend the services. She was blessed with a good mind until her end. She was buried on April 2, at the Blooming M. H., where services were conducted by Bish. H. B. Rosenberger and Pre. H. G. Anglemoyer, from Isa. 35:10. Peace to her ashes.

Shrock.-Joseph Shrock was born in Holmes Co., Ohio, April 11, 1840. Died March 27, 1907, at his home in Howard Co., Ind., aged 66 Y., 11 M., 16 D. He came to Howard County with his ents when eight years old. He was the father of eight children, two sons and six daughters. He united with the Mennonite church in early life, in which faith he lived a consistent and devoted christian life to the time of his death. Was voted christian life to the time of his death. was united in marriage to Sarah Lantz on June 18, 1856. Death had never visited their family before. He had a desire to get well, but was ready to depart and be with Christ. He bore his soult to depart and be with the christ of the christians of the chr ferings with great patience and submission to God. The family has lost a kind husband and a loving father; the church a true and devoted counsellor, the community an honest citizen and an obliging neighbor. A sorrowing widow, eight children, four brothers, two sisters and a host of friends survive him. Funeral was held on the 30th, at the A. M. meeting house. Many attended the services which were conducted by Bish. E. A. Mast, from I Cor. 5:24-29, and Amos Kendall, from Heb. 13:14.

Shenk.—On March 30, 1907, in W. Donegal, Laneaster Co., Pa., of apoplexy, John H. Shenk, aged 87 years. He is survived by three sons and one daughter. He was a member of the Menn-onite church for many years. Funeral on the 2nd of March, at Good's M. H.

and or starch, at Good's M. H.

Rudy—In April, 1907, in Lititz, Lancaster Co.
Pa., of pneumonia, Barbara Becker Rudy, aged
69 X., 7D. She had been a suffert of twelve
weeks from a complication of diseases. She was
the widow of Jacob B. Rudy. They formerly
lived in Millport. She was a consistent member
of the Old Memonite: church for many years.
She possessed a cheerful, kind-hearted and good
dissosition and was a fleested will away weather. disposition and was a devoted wife and mother She is survived by seven brothers, and sisters also four sons and twenty-four grand-children Funeral at the Hess M. H.

Shenk .-- On April 1, 1907, in Manor Twp., Lan caster Co., Pa., of pneumonia, Benj. S. Shenk, aged 73 years. He was a member of the Old Mennonite church. He is survived by his wife and five children. Funera day, April 4, at Cresswell. Funeral was held on Thurs-

day, April 4, at Cresswell.

Shoup—On March 6, 1907, at her home, near
Mt. Eaton, Holmes Co., Ohio, Sister Sarah Ziegler Shoup, Agard 39 Y., 10 M., 28 D. She was
united in marriage to Henry Shoup, Aug. 28,
868. To this union were born five children, one
of which preceded her to the future world. She
united with the Mennonite church in 1888 and emained a faithful member until death. indeed sad to look into the faces of the four little girls (the youngest but two months old), and think of them fighting life's battles without God confort our dear Bro. Henry, in the great loss which he has sustained. Funeral services conducted at the Longenecker M. March 9, in the presence of a large number of relatives and friends by I. J. Buchwalter and S. H. Miller, assisted by J. Kaser. Her loving husband, four children, aged grandmother, two sisters and six brothers have the deepest sympathy of the entire neighborhood. May they say, "Not ours but thy will be done."

Grieser.-Monroe Gricser, son of Bro. Sister Daniel Grieser, was born in Fulton Co. Ohio, Jan. 2, 1900; died April 2, 1907, aged 7 years, three months. He leaves to mourn his death a sorrowful father and mother, one sister and four brothers. One sister and one brothe for the bereaved family. Funeral services were held in the A. M. meeting house. Pre. D. J Wyse and Eli Frey conducted the services. Our sweet little Monroe is gone but not forgotten.

#### WELSH MONTAIN MISSION.

Financial report, first quarter, 1907. RECEIPTS.

A Bro, 20c; J. K. R., \$100; A Bro, \$5.00. A Bro, 20c; A Bro, \$5.00. X Bro, \$5.00. Ender mission meeting, \$4.180; A. K. Mann, \$5.000. S. H. Musselman, \$2.51; A Bro, 50c; J. W. W., \$2.00; Blrabethrown congr., \$1000; A. Harrish, \$1.00 Mrs. Ross Black, \$2.00; A Bro, \$1.75; A \$5.00; A Sirer 50c; Firster 50c; Firsted \$3.38. Total \$1.608. Balance on hand Jan 1, 1997 \$2.007. \$1.008. Rent and Telephone

> Total \$1515.0

EXPENDITURES. Paid for mdse, \$1189.11; machinery fixtures \$43.75; general expense, \$32.87; labor, \$24.75 orders paid, \$2.51; borrowed money returned

Superintendent's Report.

Clothing.—East Petersburg S. C., \$11.00; Lloydershey, \$1.22; Mrs. A. M. Cline, \$6.85; Dr. S. M. Lichty, 50c; Paradise, S. C., \$10.73; J. Hershey, \$2.16; A. H. Bair, \$1.00; Sue Keller.

\$2.00.

Provisions.—A Bro., \$1.50; C. Metzler, 75c.

Jos. Sensenig, \$2.60; Eli Witmer, 70c; A Bro.,

Soc; A Bro., \$1.50; A Bro., \$2c; Nathan Eberly

\$4.50; David F. Ranck, 50c. Total \$48.26.

Gratefully acknowledged,

NOAH H. MACK, Supt., per L. S.

# HERALDOFTRUTH

"How beautiful are the feet of them that preach the gospel of Peace," "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, APRIL 18, 1907.

NOTICE.-All matter intended for publication ould be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., er in any way pertaining to the business of the House should be addressed MENNONITE PUB-LISHING CO., ELKHART, IND.

## EDITORIAL NOTES.

Pray for the conference work, and for the

While our eyes are fixed on heaven, let us re nember that our feet are on the earth.

"I have been young, and now am old; yet have I not seen the rightcous forsaken, nor his seed begging bread." Ps. 39:25.

Say, beloved, why extol the apostles and prophets, while you revile their doctrine as heresy. and their lives as madness? Why suffer your selves to be called Christians, while you hate and oppose Christ's word and example?-M. S.

We have certainly cause for thanking our contributors in this that they responded so promptly to our need. God bless you all who were so ready send us good articles for the columns of the llerald. Keep on writing. We will he glad for all the help you give us.

There are some things in some homes that are nore expensive and less elevating to the inmates than good music, and it is a pity that some of these things are so common. The cost is not so much in money as it is in souls. One of the things is bad music and a mususe of music that

Correction. One of our correspondents kindly informs us that in the article by Bro. John Blosser, on the "Incentives of a Christian Home," on page 131, first column, near the top, the reference. Sant. 3:63 should be, Lam. 3:63. We thank our kind correspondent for the information and gladly make the correction.

Envy and covetousness are twin brothers. What the one desires the other executes, and together they can accomplish a very great amount of bad work; and what is most to be deplored about it is, that these wicked accomplies gain a foothold in the hearts of many who profess godliness. Then, most of all, both the church and individual members must suffer.

Another correction. - Through the many changes that developed in the Publishing-house on the 26th of March, and that in consequence the Herald had to be set by new men several mistakes occured. One of them was in connection with Bro. Honderich's account of the Toonto Mission, where it gave the number as No 45 Tate street it should be No. 75 Tate street. We regret the oversight.

A correspondent writes from northern Michi gan: "We have been informed that your Publishing-house has been burned, but as you did not make mention of it in your letter, we sincerely hope it is not true, as we would miss the Herald

very much indeed. We did not get the paper last week. Wishing you God's grace and blessing, and may all of us be faithful workers in the Master's cause, we remain yours in the love of

Bro. E. A. Bontrager of Fairview, Mich, whose house was recently destroyed by fire, writes us a very kind letter, expressing his sympathy for the Publishing-house in its late disaster, for which we feel very grateful. He also informs us that they have reason to rejoice in the fact that they have five precious souls in their congregation awaiting baptism. May the Lord continue to bless the labors of our brethren in that part of his

The "Gemeindeblatt", the organ of the conservative branch of Mennonites in Germany, edited by Bish. Jacob Hege in Reihen Baden, has been a regular visitor on the editorial table of the Herald, since its origin thirty-eight years ago lt was established by Bish. U. Hege, the father of the present editor, and is a very conservative. well established paper. A brother of the editor, Ulrich Hege, has resided many years in Elkhart. and is foreman of the German department of the Publishing-house. A sister also resides here.

We have been especially impressed with the beautiful lesson for all true Christions, given by Paul, in the thirteenth chapter of I Corinthians which has been appropriately designated "The charity chapter." Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself un seemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity. but rejoieeth in the truth." Beautiful lesson of heavenly truth. Lord help us to learn these lessons well, and so live that men may see that we have been with Jesus and learned of him.

Read the article entitled, "The washing of feet." It is not written by a Mennonite, but there are few Mennonites who defend the ordinance more ably than does D. O. Teasley, the writer of the said article. Just now is the time when communion services are being held in our congregations. This particular ordinance is, in some congregations, taught only twice a year, and it is presented at a time and under circumstances when but indifferent attention is paid to it by non-members who chance to attend the meeting. and sometimes the subject is referred to as if one had to apologize for its practice in the church That doctrine which few teach, and which many reject, needs to be faithfully and plainly taught by us, as it is plainly and forcibly presented by the writer of "The washing of feet."

Scriptural Truths .- The living God .- This expression occurs a number of times both in the Old Testament and in the New. When the people at Derbe and Lystra, on account of the healing of a crippled man brought sacrifices and wanted to offer them to Paul and Barnabas, they (Paul and Barnabas) when they heard it, rent their clothes and fan in among the people, crying out, and saying: "Sirs, why do ye these things? We also are men of like passions with you, and preach unto

you, that ye should turn from these vanities unto the living God, which made heaven and earth. and the sca and all things that are therein. The living God, distinguishes the Creator and Preserver of all things from all other creatures and things which men through the perverseness and ignorance of their own hearts worship and have set up as idols and false gods. This great Jehovah, this eternal and ever-living God said to Israel, through Moses, at the time of the giving of the law: "I am the Lord thy God, which brought thee up out of the land of Egypt, out of the house of bondage; thou shalt have no other gods before mc." Let us worship him in the beauty of holiness-let us worship him in sincerity and

Inquiries continue to come in regarding the tire and its probable effect upon the business of the Mennonite Publishing Co. in the future. Some have heard reports that the business will not be continued; others, that some of the publications will be discontinued, etc. To all of this we will reply that, God willing, the business will be continued in every department, the same as before the fire. It will take some time to replace all the type and machinery, and to repair the building, but the contract for the repair work on the building has been let to Mr. M. L. Maxon of this city, the order for windows and doors is already being filled, type and other equipments are being brought in almost every day, and the work is moving forward as fast as possible.

One of the most gratifying features is the kind ness our patrons and customers are showing us Since the fire we have booked orders for commercial printing amounting to about \$10,000 from two customers alone, the work to be completed as soon as we can. We may modestly assert that these things are accepted as evidence that business men have confidence in the house and are placing their orders at our disposal at our convenience. We could not ask for more; we certainly did not expect as much, and we are grate-

We expect to be able to resume operations with a full force of help in our own plant early in May. In the meantime we have auxilliary forces employed at the Review Printing Co. and the Dr. Miles' Medical Co. printing rooms, together with such new material in our own plant as we can get into place and such uninjured material as we are able to use.

The adjusters and insurance men completed their work on the 12th. The large amount of work we were unable to do during the enforced idleness of our plant will cut down very consider ably on the year's business and net earnings, and for this we cannot be reimbursed, but we hope, by hard, united effort to do what we can to make the loss good. Our employes are standing faithfully by us, our enstomers are generous, the ontlook is bright, and with God's blessing all will be

April 11, 1907.—Fifty years ago to-day Bro John F. Funk, after leaving his home in eastern Pennsylvania, arrived in Chicago, Ill., where he spent ten years of his life, and where through the guidance of our heavenly Father, he was led to lay the foundation of his life-work, a work which, by the grace of God has given to the Mennonite church the Herald of Truth as a church paper.

and which has been an important factor in introducing and establishing Sunday schools, the evangelizing work, mission work, etc., among our Mennonite people. In our church literature the Publishing-house at Elkhart has done what has been probably the most important factor of all, in awakening a more decided interest in religious work. The publication of a series of Question Books for Sunday schools, the establishing and bublishing of Hymn and Tune books, Lesson Helps, children's papers, both English and German, and the translation of many of our best and most valuable books of faith and doctrine, as the Martyr's Mirror, the Complete Works of

Menno Simon, etc., etc.

The Mennonite Publishing-house at Elkhart has been a source of blessing to the church, and though quietly conducted against many obstacles and at times against very decided opposition, John F. Funk has no reason to regret the fity years of sacrifice and earnest effort he put forth for the promotion of the cause of Christ and the strengthening, confirming and upbuilding of the church and the cause to which he has given himself.

Tracts.-The Mennonite Publishing Co. has, in a quiet way, for many years, been engaged in printing and distributing tracts, and about a year ago printed at one time over a million of these little silent messengers, to be sent out and dis tributed among the people, and the good they have done in this way will be known only in the great day of the consummation of all things. The tracts are for free distribution to all and by all Any contribution that any one may be prompted to make to this cause will be thankfully received. One little tract, as has often been the case, may be the means of leading a soul to Christ. Let us not neglect our opportunities, but let us do what we can to promote the cause of Christ and his church.

#### PERSONAL MENTION.

Pre. Joshua King and Bro. Seth Byler with their families, of Lawrence Co., Pa., recently moved to Summit Co., Ohio.

Pre. Peter Unzicker, formerly of Cullom, Ill., now of Normanna, Texas, conducted church services in Houston, Texas, on Sunday, April 7.

Pre. Christian Allebach of Kulpsville, Montgomery Co., Pa., conducted preaching services at the Harleysville chapel on Sunday evening April 14.

Pre. Abm. G. Clemmer of the Franconia, Montgomery Co., Pa., congregation, held German services in the Souderton Old Mennonite M. H. on Sunday, April 7, in the evening.

Pre. Jacob M. Rush and wife, and Deacon John L. Derstine and wife of the Deep Run congregation, visited with the brotherhood in Springfield Twp., Bucks Co., Pa., over Sunday, March M.

Pre. John Schlabach of Oklahoma, visited with the congregation in Anderson Co., Ks., and conducted services at the A. M. meeting, held at the home of C. C. Amstutz. He left there on March 26, for Indiana.

Bro. C. Z. Yoder has moved back to his farm as noticed in last week's Herald, and changed his address from Weilersville, Ohio, as formerly, to Wooster, Ohio, R. F. D. No. 3. Correspondents will take notice.

Bro. John K. Weldy and wife of the Holdeman congregation near Wakarusa, Ind., spent Sunday, April 7, in Elkhart and attended both morning and evening services there. They are the parents of Bro. D. S. Weldy of the Publishing-house family.

Pre. Peter Zimmerman of Roanoke, Ill, writes us that recently he had the misfortune of losing his pocket-book, with thirty dollars of money. We are sorry to hear of his misfortune and trust the Lord will in some way prosper him all the HERALD OF TRUTH.

more. Bro. Zimmerman has sold books for the Mennonite Publishing-house at Elkhart.

Bro. William Harrer of the Shore congregation, Lagrange Co., Ind., attended services at the Mennonite M. H. in Elkhart on Sunday, April 7. We were glad to meet him. He has been teaching during the past winter. The Lord bless his efforts.

Bish. H. B. Rosenberger of the Blooming Glen congregation and Pre. Abraham O. Hiestand of the Doylestown congregation conducted services at the Deep Run M. H. on Good Friday. We are glad to know that these services are still maintained in our eastern congregations.

Bro. Jacob Davidhizer of the Wakarnsa congregation in Elkhart Co, Ind., who spent several months in the recent past, visiting among the brotherhood in Ohio, Western Pennsylvania and Michigan, returned to his home a few weeks ago and will leave in a few days for Sumpter, Oregon, where he expects to spend a good part of the sunner. His youngest son will accompany him on the trip. We wish him a pleasant trip. He spent April 8, in Elkhart.

For the Herald of Truth.
THE WASHING OF FEET.

#### Sel. by A. M. Eash.

For some time I have been thinking of writing regarding the ordinance of foot-washing; but, so far, time has not permitted me to do so. Seeing in a paper published at Louisville, Ky,the following deceptive and polished denial of this example of our Lord, moves me to say at least a few words in defense of the gospel. The clipping here inserted is from the Question Bureau of the paper mentioned:

"3. Please explain John 13:4-17. Do you think "the Lord really means for us to follow this "example to-day, and wash one another's feet?"—W. A. M. South Carolina."

Here is the "Pentecost Herald's" answer:

"A literalist might read this meaning into the passage; but all the subsequent writings and history of our Lord's immediate disciples prove that they did not so understand him. It is hardly probable that at this late day we should know better what he meant than they did. He asks the question, verse 12, "Know ye what I have done?" This proves that he wanted them to find a deeper significance in the act than a mere ordinance of foot-washing. It means that we should love, reverence and serve one another. To black brother's shoes, carve his meat, or bring him some water to drink is in this day equivalent to the foot-washing of that day. It means, we should do for each other the little things which need to be done. In that warm climate, where sandals were worn and people traveled afoot. washing of the feet was a thing commonly needed. I do not maintain that it is wrong for us to wash each other's feet when necessary, but only that it is not enjoined upon us as a religious ceremony; and in this age of the world, when we go into the footwashing business we will go out of the soul-saving business."

It does not take a literalist to read foot-washing into this text-in truth, it does not have to be read into it, for the inspired recorder of the acts of our Lord has written it into the text so unmistakably plain that none but the unwilling-to-obey could read anything from thetext but, "Ye also ought to wash one another's feet." That our Lord's immediate disciples did understand the ordinance of foot-washing to be practiced by the saints is clearly proved by the language of the Apostle Paul to Timothy: "Well reported of for good works: if she have brought up children, it she have lodged strangers, if she have washed the saint's feet, if she have refieved the afflicted, if she have diligently followed every good work." I Tim 5:10.

The things here mentioned were the marks of a worthy widow. Among other things was 'washing the saints' feet.' Washing the saints' feet in obedience to the command of Jesus is no less the mark of a devout and worthy Christian to-day than in those days. Footwashing of course, is not every thing, but it is one example of Christ, and those 'servants who do not consider themselves greater than their Logd' (John 13:10), are willing and ready to follow him here as well

as elsewhere. Some would try to teach us that washing the saints' feet is only an act of hospitality, and not an ordinance to be practiced in the assembly of the faithful. The wording of this text clearly disproves this. Hospitality belongs to all men. should be shown to all, but washing feet belongs only to saints. One may lodge strangers, bring up children, relieve the afflicted saint or sinner -but foot-washing, as here referred to, belongs only to saints, because sinners have no right to the ordinance of the Lord's house. The foot washing of John (I Tim. 5:10, and John 13), is not intended as an act of kindness to the sick The upper room where Jesus washed his disci ples' feet was not a hospital, nor did Paul say, "If she have washed the feet of the sick."

That Jesus wished his followers to see more in this than the external act is evident, for he wished them to see and portray in this act that each esteemed his brother better than himself. 'Ext nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Phil. 237

If, when the Lord said. 'Ye also ought to wash one another's feet," he means that we should "black a brother's shoes, carve his meat, or bring him some water to drink," then the Bible is a jargon of unintelligible sayings that we may interpret according to our own desires, each substituting that which pleases him best, there is no unity and no authority to it, and we are better off without it. Let me illustrate The New Testament says we ought to pray, (Luke 18:1); ought to bear the infirmities of the weak, (Rom. 15:1); ought to love our wives (Eph. 5:28); ought to love one another, (1 John 4:11); ought to wash one another's feet, (John 13:14). When the Lord says we ought to do all these things, if "blacking shoes" and "carving meat" will do as a substitute for one, then some thing of the kind will do for each other one and all one need do to get to heaven is to "black shoes," "carve meat," and the like. Instead of praying we may give to the preacher, instead of loving one another we may substitute some generous act, and so on until we gain immortglory independent of grace, and get to heave: by the works of our own hands, even if Paul has said, "for by grace are ye saved through faith: and that not of yourselves: it is the gift of God. Enh 2.8

The law of substitution is the purest type of unbelief. God save us from infidelity, and make us doers of the word.

Lastly, the writer of this article brings the old sandal story to the support of his false claim and says, "In that warm climate, where sandals were worn and people traveled afoot, washing of the feet was a thing commonly needed." This sounds satisfying to the unlearned. They work sandals, it is true, but they also wore shoes, and at the time of the year when the ordinance o foot-washing was established it was cold weather and not warm weather as some who want to explain away this command would have us believe How do I know it was cold? Answer: "And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself." John 18:18.

Stronger evidence than all this that Jesus did not wash his disciples' feet for the purpose of cleansing, is the fact that they had just taken a bath according to the Jewish custom. "Jesus saith to him, he that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not a!!" (John 13:10). "He that hath bathed." Syriac. "He who hath bathed himself."—Rotherham. "He who hath been bathing."—E. D. "He that is bathed."—R. V.

The theory that foot-washing, as practiced by lesus and his disciples, was a Jewisb custom is a self-evident falsehood to every careful reader of the Old Testament. In not one instance in the Old Testament do we read of one nan washing another's feet. Invariably the water was given by the host and the guest washed his own feet. Foot-washing for cleanli ness is still a custom among all cleanly people, out the foot-washing of the New Testament is nore than a custom-it is a divine ordinance. New Testament foot-washing is as much unlike the Jewish custom of washing feet as baptism is unlike the divers washings of the Jews, or as the Lord's supper is unlike the Jewish passover. The same argument that would do away with the ordinance of foot-washing on the grounds of Jewish custom, would take from us baptism and the bread and wine.

Last, but not least of all, obedience to this command of Jesus-like obedience to all his commands-is the sure road to true happiness. If ye know these things, happy are ye if ye do them." John 13:17. "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord bath spoken it." Isa. 1:29, 20. Let us, beloved bretbren, be not forgetful hearers, but followers of the examples of our Lord and doers of his word. "For if any be a hearer of the word, and not a doer, he is like unto a man beholding bis natural face in the glass: for be beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed."

Jas. 1:23-25.

As to the "soul saving business" mentioned by this opponent of trutb, I leave my reader to judge who is better fitted for soul saving, a man who scoffs at the word of God, laughs at the example of Jeaus, and substitutes "shoe blacking," "meat carving," and the like, for the things Jeaus aid he "ought" to do, or the man who first does what he ought to do—follows the example of Jesus, then goes out to teach men to do likewise. No man is fit to go into the "soul saving business" who does not first save his own soul and keep it saved by obedience to the whole

For the Herald of Truth.

SOME EVIDENCES OF THE NEW BIRTH.

#### By A. K. Kurtz.

"Godly sorrow worketh a repentance to salvation, not to be repented of," 2 Cor. 7:10.

tion, not to be repetited of.

The language here used would indicate that the person that has come to God by way of "godly sorrow" would never again return to the old ways of sin. The sorrow for sin was so deep that the very thought of again becoming its servant is so revolting that the new-born spirit shrinks from the very thought or sight of sin. And the corresponding joy and peace, which as the heritage of all new creatures in Christ Jesus, so far outweigh all the pleasures of sin that there is not the least desire to return to the beggarly elements of the world. Then is "the yoke easy and the burden light," according to his promise

and the burden light, according to the burden light, when we speak of a birth we think of something brought forth. There is life, and this life must have its nourishment. The spiritual life craves spiritual food, as the natural life craves

HERALD OF TRUTH.

natural food. Now, Jesus says, "I am the bread of life." At one time when Jesus spoke of this bread one of the apostles said: "Evermore give us this bread." Would, that all that profess to God's children, could feel that same hunger for the bread of life! There would surely be more strong Christians. Jesus said: "I came "that they (his followers) might have life, and have it more abundantly,"-not only awhile, but an abundance of spiritual life. That is always God's way of giving. The German gives it some what differently, and says "volles Genuege," which means "full satisfaction", and this agrees with the Psalmist where he says, "I shall be abundantly satisfied with the fatness of thy house and drink of the river of thy pleasure."

Now, when we see professing Christians seeking earthly pleasures and reaching out after the forbidden fruit, things that are more for ornament than for use; after the latest styles in dress, we may safely conclude that they are not yet where they enjoy "that more abundant life."

We remember a sister of a fashionable church that repented after a godly sort and was saved. She said afterward: "I have bought my last lace and made my last ruffle." Whether or not she has continued in this mind we know not,—but there was evidence of true conversion. On the contrary, when we see a ribbon, a lace, a ruffle, a plait added here and there to the already superfluons and fashionable garment, we cannot think that all things have become new, the old having nassed away.

True conversion, the new birth, makes a truthful man out of the liar, a pious, praying man out of the profane and worldly man, a meek and humble follower of Jesus Christ out of the fash-

ionable dude or dudess.

May our hearts be open to the search-light of God's eternal truth and reveal to us our true condition that we may repent and not be found lacking as were the foolish virgins. The spiritual life is at a low ebb in many of the churches to-day, and it seems that the danger of her being absorbed in the fashionable and popular churches is greater to-day than ever before. Nonconformity is now almost a dead letter, and we are fast losing our prestige as a peculiar people, and all this is due to the great mistake of taking into the church such as have not come to repentance by way of "godly sorrow".

Smithville, Ohio

For the Herald of Truth.
HOW TO HELP YOUNG CHRISTIANS.

By Mrs. M. L. Steiner.

Possibly about one of the first things that a young Christian does upon entering the church, is, to observe how the other members are doing, and by them judge or come to a conclusion as to what will be required of themselves.

It is but natural that we look to one another for examples of faith. How very necessary then that we as older Christians, realizing that our lives are "epistles known and read of all men, ever aim to let the Christ life shine in us and to be a true Bible Christian all the time and everywhere no matter what our environments may be. But instead of looking to one another so much, let us continually look to Jesus who is the Author-and Finisher of our faith, exercising our faith in him in all that we may do or say, or

I believe that one of the best ways to help young Christians is by example. If you want a picture of a Bible Christian study the sermon on the mount, the 12th chapter of Romans and the 13th chapter of I Cor. If you desire to be a Bible Christian, live in these same chapters, obeying the gospel, because it is gospel and not because of custom simply.

Be sociable with the young disciples, it will

help them to know that we are interested in their welfare, and it is good for them to associate with

those who are living exemplary christian lives. We can help them by many little deeds of kindness and words of love; if only we watch for the opportunities to do so.

Prayer also is a very effectual way in which we may be of help to them. Let us think of the time when we first learned to, love theLord, how we desired and always will, the prayer of others. Let us pray much for one another and especially for the young Christians, because of the temptations and trials which we know that they must

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need," (Heb. 4:16).

The most opportune time to help is in the time of need. At such times we might give them special promises to read, and to mediate upon, making them their very own, cultivating in them a larged degree of love for God's word and desire to ever go to the Lord who himself is a very present help in time of trouble.

Another way to help them is to meet especially for the study of God's word. For how can we know what God's will, is, concerning us, if we do not read his word and "study to show ourselves approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We should always live up to all the light that we have and to live just as we pray. Let us be willing to carry out the answers of our prayers. If difficult tasks come before us and we think that the duties require more wisdom than we seem to have, let us ask God who giyeth to all men liberally, and upbraideth not.

May we all know what it is to have "the Spirit helping our infirmities."

Fort Wayne, Ind.

For the Herald of Truth.

A FEW THOUGHTS FOR APRIL.

By Chas. Doran

It is not always what we do but how we do it, why we do it and where we do it that counts. Live so that to-day's deed will not bring to you to-morrow's regret. Success is failure averted; failure is success unattained. The bitterest tears are those we shed over our regrets. Dread of to-morrow makes us cowards to-day. Pity is often sorrow's most healing balm. It is not always the hlow that harts, but the malice back of it which prompted its being dealt.

The tongue is a weapon that can be made to inflict a far worse wound than any weapon ever made of steel. Ask God to forgive, and man to forget. It is easier for our Father in heaven to forgive than for a fellow man to forget, yet both are possible. Try them.

The man who has a good name is never really very poor. He may not have worldly goods in plenty, but his name has its value and he can usually realize something upon it. As steel is tempered before it is made into tools, so is man tried before he is found worthy. The harder the struggle, the more glorious the victory. Better fail in a just cause than succeed in one that is not just. Take care of the minutes, and the hours will take care of the minutes, and the hourse reward, and when you have found it, share it with your hrother that you may better enjoy it

yoursell.

Even in the tear there is often the reflection of hope. The darkest night often precedeth the brightest day, and the most raging tempest the most peaceful calm. You can contradict a lie and not sin, but to contradict the truth is to lie, and to do so is to sin.

San Diego, Cal.

## TIDINGS FROM THE CHURCH AT HOME AND ABROAD

HOME MISSIONS.

Chicago.—Home Mission, 115 W. 18th Street, Chicago, Ill.
Chicago. — Mennonite Gospel Mission, Emerald

Weish Mountain.—Weish Mountain Industrial Mislon, New Holland, Pa., R. F. D. No. 4. Philadelphia.—Menonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa. Ft. Wayne.—1299 St. Mary's Are, Ft. Wayne, Ind. Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street,

Kansas City.—701 Pacific St., Kansas City, Kan. Argentine, Kansas.

Bro. A. M. Eash of the Chicago Menuonite Gospel Mission writes us under date of April 8. 1007: "We are getting along quite well. We are alone at this place and my wife has been doing too much work. The result is that her health is almost entirely broken down. We are expecting help from Pennsylvania this week, Bro. E. H. Hess and wife. They are to help us this summer and I understand, go to India in the fall if the way opens. Pray for us."

. . .

The following announcements have been madion meetings in Bro. I. J. Buchwalter's distrib. Baptismal and communion services April 14, at Canton, O., Mission. Baptismal services May 4. and communion services May 5, at Bethel M. H., Medina Co. Communion services May 10, at Longenecker M. H., Holmes Co. Communion services May 26, Martin M. H., Wayne Co. Baptismal services June 22 and communion services June 23 at Union Hill M. H., Tuscarawas Co. Daty for Old People's Home not yet announced May God's blessings attend these meetings.

Six converts are about to be baptized and received into the church at the Canton, O., Mission. Remember the work at this place in prayer.

Canton, Ohio, April 8, 1907. Dear Editors and Readers, Greeting in the Master's name. On March 27. Bro. and Sister C. Z. Voder moved back to their home in Wayne Co. While we were glad that Sr. Yoder was well enough to go home, we miss both her and her husband very much and wish they could have stayed with us. Bro Yoder returned on Saturday and remained with us over Sunday, and in the evening had an in teresting children's meeting, and at the close of the preaching service we were made to rejoice when a man and his wife expressed their desire to turn from their sins and unite with the people of God. Although they have wandered far in sin the Savior's loving words to them are, "Go and sin no more."

On Saturday, April 6, the brethren J. A. Licehty, J. S. Gerig, and Allen Rickert were with us. Bro Gerig preached on Sunday morning and Bro Gerig preached on Sunday morning the first quarter the workers made 5% visits, and held 61 cottage meetings. 312 articles of clothing and 697 tracts were distributed 146 vistors from a distance were received at the mission; 129 meals were given to visitors. Pray for the work that many may yet be saved. Yours in the Master's cause, P. R. LANTZ.

Hudson, Ind., April 8, 1907. To the Herald of Truth. Greeting:—The Lord be praised for his goodness. On March 30, one precious young: soul was taken into church fellowship by water baptisin, and on the following Sunday, March 31, communion services were held, Bish. Dav. Burkholder officiating. Our Sunday school was again reorganized with the following results: Supt. Sam. Perkins; Asst. Supt., Geo. Brand; Treas,

William Freed; Secr., Etta Freed; Chorister, Linnie McClish. May the Lord continue to bless the work here and elsewhere. In his name,

R. R. EBERSOLE.

Elida, Allen Co., Ohio, April 5, 1997. Pre. Andrew Brenneman of 'the Salem congregation preached his farewell sernon last Sunday, March 31, and with his family started for Plainview. Texas, on the second of April. His chief object in making this change was on account of his poor health, hoping that he may be benefitted by the change of climate. His two brothers, Simeon and Adam, accompanied him. May the Lord bless them all in their new home in the sunny south. COR.

Vistula, Ind., April 3, 1907. Greeting to all. With more than a year of forethought of this trip it finally materialized and on the 18th of Feb., 1907, I left my home, in Vistula, Ind., to visit among my friends and relatives in Allen and Fairfield Counties. Oblo, and other localities.

Seventeen years had passed away since I visited these old home places. Some near relatives that were a little out of the way I had to pass by, though I thought about them a great deal.

I spent two weeks in Allen Co., Ohio, but the time slipped rapidly away and seemed altogether too short. I visited among others, Pre. C. B. Brenneman, but felt very sorry for him as he was suffering very severely with head-troubles, yet was much concerned about giving instructions to the converts who are soon to be received into church fellowship. It was really encouraging to meet with the brethren and sisters in the old place of worship, where the older brethren and sisters used to congregate for worship when the first settlements were made when the country was new, many of whom have long ago laid down the staff of their earthly pilgrimage and others are carrying on the good work of pointing young souls to Jesus. Many families and young people are engaged in the Lord's work, and thus we see that though these aged soldiers of the cross have passed away, their works do follow them; and yet there is room for many more, and there are many also that may still be gathered in. Go on dear brethren, with the good work and you shall receive the crown of right cousness, promised by Him who never fails.

Six miles southwest of Elida was my hoyhood home, where I spent my life from the age of three to sixteen. Here I saw again the old home farm where all looked so different and everything seemed so changed except the old log barn built fifty-three years ago. One stable door is all new except the wooden hinges, which my father put there with his own hands. He hegan there in the

On Thursday morning, March 7, my uncle, .Bro. John L. Brenneman, took me, at day-break, to Elida, and at two P. M., I arrived at Pre-Noah Brennemans, near Pickerington, Ohio. Bro. Noah's head plainly indicated that he is no more a young man. He has some bodily ailments, too, that hinder him from going out very much. I enjoyed the hospitality of his home until the next morning, when I was kindly conveyed to the home of Bro. Benoni Stemen, Sr. He is confined to the house on account of rheumatism, and is also very fleshy, but it is remarkable how well he is contented in his large rocker. He does a great deal of business right there in his home, through the telephone, and enjoys company very much and also good reading and talking of how good the Lord is in all his ways. He loves to talk about the old, plain paths and christian landmarks. He gave me quite an order for papers

I wish to express my gratitude and thankfulness to these two brethren for their special kindness to me. Bro. Stemen sent his best wishes to Bro. John F. Funk, Bro. G. L. Bender and Bro. H. A. Munaw, all of Elkhart, Ind.

On March 9, at noon, I found myself at North Berne, with my brother, John E. Friesner. I also have a sister living in Lancaster, the county seat of Fairfield Co., Ohio, I remained here nearly a week and then proceeded to the vicinity of Bremen to see some of my deceased wife's relatives and spent Sunday, March 7, with the small congregation at Turkey Run. There had been heavy rain which swelled the streams and badly washed the roads, so that traveling on foot was the only way to get about. During my stay there I walked fifty-five miles on the round trip. The flood came very suddenly, and the rain was very heavy; trains were stopped for three or four days at Laneaster, and farther East and South it was much worse. The little band of believers in this vicinity is very much encouraged, as there were five or six to be received as members. would say to all, be true and faithful and the Lord will bless you.

On the 18th of March, I again returned to my brother and sister, taking leave of them on Tuesday morning, going by way of Columbus and Indianapolis to my oldest brother in Shelby Co... Ill., who has a family of seven children, five of whom are married.

On March 23, I made my way to Chicago, where I visited my oldest sister. She has six children of whom five are married. The time passed pleasantly and rapidly, and on Tuesday morning I bade them Good-bye and on my home ward way I stopped, between trains, at Elkhart, to settle with the Publishing Company for books sold and subscriptions which I had secured on my trip, of which there was quite a number. To my great astonishment, when the door of the Publishing-house was opened, the first greeting was "Fire!", although it had been brought under control only three hours before. It was a pitiful sight to see so many books and papers destroyed. But there is great reason to be thankful and rejoice that no lives were lost. My earnest prayer is that all may also be saved in heaven.

Tuesday evening, March 26, I was highly favored to meet my children again under the home roof, all well and doing well. Thanks be to God for all. And now, in conclusion, I wish to say a few words to the hrotherhood. I am indeed thankful for the kind and brotherly reception that was everywhere accorded me by all with whom it was my privilege to meet. I wish to say yet that if any one who gave me orders for books or subscriptions, or renewals, found any mistake in any way, please, kindly inform me at my home and the matter will receive prompt attention. May God's blessing rest upon you all until we meet again.

## For the Herald of Truth. MISSIONARY WORK.

There are various ways in which and through which missionary work can be successfully done. There is a work of this kind for each individual member of the church to do. Every one has a place to fill on this line and should be willing to do the work which he finds in the place or position which God has given him to fill.

Christ commanded his disciples to go into all the world, teach all nations, baptizing them in the name of the Father; and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever he had commanded them, and then adds the glorious promise: "Lo, 1 am with

you always, even unto the end of the world."
When we are fully and truly converted, we will be ready and willing to do any work the Lord gives us, and when engaged in the Lord's work in this way he will be with us and bless us.

### HERALD OF TRUTH.

In this commission of our Lord, Jesus does not not all the workers should go to the foreign field and to the dry missions, but that the 
work should be properly divided and that some 
should go to the foreign field, some should take 
care of the city missions in the home land, as 
ome should take upon themselves the work of 
pastors in the home churches and of the necesary missionary work in the country and in the

old and long established congregations. The apostle writes to the Ephesian church (Eph. 411-13). "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ," etc. Every part of the vineyard is to have proper at-

tention. Every part must be cultivated and strengthened and no part neglected.

We recently read an account, giving statistics as follows: America has about 80,000,000 people and of these only about 33,000,000 are Christians. This would make it just as necessary and important to employ, at least proportionately, as large a force of missionaries to convert the unsaved in our own land, as to send so many into the foreign field. Do not understand that the writer is unfavorable to foreign mission work. By no means, but the unsaved souls in our own land are just as precious in the sight of God as the unsaved in India or Africa.

We must attach the greatest importance pos sible to the maintaining of our home churches and the christian character and influence of the churches in our own country in an active work ing condition, so as to possess virtue and power sufficient to hold their own, and then, and then only, will they be able to maintain a prosperous, living work abroad. When the churches in our own land allow the foreign interests to sap the strength and vitality of the home church, the home churches must eventually dwindle. The plan of a wise conquerer is to hold every inch of ground he has already acquired, and for this purpose he must have sufficient forces to hold pos session of what he has already acquired and an additional force to go forward and acquire other territory and other cities, while his former possessions are safely guarded by the forces holding

them.

In her purpose to bring foreign nations under the power and dominion of God, the church of Christ must observe similar methods in order to continually extend her conquests into the enemy's domains and hold them. Altogether too much of our Menomite forces have been lost by going out after new conquests, while the old possessions were, almost, so to speak, given over to the enemy, and the writer sees now where some are following this course, and it will finally produce the same result.

the same result.

I am glad to see, however, that efforts are being made, in different places, to regain lost ground, and that several writers in recent articles have referred to the same matter. May God grant us wisdom to adopt the methods of work in all the duties he has laid upon us.

For the Herald of Truth.

#### TEMPTATIONS AND TRIALS.

By a young Brother.

"And we know that all things work together for good to them that love God, to them that are called according to his purpose." Rom. 8:28.

In accordance with the above declaration, it would seem as though there were but few that truly and sincerely love God. When we listen to the untold amount of complaining, and discouraging talk about the most trifling matters,

we would almost be led to conclude that the world was so full of misery and wretchedness that there was very little good in anybody.

If we could realize that all things work together for good, we surely would not waste our
time in lamenting over the little misfortunes that
have befallen us. If we could only understand
the object of God in permitting some unpleasant
events to turn up before us, we would always
have great reason to be thankful to him for his
gracious guidance. Some strong temptation may
be laid before us, but God has given us power
sufficient to withstand and overceme it. "There
has no temptation taken you, but such as is common to man; but God is faithful, who will not
suffer you to be tempted above that ye are able
to bear; but will, with the temptation, also make
a way of escape, that ye may be able to bear it."
1 Cor. 10:1.

If we stand fast, not giving way to our natural desires and inclinations, we will be able to overcome the severest temptations and be benefitted thereby. By so doing we will get stronger and have more confidence in God and the promises of his word, and this will enable us to meet the difficulties of life and its trials with patience and meckness, and we will be able thereby to overcome also the habit of complaining and being dissatisfied with our inability to escape the trials and sufferings that we must needs endure to make a strength of the trial trial trials and sufferings that we must needs endure to make stif for the future duties of life and the Master's use.

It is impossible to avoid all difficulty and be

entirely free from trouble, and God has never designed that we should be entirely free from trial and difficulty, and it would not be best for us if we were. We should, however, never give way to despondency, for when this feeling takes hold of us we will get farther and farther away on the road to ruin. It matters not how deeply one may have fallen into sin, if he repents of his sins and desires acceptance with God, he will find mercy at the throne of divine grace, and often, those who fall into the deepest pits of vice and wickedness, when, by the grace of God, they come to the better life, they prove themselves the most steadfast and zealous followers of the Lord Iesus Christ. The bitter experiences they have had and the recollection of their sins causes them trouble, and for this reason they will guard themselves the more carefully and avoid every temptation that may present itself. The troubles of life generally come from ourselves and from our unwise course of life. A man is generally the source of his own troubles. The apostle tells us that all have sinned and come short of the glory of God. Therefore all have troubles and all would like to get rid of them, but to get rid of sin we have only one source and only one means, and that is Jesus and his shed blood. When we go to Jesus and ask him to apply this blood to our hearts, and cleanse us from all sin, and then hold fast to our confidence in him and his atoning blood we cast all our cares upon him, knowing that he careth for us, and this confidence and assurance in Jesus helps us in all our sorrows and takes away all our troubles and we are glad and satisfied in him forever. This is then what Jesus means when he says, "Come unto me, all ye that labor and are heavy laiden, and I will give you

When we have trials and troubles now, we are assured that they are for our good and we accept them as blessings from our heavenly Father, and through these experiences we grow and be come strong in the overcoming life. If all would go along smoothly and joyfully, we would soon lose sight of the cross which Christ wants us to share with him, or better, which he wants to share with a superior of the control of the cross which christ wants us to share with a superior of the control of

share with us.

The apostle says, "Now no chastening of the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby," (Heb. 12:11).

We should be willing to bear all that an all-wise God in his love sends upon us, "Looking unto Jesus the Author and Finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God," Heb. 12:2). "For we have not an High-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are; yet without sin. Let us therefore come boldly unto the throne of grace that we may obtain intercy and find grace to help in time of need," (Heb. 415, 16).

Father, whate'er of earthly bliss, Thy sov'reign will denies, Accepted at thy throne of grace, Let this petition rise:

Give me a calm and thankful heart, From ev'ry murmur free; The blessing of thy grace impart, And make me live to thee.

Let the sweet hope, that thou art mine, My life and death attend; Thy presence through my journey shine, And crown my journey's end.

#### For the Herald of Truth

#### MY BABIES.

Sister Anna Shupe, whose death notice appeared in the Herald a while ago, was really a co-worker with us in the interests of the Mennonite Publishing House. She was a constant reader of the paper from its first appearance, forty-three years ago. She often wrote for its columns and sold books and Bibles for the publishing house for a number of years. She loved the paper and manifested such an interest in it that when, in her last illness, she was no longer able to read herself, she had her children read it to her. The following sympathetic verses, the force of which can be appreciated only by a mother, were found by her in the columns of a paper and so well expressed the feelings of her heart that she hung them up against the wall of the room and no doubt often read them and sought comfort in the blessed hope expressed in the last stanza. "And then in the presence of Jesus, I shall have peace instead of pain." After her death it was requested that these lines be published in the Herald, in loving remembrance of her warm affection for the children she so sincerely loved.

> Out of my arms grew my babies, And into my heart crept a pain At the thought that no more in the future Will they hold nry own babies again.

And the pain is akin to a heart-break, And my empty arms long to be filled As of old; but in vain is the longing: Soon my heart will forever be stilled.

Yes, the children grown up prove me aged, But my heart is as young as of yore; Yet my empty arms fill me with sadness, For they'll hold my own babies no more.

Oh, my long-ago babies, I love you! My heart yearns to take you again In my empty arms, aching to hold you, Where of old you so often have lain.

l would cuddle you up close, my babies, With your little forms pressed to my heart, And your little heads laid on my bosom, And l'd never more let you depart.

I am glad that I loved so my babies. Though their growing up fills me with pain, For I always may keep the remembrance And in memory hold them again.

Though my empty arms still remain empty. And my lonely heart aches in its grief, I must bear it the rest of my journey, And death will then bring me relief.

And then, in the presence of Jesus, I will have peace instead of pain; And my heart, satisfied with his likeness, Will not long for my babies again."

Young People's Department

Mrs. S. Roxana Wince's series of articles is

worth thoughtful reading. Don't you think so?

The really good things of life may cost much

effort and selfdenial to obtain, but they are worth

the effort. Many young people lose in early life

what remaining years can never make good. They

fritter away their time chasing pleasure's baubles

When finally they realize their folly, they are

handicapped by a hundred things, while an appar-

ently dull but plodding companion of early life

has risen far beyond them in real attainments and

usefulness. Baubles are poor things to feed

stomach, mind or soul. The solid things of life

may not be so attractive now, but they are endur-

ing, and the time comes soon enough when a

man will gladly give all he has for that which en-

Show thyself an approved workman. The

master workman need not be ashamed of his

product. Though Satan and his cohorts throw

the mud of their calumny, the sline of their evil

speakings or hurl the rock of hatred at the work

the workman need not be ashamed. He has done

his best, and he has done well. God has approved,

his own conscience is free. God will take care

of the rest. Sometimes a life effort in God's

work seems overthrown by evil machinations of

men. The world says, "What a pity! What a

loss!" Is it? Men say so. Is bread cast upon the

waters lost? God measures results and weighs

life efforts unlike men, and if no sparrow falleth

to the ground without his notice, then no labor

for him is vain or unaccounted for in his record.

CAN MEN AND WOMEN WORK FOR A

LIVING AND BE CHRISTIANS?

By S. Roxana Wince.

Business men and women,-all who work for

a living,-can be Christians, else is the Bible not

true. Employer and employed alike, the man of

books and the man of toil can alike come to

Christ. The newly purchased farm; the oxen to

be proved, the wife but just taken home, release

All are alike in danger; all alike are under

sentence of death; all alike have the power to

choose and the means at hand whereby to learn

the will of the great Creator and upholder of all.

If they escaped not who sinned under the law of

Moses, how shall we escape who neglect the

great salvation? We may imagine that we have

no need of repentance, because we have never

committed any outrageous crimes, but every one

who refuses to step out of the ranks of the

enemy, and over to the side of Christ, is sinning

because he is disobeying God! He is a rebel, he

has not taken up arms for the cause of Christ.

"Whosoever is not for Christ is against him."

God commands men "to be diligent in business,"

"provide things honest in the sight of all men,"

and that they may "deal honestly toward them

that are without" and also "have wherewith to

give to them that need." This command is to

christian men, and it shows very plainly what God

thought about the matter. The obligation rests

upon us to earn our living, and to also earn some-

the necessity of engaging in some vocation.

thing for needy ones. We cannot get away from

To stand on a post, to hide in a convent, to

join some order of monks and let others provide

for us, will not fill the bill; we can be Christians

and work, and we cannot be Christians and be

dlers. From the ranks of the herdsman, the hus-

bandman, the vine-dresser, the carpenter, the

"to work with their own hands," that they may

not from responsibility to God.

For the Herald of Truth.

Let your friends read them too.

dureth forever.

TOPIC: The power of a temperate life. 1 Cor. 9:25-27; Rom. 13:14. April 28, '07

THE LESSON MOTTO

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.—Paul.

#### DAILY READINGS.

April, 1907. 22. M.—Preserving God's likeness. Col. 3:1-10. T.—A question of service. Matt. 6:19-24.
W.—Abstain from evil. 1 Thess. 5:14-23.

26. F. -Stewards held accountable. Luke 16:1-3.

27. S.—The end of an intemperate life.
Rom, 6:19-23. 28...S.—Topic: The power of a temperate life. 1 Cor. 9:25-27; Rom. 13:14.

#### A SPECIAL MESSAGE.

The scripture calls our attention to the awfulness of a miss-spent life. It shows us how impossible it will be to escape the final judgment. It also tells us of the miseries that accompany an intemperate life in this world, and of the doom that is to follow in the world to come. The day of reckoning ealls for a strict account of our stewardship.

The waste of physical strength, the waste of time, and the waste of talents belong to an intemperate life. To be wasting life in any form is nothing short of intemperance.

To preserve the image of God in the soul, man must be a temperate being. Whatever mars the that image displeases God. The artist, by changing one line of a portrait loses the image. What folly it is, then, for us to justify ourselves in our deeds of intemperance, because they appear less gross to the world. If God's image is lost, the best part of life is gone.

#### THE BIBLE LESSON.

How may we preserve the image of God? Col. 3:10.

What is implied in the serving of mammon Matt. 6:24. Name some things that are classed under "the

modern" that may rightly be placed under "the appearance of evil". 1 Thess. 5:22.

What is the final outcome of a wasted life? I uke 16:1-2 Why is a temperate life a life of power? Rom.

What should be the Christian's attitude toward

the slave of intemperance? Luke 15:20.

Upon what act of man depends the power to live a temperate life? Ino. 1:12.

#### APT QUOTATIONS.

Edison, when asked why he was a total abstainer, replied, "Because I have a better use for my head.'

Temperance is the nurse of chasity

-Wycherley

Abstincace is as easy to me as temperance would be difficult.-Hannah More.

If human men will shun swol'n fortune's ruinous blasts,

Let them use temperance: nothing violent lasts. -Strachev.

The use of cigarrettes by young boys is little short of criminal, and will produce in them the same results that sand placed in a watch will produce-destruction-Luther Burbank

"From drinking and swearing and every sin, You are safe and secure if you never begin.

The use of strong drink produces more idleness, crime, disease, want, misery, than all other causes put together .- London Times.

"I am not much of a mathematician," said the cigarette, "but I can add to a man's nervous troubles, I can subtract from his physical energy, I can divide his mental power, I take interest from his work, and discount his chances for success."

THINGS WORTH REMEMBERING. The power of a temperate life reveals the

power of a Christ life. Living in the likeness of God, brings back his

The best way to define a temperate life is to reflect the character of Christ.

The "ups and downs" in our christian life will disappear when we get possession of a temperate

God has but one name for intemperance-sin He has but one remedy-Christ.

A temperate life has power because it does not admit sin. Degrees of sinning belong to the in-

Obtaining a temperate life and getting free from Satan, are one and the same thing.

#### PERSONAL THOUGHTS

God presents his truth in the form of a challenge. His book mirrors a temperate life. Have you accepted the challenge?

Am I neglecting to form right habits? If so, I am losing God's likeness-a temperate life. No man is so hopelessly enslaved as he who

falsely believes himself to be free. Am I proving my freedom from Satan by not sinning?

What am I doing that will help some slave into the freedom of a temperate life?

Gipsy Smith has a practical way of getting sin out of the way. "Draw a chalk mark about you, and then pray. God, get the sin out of this circle. Have you ever drawn that circle about you?

#### BIBLE HINTS.

1 Cor. 9:25. The temperate life implies mastery. The will, heart and intellect, when controlled by the Holy Spirit, will give us the victory over all sinful passions.

I Cor. 9:25. It is easy for us to see that drunkcnness leads to poverty and to a corruptible crown. This is true of all sin, but we hesitate to

I Cor. 9:26, 27. When nations engage in war, they always know why they are fighting. The Christian also has a definite end in view in all his fighting-he wages a war against everything that is evil. Paul had the greatest fight with himself. So the Christian has the severest fight with himself." "I keep under my body, and bring it into subjection."

Rom. 13:14. Paul found but one remedy for sin; one cure for selfishness; one royal road to pure living and high thinking-Christ. "But put ye on the Lord Jesus Christ, and make not provision for the flesh," etc.

#### ILLUSTRATIONS.

A drunkard was once reminded of the awfulness of drink by hearing two school boys recite to one another their physiology lesson. After the lesson had been recited, the younger of the two remarked: "If a drunkard knew that a certain number of drinks would make his face perma-

nently black, how many men would drink?" Sin blackens the face of the soul. And should we be less careful about this face?

The first glass is a very little matter. So are the handcuffs about the wrist! The littleness of wrong deed does not lessen the possibility of

The Boston Museum of Fine Arts is to be moved away from the center of the city to a more open region, for fear of fire. How careful men are of images of paint and marble, and how careless of the image of God in the soull

Not long ago a young artist told me how he had found an oil painting. It was coated with dust and dirt. After purchasing the painting, the canvas was cleaned, and the artist's name found. The twenty-five dollar picture was then sold for eight hundred dollars. Onr lives very often lack value because men cannot see the Artist's name.

#### SUGGESTIONS FOR THE LEADER.

"The power of a temperate life." Tell in a few words how intemperance brings with it anything but power. There are many forms of intemperance, and for all of them the remedy is-"total prohibition". This is true of lust, inordinate ambition, gambling, miserliness, drink, and many other sins.

The nurpose of your meeting is not so much to picture the awfulness of intemperance as it is to portray the power of temperate living.

The leader, in showing what some of these other kinds of intemperance are, should not forget the larger phase of the topic. All kinds of intemperance debase man. Intemperance in the matter of eating-gluttony-destroys health: in the matter of rest and slnmber destroys man's worldly prosperity. Intemperance in the matter of play has ruined may a life. Money is a good thing, but greed is very bad. After going through many evils and showing how each debases man, end with the curse of strong drink

Have three or four members give a brief review of biographies like Sam Hadley, Jerry Mc-Auley or some other redeemed drunkards who have been bright lights in the kingdom of our

A most effective beginning of the open discussion would be to have several members tell of cases they had known where God's image in the soul was destroyed by drink. Of course, no nams will be mentioned unless the instances are those of famous men.

A good way to close this meeting is by a spe cial prayer service for our city missions. Our city missionaries are face to face with the problems that arise from the ligour traffic. Nothing but the message of Christ's love will save a

#### Supjects for short talks and papers.

- I Satan's slaves
- 2. Temperance brings power for right-doing. 3. "Make no provisions for the flesh."
- 4. A fight with self.
- "Put on the Lord Jesus Christ."
- 6. Preserving God's image in the soul.

#### Contributions received by Mennonite Publishing Company.

For General India Mission Fund .-- John Amon,

\$1.00; no name, \$1.00.

Kansas City Mission.—F. J. Wenger, \$2.00.

Russian famine sufferers..—S. D. Guengerich,

China sufferers.—Mrs. R. W. Davidson, \$1.00; Lucinda Zimmerman, \$5.00. Total, \$20.00.

### HERALD OF TRUTH.

brick-maker, have come God's royal sons in the ages past, and from the same ranks come the Christians of to-day. The vexing things, the losses, the scoffings, the temptations that we meet with in any vocation, are but part of the necessary discipline that we must pass through to fit us for an inheritance with the saints in light. The men who are to sit on the thrones of the world with Christ, must be tried men; men who will not fail; who cannot be bribed, who will not swerve for force, for gold, or for fear of death from the path of right.

It was Christ's prayer for ns, not that we be "taken out of the world," but that we be "kept from the evil." "Thy will, not mine be done," must be the talisman with which to meet every outward circumstance in life. The natural man would give way to anger; he would ponr ont a string of invectives; he would kick and strike and stab and shoot; the man, made submissive to the yoke of Christ, would say, "In patience must I possess my sonl;" "I must give the soft answer;" "I must rule my own spirit;" "I must return good for evil."

Christianity has come to exalt and to purify the honorable vocations of men; to drive out dishonesty and deceit and all malice, and anger, and hate. It has come to make the home the dwellingplace of peace, to sanctify the marriage relation, to set joy and honor on the brow of toil.

It puts prayer in the place of profanity; praise in the place of discontent; patience in the place of murmurings, and faith and hope in the place of despair. It gives an everlasting arm in the place of an arm of flesh; strength for weakness; fadeless riches in place of the bubbles of a day. It gives God for a fortress; eternal life for faithful service, and an everlasting inheritance in place of the fleeting estates of time.

We eannot get away from business nor from the cares, vexations and temptations of business life, but we can meet the cares, the vexations, the temptations, with God-like purpose to overcome, and to do the will of the Lord in our daily work, keeping our hands clear of wrong and of all dishonest gains. We can make the Bible a lamp to our feet and a light to our path in our business, letting it teach us to "deal justly" and to "love mercy," to take no bribes and to give none; o oppress not the laborer that reaps our fields: to withhold not his wages from the hireling; to care for the widow and the fatherless; to give bread to the hungry, and clothes to the naked; to return not evil for evil, but contrariwise blessing; to "live soberly, righteously and godly in this present evil world, looking for that blessed hope, the glorious appearing of the great God and our Savior Jesus Christ."

We can let it teach ns "to put away all anger and wrath and malice and evil-speaking," to swear not at all," by any oath, to "grow in grace and in the knowledge of the truth," to instruct others in the way of life, to "live peaceably with all men," to give freely, to "fight the good fight of faith and to come off more than conquerors through him that hath loved us."

No man, if he is able to work, is exempt from work. So no man is exempt from being a Christian, nor does a man's vocation in life exempt him from the service of God.

God is the great King. He now "commandeth all men everywhere to repent." That means you. farmer, merchant, carpenter! You are each, one of the "all men"; you each, fill one of the places of the "everywhere". You must repent to be pardoned; be pardoned before you can have future life. Seek the Savior while he may be found. call upon him while he is near.

Pierceton, Indiana.

#### HOW READEST THOU?

Dear Reader of the Herald, how do you read God's word? Do you read it just for the sake of reading it? Or do you read it because you think

it a duty? What is your purpose in reading it? Or do you read it because you have a hunger and thirst after righteousness? Dou you read it because you love it and have cal heart-felt desire to learn more about God, more about the truth, more about your duties? Do you read it because it is a joy and a comfort to you to read God's word, like David says, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord, and in his law doth he meditate day

#### CONFERENCES.

The church conference for the state of Illinois will be held at the church near Morrison, Ill., on the first Friday in June, June 7. The Sunday school conference will be held at the same place on Wednesday and Thursday, June 5 and 6, pre-ceding the church conference. A cordial invitation is extended to all. Persons desiring further information, will please correspond with Bish.
John Nice, Morrison, Ill.
BENJ. HERNER, Sec.

#### Virginia Conference.

The spring session of the Virginia Conference will be held at Lindale M. H. (Lower District) on the second Friday in May, being May to, 1907. The nearest station is Linville Depot, on the Southern R. R, where those, coming by rail, will be met by notifying J. J. Wenger of their coming.
All are invited to be present, especially ministers
and deacons from other conference districts. C. H. BRUNK, Sec.

#### DEATHS.

Borntrager.-On Jan. 16, 1907, in McPherson Dorntrager.—On Jan. 10, 1907, in McFinerson Co., Kans., of the infirmities of old age, Christian Borntrager, aged 91 Y., 2 M. He was born in Somerset Co., Pa, and at the age of twenty years somerset Co., ra., and at the age of twenty years united in marriage with Lizzie Baumgardner of the same place. She died Aug. 5, 1903, after having lived together with her husband 67 Y., 2 M., 5 D. This union was blessed with three sons and seven daughters. One son and daughter died in infancy. On June 3, 1841 they left their home in infancy. On June 3, 1831 they left their home in Pennsylvania and settled in Lagrange Co. Indiana. They were among the first Amish settlers in this part of the state, remaining there 45 years. In 1886 they immigrated to McPherson Co, Kans. where they resided with one of their daughters to the Old Amish one of their daughters to the Old Amish with the state of the Old Amish when the state of the Old Amish with the state of the Old Amish when the state of the Old Amish with the old the ol mother were John and Barbara Borntrager. He is survived by one brother, seven children, forty-four grandchildren, seventy-four great-grandchildren and fourteen great-great-grandchildren and many friends. Functal services were conducted by Jonas Bontrager of Reno Co., Kans., and Bish. S. C. Miller of Windom, Kans.

Snyder,—On the 6th of April, 1907, two miles tortheast of Bloomingdale, Waterloo Co., Out., Bro. Jaeob S. Snyder, aged 88 Y., 2 M., 12 D. Deceased had been in poor health for some time, nevertheless his end came quite suddenly and unexpectedly on the afternoon of the above date. He was born Jan. 25, 1819, was married March He was born Jan. 25, 1810, was married March 6, 1844 to Magdalena, daughter of Jacob and Mary (Howman) Schneider. To this union were form six sons and six daughters, of whom one som preceded him. Bro. Snyder was a member of the Mennonite church and was well known and highly respected throughout the community in which he lived. He was one of the early extellers which he lived. He was one of the early settlers in the district and remembered when practically in the district and remembered when practically all of that country was an unbroken forest. Funeral services were held on the 9th. Buried in the Snyder cemetery near Bloomingdale.

Snavely, Anna B., widow of Abr. Snavely, died at the home of her son, Daniel B., in Penn Twp., east of Manheim, Pa., on Apr. 3, 1907, aged 71 Y., 4 M., 2 D. She was a member of the Mennonite church and died of pneumonia. Her husnonne church and ded of pheditional. Ther his-band died some 21 years ago. She is survived by three sons and four daughters, also by two sisters and one brother. Buried at Hernley's M. H. Services by Jacob N. Brubacher and Joseph

Breier.—George Breier was born in Wirtember, Germany, April 17, 1828. He was united in marriage with Catharine Waltl in April 1847. He

was received as a member into the Evangelical church when 14 years old and came to America in 1875. His wife died 13 months ago. One lighter, five grandchildren and sixteen great-grandchildren survive him to mourn their loss. One son died when seven years old. He died March 31, 1907, aged 84 Y., 11 M., 14 D. Funeral David Burkholder at the Mennonite M. H. in Nappanee, Ind., on April 2. He was buried in the cemetery at the Dunkard Brick M. H. in Union Twp. The bereaved relatives have the sympathies of the neighbors. Peace be to his

Stinebuck.—Goldie Irene, younest child of William and Malinda Stinebuck, was born July William and Malinda Stinebuck, was born July 26, 1906, died April 3, 1907, aged 8 months and 8 days. She has left to thourn father, mother two brothers and one sister, grandparents, besides many relative, and friends. May all prepare to meet the mid-fleaven. Buried at Salem M. H. on April 5. Puneral services by C. B. and Moses Brememan, from 2 Kings 4:26, latter

Litwiller.-Sister Elizabeth, wife of Pre. Jacob Litwiller, who has been an invalid for three years, died April 3, 1907, after an illness of five days, with LaGrippe and bronchia! trouble, compliwith LaGrippe and bronchial trouble, compli-cated with heart disease. Her maiden name was Buerge. She was born in Waterloo Co., Ontario, May So. 1844. She was united in marriage with and united with the so-called Holdeman congre-gation June 1866, remaining faithful until death. They moved to near Reed City, Mich., in 1872, and in 1883 to near St. Johns, Mich, and later to the vicinity of Itliaca, where she passed away, ceith grandchildren, four brothers and three reaving her dear misband, six clinicit, twony-eight grandchildren, four brothers and three sisters to mourn their loss. Two children and four grandchildren preceded her in death. Fun-eral services were conducted by F. C. Fricke and C. R. Peters, from Rev 7:9-17. The remains were laid to rest in the hope of meeting her again at the great resurrection day.

F. C. F.

at the great resurrection day. F. C. F. Hostetler was born in Logan Co., Ohio, Oct. 3, 1966; died April 7, 1907, aged 5 M., & D. Funeral on the 9th, at Walnut Grove M. H. Services by S. E. Allgyer, from Job. 1:21: "The Lord gave and the Lord has taken away: blessed be the name of the Lord."

laken away; blessed be the name of the Lord.

Marner—Jacob J. Marner was born in Cambria Co., Pa., June 6, 1830, died at Pueblo, Colo.

March 21, 1907, where he had been visiting his son Levi and also hoped to be benefitted by the mineral water found there. On the 18th of March he requested his son to take him to his (the son's) home, complaining of loneliness among strangers, and died three days later. He had been in Michigan for about three years, but was ilf during all last summer, and in the fall returned to lowa, his former home. He is survived by two brothers and two sisters, 12 children and 34 grandchildren. His remains were taken back to lowa, where he was buried. Services were con-ducted by Bish Warey and Pre. A. I. Yoder.

#### CANTON OHIO MISSION.

Report for quarter ending March 31, 1907

Receipts during quarter. 97.69 Total cash 121.60

Disbursements for quarter,

Bal, on hand April 1. \$ 30.88 We also received a number of baskets and boxes of provisions which were gratefully received and for which we thank the generous donors in the name of the mission

#### Building Fund

ount due Jan. 1, 1907 Cash received during the quarer

176.3

al. still due on Building \$162.0; We are glad to state that a number of the con \$162.07 gregations appealed to in behalf of the debt, have freely responded, and would say to others that P. R. LANTZ.

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# HERALDOFTRUTH

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly

ELKHART, IND., THURSDAY, APRIL 25, 1907.

Vol. XLIV. No. 17.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUB-House should be addressed in LISHING CO., ELKHART, IND.

#### EDITORIAL NOTES.

In the Publishing-house, since Monday morning last week, all has been bustle and activity. The carpenters, glaziers, painters, machinists etc., have been at work in the different departments, while a part of the regular force of our employees have been busy cleaning away the debris caused by the fire, cleaning up and repairing the machinery and arranging as rapidly as possible to get things in working order again, while from different cities and factories we are daily receiving machinery and materials for the printing office, book-bindery, etc. Both the bindery and printing office are running on a small seale and turning out work, and the reconstruction work has so far advanced that we are again running two job-presses and have all the ruined windows and other parts of the building replaced and in another week we hope to be able again to do our own printing on our own presses and the binding in our own bindery.

We are glad for the interest manifested toward us and the Publishing-house, and for the sympathy from all sides extended to us. A number of our dear friends have not only given us kind words of sympathy and encouragement, but have sent donations to help us along in the loss we have sustained; others have paid up old accounts for which we are especially thankful, and others again have purchased books to help us on, and others again have paid up the subscriptions to the papers they take from us, not only for the past dues, but have actually paid for them in advance all the way from one to five years.

One sister who had already in the past several years bought of us fifteen Bibles, came again and purchased two more, now seventeen in all, as she said, to help on the Publishing-house. A rother who owed us on subscriptions of some years ago sent in the full amount with an additional honus to make up for delay, and died the next day after he had sent it. We were glad for this testimony of honesty and sincerity from one so near the end of his life's work.

There never was a time in the history of the Mennonite Publishing Co., when they needed more the sympathy, the prayers, and the material help of the brotherhood at large, and by the above you will readily see the different ways in which you can help the publishing cause of the Mennonite church. We shall be glad to hear from any of our people in any of the different ways above suggested.

We have now a large number of Bibles and books of different kinds that have been slightly damaged by smoke or water, which of course mars the appearance some, but for actual use they are just as good as new ones. They range price from \$1.50 to \$2.50, postage prepaid. We shall be glad to receive orders for some of these books, especially for Bibles. We will, in all cases, give you satisfactory value for your money. Don't afraid to order.

MENNONITE PUBL, CO., John F. Funk, Prest.

The meetings held by Bro. S. G. Shetler at Lost Creek, Juniata Co., Pa., elosed with six con-

Our linotype is being rebuilt, and we hope to be able to set the Herald on our own machine and print it on our own presses next week. We hope also with the next number to resume the regular number of pages.

We have before us the program for the Tenth Annual Mennonite Sunday school Conference of the Johnstown District to be held at the Kauffman M. H., on Thursday, May 9, 1907, near Davidsville, Somerset Co., Pa. An interesting program has been prepared, and we trust the brethren will have a pleasant and edifying time.

Bro. Lapp tells the readers this week how they met Bro. and Sister Friesen and family at Boinbay upon their arrival there. Bro. Ressler preaches a few short meter sermons in his article that appeal to all. The additional questions he proposes for the benefit of prospective missionaries might be asked of all who are engaged in religious work.

#### IMPORTANT.

Many readers are wondering why the date on their label is not changed after they have sent in the money. Since the fire we have not had type to change the mailing lists. Just as soon as we can, the list will be changed. The same will be done in the matter of changes of address. We hope to be able to do this next week.

The Old Mennonite Home at Oreville, Lancaster Co., Pa., is to be enlarged with a wing 110 feet long. The old building was 65x85 feet with twenty-eight rooms. The new addition will have thirty-two rooms, making a total of sixty rooms. This enlargement will be crected during the coming summer and will afford accomodations for a large additional number of inmates. We are glad to know that efforts of this kind are

We regret to hear of the serious illness of Sister Wenger, mother of S. B. and A. D. Wenger, residing with her daughter, wife of G. R. Brunk, in McPherson Co., Kansas. Bro. S. B. Wenger, who now resides in Goshen, Ind., received a dispatch, informing him of his mother's sickness on April 17, and left the same evening to visit her. On his way, while waiting a short time between trains at Elkhart, he ealled at the Publishing-house to see the sad effects of the recent fire. We hope Sister Wenger may speedily recover and be spared yet many years of peaceful enjoyment in the Master's service and the companionship of ehildren and frends.

The number of members at the three stations, established by the Am. Menn. Mission in India,-Sundarganj, Rudri and Balodgahan, is 308. At the leper asylum the number is 103, making a total of AII. Besides these there are at present about 80 applicants for baptism, of which perhaps 40 or 50 will be baptised soon. The 411 members mentioned, took part in the last communion service. With the addition of the 80 or

more applicants there will he, including the workers, a Mennonite church of full 500 communicant members in India. Is the work in vain? This number compares favorably with the membership in several of our conference districts, where the church has been established for many decades. Pray for it; pay into it; stay by it.

In the Words of Cheer for April 28 will be found an excellent story of a young woman who found the place God had intended for her. She was going to be a medical missionary among the heathen in foreign lands, but she found her work among the heathen at home. The elements that combine to make a missionary are the same for all fields, home and foreign, and we often find our field nearer home than we think. Malinda's Board could not use her in their work in the foreign field, because she had no classical education, but the Lord could use her at home. Not all of us can obtain a classical education, but all of us can find our place of labor, and faithfulness in God's service counts for more than mere crudition without the other and more necessary qualifications of a missionary.

What will the next international peace con ference at the Hague, Holland, accomplish? Shortly after the last conference one of the fiereest international conflicts in the history of mankind was waged, one of the contestants, Russia, being the nation whose ruler inaugurated the conference. Great Britain comes forward with a definite proposition by proposing to build next year only two new battle-ships, instead of three, of the "Dreadnought" model, the most powerful battle-ships afloat, if the other nations will agree to make a corresponding modification in their naval program for next year. The proposition is not so very much, yet it is a practical step in the right direction, or at least in line with the efforts of the peace conference. What the other nations will do remains to be seen, but it is to be hoped that the proposition will be more than met, and that a speedy reduction in naval armament as well as that of the land forces of the nations will be made,

Snow fell in Elkhart on the night of April 18. which is unusual, and many people are troubled about fruit and crops and take much unduc thought about these natural things, which God has promised to give us for maintenance of the natural body, while they forget altogether to make provisions for the soul which is of so much greater importance. Let us remember that for the body God has promised that "while the earth remaineth seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." And for the soul, Jesus tells us, God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." So God has made ample and unfailing provisions for both soul and body, so that we certainly ought to be in the very happiest state of mind possible-our joy indeed should be full," when we remember that God has so well provided for us on every hand, and with gladness of heart without murmuring and without fear we should go forward in the path of life and in the service of the Lord, rejoicing always and casting all our

According to the report of Dr. Kennard, who was sent by the Society of Friends (Quakers) in England to investigate famine conditions in Russia, there are 20,000,000 in that country in need of aid. The picture he draws is appalling. He says:

"This is the worst famine Russia has known. No less than 20,000,000 people distributed throughout the southeastern provinces cannot live without aid to sec another harvest, and I may say that this figure has been not only approved by the Zemstvo organization but also by the government itself. The famine stricken region is spread over such a wide area (five times the size of France) that more than ten degrees of latitude are involved. Funds will be needed to the end of July to feed all these millions, and then the harvest will bring relief; but there are many thousands to whom the harvest will not bring relief, for they have neither land nor eattle For these suffering people to whom the coming harvest means nothing, relief must be afforded during the whole of the coming year. Meanwhile epidemics of diseases add to the terrible conditions obtaining."

As shown in a previous number, the English Friends have made large contributions for famine relief Contributions also continue to come to this office, and are at once forwarded by Bro M. B. Fast, editor of the "Mennonitische Rundschau", to the committee appointed by Mennonite brethren in Russia who have been appointed by the church to distribute funds and render aid to the famine-stricken people.

There are very many church members, even a godly number in the Mennonite church, who believe that restrictions upon church members should be mild. In defence of this plea it is claimed that restrictions do not accord with the spirit of the gospel, but with the law, which the gospel has superseded. It is claimed that a man's conscience if he he a Christian is the proper restricting agency and that if a man is not allowed to do a certain thing simply because the church forbids it, it makes him a vassal, or worse, to the church, and that at heart the person may be a transgressor, even a criminal, while outwardly he is submitting to the prohibitory mandates of the church. Moreover the claim is made that restrictions force a man into a narrow channel of activity, and that he is denied the liberty of action which the gospel encourages.- Let-us-see It is certain that what the gospel forbids, the church has not only a right, but is in solemn duty bound, to forbid. Likewise, what the gospel does not forbid the church has no right to forbid. The best opinions of men on a matter are mere opinions, and if they are not in accord with the gospel they are worthless. More than that, they are often dangerous, the more so as they are to the carnal mind, plausible and reasonable. Right here is where the opinion regarding restrictions can and does play a very important part. There is a continual struggle for liberty, for more liberty. The anarchist wants a freedom that makes his own will supreme. The socialist wants the "higher law" of perfect human freedom, that recognizes every man as a brother with equal rights to enjoy the world's benefits. That "higher law" of his rises no higher, however, than his own conception of things, and because of that fact it is and always will be a menace to true liberty, the liberty that recognizes only the right to do right, not a license to follow one's own inclination, whether right or wrong

A elergyman in Chicago recently resigned his position as rector of a certain parish, because after years of effort, he saw his congregation slipping out of church attendance to automobile rides, base-ball games and house parties on Sun

HERALD OF TRUTH.

day. Why this condition? Cards, dances, parties and such doings were countenanced on weekdays, and there is a peculiarity in the fact that those who do these things on week-days generally, in course of time, get to doing these things on Sunday Lot pitched his tent toward Sodom and he kept pitching until he was in Sodom. The modern Lots do likewise, and they think it a piece of bold effrontery when a minister chides-They are being unduly meddled with, Their liberties are menaced. They are insulted and they rebel against the "tyranny": They rebel against all such "tyranuical restraint" and to them all manner of restraint and restriction is tyranny. In the political world, or in the eyes of the civil government, people who thus rebe against established law are called anarchists. The others, closely akin to them, are called socialists. But in the church of Jesus Christ they want to be known as "progressive", "broader", "more liberal", etc. God has given us intellect, then why should we not be at liberty to use it and choose what is right in our own eyes? So they argue But God has established laws, set bounds, made restrictions, that men may be guided and kept within safe limits, and by which they may know whether or not they are in harmony with God and his purposes. The man who wants to do God's will seeks to know it, and to conform his life to it. The man who wants to follow the way that seems right in his own eyes does not stop to study God's will; he follows his inclinations self becomes the object of adoration, the master whom he serves. Conscience is easily appeared. Religion is simply a part of life's program. Life itself is a theatre in which the players act out the part that is assigned them. But they are not the real heroes. They simply play the part. The word "hypocrite" was first applied to actors because they simply pretended to be the characiers which the play presented. There is too much acting in religion. Characters are assumed, not real. That is why men and women are not will ing to obey the plain old gospel and to submit to its restrictions. They are subject to another master,-the flesh, and the law of the flesh is always opposed to the law of the Spirit

#### PERSONAL MENTION.

Bro. S. G. Shetler has engaged to teach a normal term of school to occupy ten weeks. He commenced on the 22nd of April.

I. Ouiring, the German Mennouite evangelist, has recently conducted a series of meetings with the congregation at Pretty Prairie, Kansas.

Sister Ruth Buchwalter of the Home Mission in Chicago will help out part of the time at the Gospel Mission on E. 26th street until other help

Bish. Christian Showalter of Donnellson, Iowa, one of the oldest ministers of the Gen-Conference Mennonites, passed to his final reward on April 12, and was buried on the 16th.

Bro. John Kipfer, in company with his sons, Joel and Solomon of Newville, Adams Co., Ind made a short call at the Publishing-house on Tuesday, April 16. We enjoyed their visit.

Bro. R. R. Ebersole who was ordained to the ministry at Hudson, DeKalb Co., Ind., to serve that congregation, expects to enter the medica! department of Indiana University in September of this year. He hopes to finish the course in

Pre. I. M. Herr of Boiling Springs, Cumberland Co., Pa., died at his home, near Boiling Springs on Monday, April 15, and was buried on Thursday, April 18. We hope to be able to give a complete obituary later.

Bro. and Sister Hess, of whom it was reported that they would come to Chicago, to assist in the work of the Mennonite Gospel Mission in that city, have since informed Bro. Eash that for the

present they cannot come on account of Bro. Hess' health. This is a great disappointment to the mission workers there.

Sister Eash of the Mennonite Gospel Mission, 562 E. 26th St., Chicago, Ill., is still in feeble health, and has not improved much recently. We hope she may be fully restored to her usual health before many days. The Lord bless all the faithful workers at the Memonite Mission and give health and strength to perform faithfully the much needed work

#### For the Herald of Truth HE THAT WINNETH SOULS IS WISE.

The following statement was made recently in

By A M. Eash

one of our church papers: "The head of the family saved usually means the salvation of the entire family," and: "The question of getting the men saved is one of the great problems confronting christian workers." The great importance of this problem cannot be gainsaid and the reas ous for its importance are easily seen.

We shall therefore, not discuss those points but the burden of this article shall be: "How solve the problem," or, "How reach the men,

In the first place we find that the men who are not Christians (especially is this true in the city) can be divided into two great classes: The good, moral man and the one who is "down and out The good, moral man is the one who works. earns good wages, lives with and provides for his family, dresses respectfully, passes as a gentleman, but is self-rightcous. In the second class we find the man so far gone in sin that he has neglected his family-perhaps left themdresses poorly, spends most of his time in drink ing, carousing and debauchery, has lost all sell respect and is looked down upon as a "bum Our cities are teeming with both these classes. Here is the problem, "How make Christians out of these men?" When you have done this you have solved the mission problem (see quotation in first paragraph). Oh, that we might know just how to win them! How many sad mothers could be made to smile, separated families united, broken hearts healed and above all, how much joy would there be among the angels before the Father and Son in glory!

With God all things are possible and we doubt not but that he has a solution for this problem and will reveal it to his servants in due time. In the meantime, as he reveals his will, let us follow at his bidding.

Much of what follows is taken from personal experience or observation of the experiences of others. We believe God employs methods, but with all the methods suggested by men it is ofttimes difficult to know which are from God and which are not.

Let us take a good survey of a man of the second class mentioned above. He is about 50 years old, married and has a family of four of five children. His wife died recently. He himself has been an habitual drinker from his youth; has been drinking steadily for several months and is on the verge of having delirium tremens His children are taken from him, home broke up, and some of the furniture sold. His standard morality is low and his body a complete phy sical wreck. Now, then, save the man and keep him saved. With God this is possible, and he is doing it continually through the many rescu missions in our cities. To carry on this work, he must have men and means and here is where the difficulties arise. It has been truly said that the only person who can help a man out of the gutter the one who has been there himself and car fully sympathize with his fallen hrother. Our church is largely composed of members who, be fore their conversion, were morally good, and we have very few men who are able to go to a fallen man and say, "My brother, you are in a had condition, but you are not beyond hope. God can help you out of all this trouble and make a new man of you and he will do it if you only ask him. I know he can and will help you because I was once in the same condition and he saved me." After all, sympathy is what counts when a man is in trouble. Occasionally one is saved, but how weak he is! A strong wave of temptation comes and away he goes. Here again sympathy is lacking and we cannot understand why that particular condition should be such a great temptation to him. Some of them, however, have greater faith and can stand, no matter how great the temptation. So much for rescue work with

fallen men. But after the man is saved, how about his family? Is it not true that in the majority of cases the children will continue their evil course and that when the father a few years later goes to his reward, he goes with "nothing but leaves." We are glad for the father's soul, but is this after all the most fruitful method of

doing mission work? Ilere is the other class, the moral man, or as ome put it, "the respectable sinner". How about him? Without going into discussion, you will agree with us-at least all who have tried to win such a one-that this is the hardest class to win. They feel their independence and self-righteousness and consider our efforts to win them an inrusion upon their rights.

You say it looks hard. Nothing has been more trathfully said. If direct work with men were the only way to reach them and their families, no doubt many of us would have reason to throw up our hands in despair.

When God desired to work upon the heart of the great and inquential Jairus, he allowed his little daughter to become sick and die and then, by Jesus, working through her, Jairus was won. ny other instances could be cited where great and haughty men were brought low through the leading of a son or daughter, and again and again the scripture is vcrified where it says, "A little child shall lead them."

"Except ye be converted and become as little children, ye shall not enter into the kingdom of And this suggests to us another thought. We are working to win men, but many of us cannot work with them, because we cannot fully sympathize with them. A beautiful opening into a man's heart, we must become as children and as such ean work with other children and they in turn wield the mighty influence over their parents, which only a child knows the secret of, A golden opportunity for every one of us. You say, rather an indirect way of working. This we concede, but is it not after all the best and only method of really winning an entire family. A few illustrations to prove this will suffice.

When we opened our mission four children out of one family came to Sunday school, Some months later they became anxious about their salvation. They wanted to make a public confession, but their father forbade them. He had never been inside of a Protestant church, but after the children had plead with him for some time, he finally not only consented to their making a public confession, but agreed to attend the services with them and since then many times we have seen the entire family present in our reli

We have in mind another Catholic family. One little girl out of the family has been present at several services. She came to children's meeting recently with tears in her eyes. While talking with her we learned that her mother opposed her coming until the little girl began to weep, and then she gave her consent. We have the child's confidence and hope some day to reach the mother. Many others could be given, if space

But even with the children difficulties arise, It is easy to get some children into Sunday school

HERALD OF TRUTH.

and children's meetings, but many others will not attend. There often must be a way to become acquainted with children before they will attend a religious service, and this requires speal meetings for the boys and girls, where work ers and children can become acquainted socially. This last point could be enlarged upon, and we trust will be at some future time. It is one of the ways of reaching men and in some cases the only way.

What, then, shall be our conclusion? We want to win the men. Some can be won directly, Many can only be reached after there is an object of common interest. We act wisely by making the child that object. Various methods need to be employed to win the child, and above all we need ever to keep in touch with him who has promised to help us in overcoming all difficulties.

And now the cloud rises as we see the boys and girls come streaming in with ruddy cheeks and in a most energetic manner, and wee unto the man who dares to say that the winning of children into the kingdom is not an important work. Save a man and you have a man; save a boy and you have a boy, some day a man; than a family, and who can tell how many may some day be able to rejoice in a risen Redeemer, because that a certain boy was saved. Above all else, I say, save our boys and young men. "He that winneth souls is wise."

Chicago III

#### For the Herald of Truth. WHERE TRUE HAPPINESS IS FOUND.

#### By Fannie Landis.

Where can true happiness be found? I asked a petted prince, With wealth and luxury all around Have you a lasting peace?
Of creature comforts I have all
That gold and labor can supply, But of true happiness I have none, He sadly made reply.

I turned me from the house of wealth and sought it in the street; I met a beggar, old and blind Who walked with weary feet From morn till night in search of bread His hunger to appease, Within his bosom sorrow lay, He had no happiness.

From doctors, lawyers, teachers great, I sought an answer true, Have you the secret lotion found To heal our human woe? On every face I saw the trace Ot sorrows, pains and cares; The poor and great both shared one fate, No happiness was theirs,

Where can true happiness he found: In weariness I cried, When I had sought the world around, All earthly ways had tried. At last I met a humble saint Who this simple secret gave Go, get in favor with your God, Then happiness you'll have."

I mourned my sins with bitter tears As to the Lord I turned.
He took me in and stilled my fears,
Tho' him I long had spurned. Then lasting peace and happiness
Came flooding through my soul,
O praise the Lord, whose love and grace
Has saved and made me whole. Canton Kansas.

#### MISCELLANEOUS JOTTINGS.

#### By J. Metzler.

There is no success without labor and prayer. The sleep of a laboring man is sweet. Prov. 3 is indeed a beautiful chapter, full of exhortation to obedience, to faith, to mortification, to devotion and patience. It does any one good to read

There are two schools in this world of which either the one or the other is attended voluntarily by every accountable human being that ever lived on this earth. The one is the school of Christ in which pupils are trained for immortal glory; the other is the school of Satan in which pupils are trained for the bottomless pit. Reader, let us face and ask the question honestly, Which school am I attending? The correct answer to this question decides our weal or woe for all eternity. Let us be sure that we belong to the school of Christ.

The best way for church members to help the deacons and ministers is, to live unblamable lives and to visit those who ought to be visited. This more important and indispensable church work will be highly appreciated by the ministers and deacons who bear the work and responsibility that should rest upon a larger number.

Paul had done his work and filled his mission so thoroughly that he declared to the elders at Ephesus that he had kept back nothing that was profitable to them and he shunned not to declare the whole counsel of God to all of them. Do we as parents, keep back nothing in our devotions and teachings that is profitable to our children? In all our dealings with people at home or in town, do we declare the counsel of God to all of them by our unblamable example, always observing the Golden Rule? When we oppress people, cut sharp bargains, and charge exorbitant prices, are we doing like Paul? Paul was a liberal man, he kept back nothing, and was willing to give his life that Israel might be saved.

In training children, husband and wife must teach and work together. If the husband teaches one thing and the wife another there will be confusion. If the wife teaches on a certain line and the husband never touches on that line, the power of influence on the part of the wife's teachings on that point will not be so great as it would be with the husband's co-operation. Even so it is in the ministry. When church members who indulge in questionable things can point, when reproved, to some prominent minister or leader and say, "He never says anything about it"-what good will the icachings of the others

Several of us farmers arranged with a merch ant to send for some pure grass seeds. We wanted pure grass seeds. To our dissatisfaction we received noxious weeds, narrow plantain and wild carrots in abundance.

Many churches pay high prices for spiritual seed, but it contains a large percent of injurious seeds, such as popularity, self-aggrandizement, conformity to the world, resistance, secrecy and infant haptism. Bad seeds are sown sometimes with the good, in our church services, in Sunday schools, in conferences and in young people's meetings. Seeds of pride and fashion are sown, when church workers and teachers and preachers dress fashionably from the sole of the shoe to the crown of the head and make a show, attract the people, offend others, and induce some to follow their example and dress likewise. When you converse with one about his gay attire, and he points you to a worker, saying, that he dresses "more galy than I do," we did not detect the bad seed until the plants appeared. Very often, when had seeds are sown into the hearts of young people and children, we are not aware of it until we see the bad effects in their lives.

Some of us work earnestly and persistently pulling up the weeds, and some are ploughing them under. How much earnest, persistent, prayerful labor we must do and how much care and trial and trouble must we have to undo to counteract the evil influence of bad associates upon our children, insomuch that it becomes necessary sometimes to obtain the help and prayare of others

Argentine, Kansas.

# TIDINGS FROM THE CHURCH AT HOME AND ABROAD

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.

Chicago.—Mennonite Gospel Mission; Emerald Ave. and 26th Street, Chicago, III. Weish Mountain.—Weish Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa. Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.

Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street Canton, Ohio. Kansas City.—701 Pacific St., Kansas City, Kan.

Johnstown, Pa., April 15, 1907—A. B. Kolb. Dear Bro.—Greeting. The meetings held in Lancaster City by Bro. S. G. Shetler closed March 31. Much interest was manifested in two work and eighty-ninc came out on the Lord's side. May the Lord give them grace to be faithful.

From Lagrange Co., Ind.—On the 7th of April, 1907, eight young people were received into church fellowship by baptism at the Forsk A. M. meeting-house. Two were also received by letter at the same time, and on the 28th of April this congrgation, if no intervening providence, expects to hold communion services. The Lord bless the work among the brotherhood here.

Canton, Kans., April 12, 1907.—On April 6 and 7, we were favored with a visit from G. R. Brunk and little daughter, at which time Bro. Brunk preached two helpful sermons and received into church fellowship one young man who had become tired of sin's dark ways and chose to walk in the light of the Lord. May he become a fruit-ful branch of the true Vine, and may others follow his noble example. In His love,

FANNIE LANDIS.

Toronto, Ont., April 17, 1907. The workers in this part of God's field of labor are still praising God for his continued blessings. One of our brethren, living in this city, who has been suffering for some time of Bright's disease, is gradually growing weaker. He is very resigned and desires that God's will be done. Let every brother and sister, in this affliction, lift him and his family to the throne in praves.

During the past few weeks a number of the brethren and sisters passing through the city called at the mission. We appreciate these calls very much. Bro. Joseph Shirk, who is living with his son in the west part of the city, was with us for preaching service and Sunday school on April 2.

Our attendance is increasing. More young people are coming, but the parents are very indifferent. As the needs become more apparent, we are more anxious to be used in plucking at least a few of the brands from the burning. Brethren, pray without ceasing. S. F. HONDERICH, 25 Tate Str., Toronto, Ont.

Ephrata, Pa., April 18, 1997.—Dear Herald Readers Greeting in Jesus' name. "Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, and the boldness of his face shall be changed. I counsel thee to keep the king's commandments, and that in regard of the oath, of God." Eecl. 8:1. We had an ingathering of precious south sthis winter of whom twenty-three were received into church Fellowship. Two who had transpressed the doctrine were reclaimed. May we all, who know the worth of prayer, pray that God may endue them with power from on

high that they may overcome this world and yield themselves in full obedience to his word and that they may all be gathered around the throne of God and reign with him throughout eternity. Services followed Sunday evening by Bro. Noah Mack, from Matt. 5:14:16. This service was very uplifting to all present. On Saturday evening, April 13, we reorganized out teachers' meeting: Leader, Bro. David Denlinger; Assist, Bro. A. Landis. We also decided to have Sunday school every Sunday. May God further add his choicest blessings, is my prayer. Your co-worker for Christ and his church,

ELIZABETH D. WITWER.

East Holbrook, Colo., April 15, 1907,-Dear brethren and sisters. You who are interested will learn that on Sunday, April 14, according to previous appointment, all the members of this place, except four families could have been seen making their way to LaJunta where the entire membership was gathered to again commemorate the death and suffering of our Lord Jesus Christ. Should it not be a notable time when we meet on such occasions? or do we not consider? Do we find it a great work to make a self examination? Or are we not concerned about it? Are we careless in such great matters? How happy every one would be if they would look forward to the time of communion as some look forward for a great inheritance. We should always so live that if the Lord would say, "Come with me," we could say, "Yes, Lord, gladly! Hallelujah!" The entire membership now numbers one hundred and five. The lumber has been purchased at Kansas City for a house of worship. " May God give us a mind to work. Yours for Jesus, A. F. BURKHOLDER.

Chief, Mich., April 16, 1907.—To the Readers of the Herald of Truth, Greeting in Jesus' name. The health of the people in this vicinity is good. There are a few cases of sickness. We have had real nice weather through the winter until this spring. Since about a week ago it has been cloudy and stormy. But were it not for the clouds and the storms we would not appreciate the sunshine.

We received five dear souls into our church on Easter Sunday, by water baptism. Our little flock now numbers forty-one. Pray that we may not only grow in number but also in spiritual power. I think this would be a good time for us to pay up to the Publishing-house if we owe them anything. (We are glad for the brother's suggestion, and we thank all our dear friends and patrons who have already acted in accordance with this suggestion and have sent in their sub scriptions recently. This certainly is an opportune time, as it is a time in which we need every dollar we have coming to us, and all who know themselves to be in arrears, if they will kindly send us the amount we shall feel very thankful indeed .- Publishers,) .. I accordingly enclose the amount for the Herald and the Words of Cheer Please send me some tracts, etc. With lave and best wishes to all I remain yours truly, COR.

Kulpsvville, Montgomery Co., Pa., April 15, 1907.—To the Readers of the Herald of Truth, Greeting. Bro. Jacob S. Landis, who has been afflicted with spinal disease is improving so that he can now be out again.

Bro. Jacob C. Godshalk of Franconia Twp., who had a stroke of paralysis last summer, waable to be about again, but recently he had another stroke which has so much affected him that there are little hopes for his recovery.

Bro. Aaron R. Bower, son of Pre. Henry S.

Bower, of Harleysville, has had a severe attack of grippe, but is recovering.

Bro. C. B. Allebach of Kulpsville conducted religious services in the Lederachsville chapel on Sunday, April 14. On May 12, eleven new members will be added to the congregation at Skipnack by bantism.

A new barn will be built on the small farm belonging to the Salford congregation during the coming summer. COR.

Waynesboro, Va., April 16, 1907 .- Dear Herald Readers; Greetings. On the 18th of March. Bro. Abram Metzler and wife, from Martinsburg, Pa, came to our community to visit relatives and friends; also to labor for the cause of Christ He preached for us at Spring Dale every night for one week and had one day meeting. Preached also at the Hildebrand M. H. on Sunday, April 24. The meetings were well attended and a deep interest shown, but only one soul confessed Christ. We know the value of one soul and re joice over it. But when we think of the many who are out in the world without a Savior and know that they have been convicted of sin and are not willing to yield to the Master's call or the brethren's earnest pleadings, it causes us sadness. Let Christians not despair, but continue pray and lead such lives that they may see that there is true joy in the christian religion We had as usual services on Good Friday Church counsel will be held at Spring Dale Sat. urday. April 20, if no preventing providence Has been held at Mountain View and Hildebrands. May all work and pray that love and peace may rule supreme. Then, and then only can we have power with God and man. Yours truly, COR . . .

Canton Mission, Canton, Ohio, April 17, 1907. -Dear Editors and Readers of the Herald o Truth, Greeting in the Master's name. Bro. I, J Buchwalter of Dalton, Ohio, came to this place on the 13th, and the same evening held an instruction and preparatory meeting. The follow ing morning six persons were received into church fellowship by baptism. In the afternoon we again met and commemorated the sufferings and death of our Lord and Master. It was a blessed day for us, and it is our desire that all our members may be kept true and faithful to him who died for us. May many more be gathered into the fold. There are those about us with whom the Spirit has been striving, but they have not yet yielded themselves to his monition: We ask all who know the worth of prayer to remember us at the throne of mercy. Your un P. R. LANTZ worthy servant,

From Holland, Europe.—From the land where Menno Simon was born, lived, labored and died we give a few items of tidings from the church. At Rotterdam, in the month of March, 21 young persons were received into church fellowship by baction.

At Hilversum, on March 24, seventeen persons were baptized and received into church fellowship. At Alasmeer, on the same day twenty-cight were received; at Den Horn, three; at Amersfoort, five; at Beverutjk on the 17th and 24th, seventeen were received; at Leyden nine-teen; and at Arnheim on March 2a, thirty-five.

These reports show that the churches in Holland, as in other countries, are active and prospering. The churches there also publish, in the Holland language, a weekly paper under the name, "De Zondagsbode".

La Junta, Colo., April 15, 1907.—Yesterday.
April 14, we were privileged to commemorate
the death and suffering of our crueified, but now
risen Lord. Ninety-two of us participated in
the sacred emblems, in the Mennonite M. H. in
LaJunta, Colo. Bish. David Garber officiated.
assisted by Bro. Jacob Heatwole of Virginia, and

Bro. J. M. Nunemaker of Colorado. The footwashing is a great novelty to many people in the far West. While we are engaged in the observance of this ordinance of which Jesus said, 'I have given you an example? John 13-15, Bro. J. F. Brunk was presenting many truths about it of which I will give two, viz.

That it having been winter time when Jesus washed the disciples' feet, we dare conclude that the feet were covered with something more than sandals, Again, 1 Tim. 5:10. Those well reported of for good works, were such as had "lodged strangers," "washed the saints' feet," and "relieved the afflicted."

Thus the congregation was shown the inconsistency of maintaining that the first and third of these three christian graces were right and proper while the second or middle one, that is feet-washing, was not necessary and improper, even though it is spoken of as one of the good works.

A number of brethren, who recently came and located here, were at this meeting and received into christian fellowship. The brotherhood now numbers one hundred and ten. COR.

For the Herald of Truth.

MEETING THE NEW MISSIONARIES.

By Geo. J. Lapp.

The day was rather warm and we had spent the previous day at Bulsar, north of Bombay, where there was a missionary conference of all the missions of that district. The Dunkard Brethren are located at that place.

Since meeting ships is a little like meeting trains we were rather uncertain about the time of arrival of the Italian ship on which Brother and Sister Friesen were coming. The authorities said it could not possibly come in before the evening of March 7, and would not likely come in before the morning of the 8th. So we asked Thos. Cook & Son to send us a special messenger when the ship would arrive, as we were staying a long distance from the dock.

After we had eaten our evening meal we began packing our baggage, believing that we could start home the next day. No messenger came, so we prepared to retire. About 8:30 o'clock there was rap on our door and here was the messenger with a note telling us the ship had arrived. No time was lost in hurrying to the dock, but the ship was out at anchor over a mile from the shore. A boat was secured and by 9:30 we were ascending the companion-way of the ship. No one could be seen at first but Catholic priests, ship officers, and coolies. Bro. Friesens did not expect us that evening, so they prepared to retire. Bro. Friesen heard a noise on deck as if some one were coming, so ventured out once more, thinking that perhaps we might be coming When we came to the second class deck he had just come out from their cabin and we met on the deck. But we had never met before, so how would we recognize each other? A missionary generally knows a missionary, especially if he ba a brother in the faith. We asked him if his name wasn't Bro. Friesen. He answered in the affirmative, and we soon were as near to each other as though we had been acquainted for years. In a short time we were taken to the cabin where were Sister Friesen and the children. They were soon gotten ready and we were off on the little boat again for the shore and for the Alliance home at which place we were staying. Our meeting was a happy one. There was joy, at being met by friends, and joy because of meeting those whom God had sent to strengthen the work here. We feel assured that God will use them to his glory. The little ones whom God has given them are beams of sunshine in our

mission home and fill the vacancy left by Samuel and Esther Burkhard.

The morning of the 8th was spent in doing the neccesary shopping. Sisters Lapp and Friesen and the children did half the shopping and we did the other half. By thus dividing the work we could get more accomplished. Considerable time was necessary to clear the luggage and get it through the customs house. By 2:00 P. M. we were aboard the train bound for Dhamtari. Thus the meeting of new missionaries was accomplished, and we praise God that he has used the Board as instruments in sending us reinforcements. Two missionaries in this great field may seem like a small number, but they mean much to the work when truly consecrated and adapted for the work. May God make them a blessing in helping to deepen our own spiritual lives and spreading the cause the more rapidly in this dark land. May loved ones at home be freely given by those who should consecrate their sons and daughters as well as their means. "Freely ye have received, freely give."

Dhamtari, C. P. India.

For the Herald of Truth.

TO THE PROSPECTIVE MISSIONARIES.

By J. A. Ressler.

I've wanted to preach a short sermon to prospective missionaries for some time, but the chief difficulty from my point of view was that I did not have an audience. Now they are telling us of new missionaries to be and I write. Maybe I'll write two sermons.

The text of the first sermon is a story. When I was under appointment as a missionary and preparing to come to India for the first time I attended church services at a certain place and after meeting an elderly brother insisted on taking me with him for dinner. I went. As soon as we were fairly on the way he looked me oven rather critically and said, "They ought to be exceedingly careful as to what kind of people they appoint for such a work as mission work in In dia." I assented, and as the remark was evidently intended to be personal I suggested that the missionaries then under appointment were willing to be remodeled, patched up, and adjusted if they were not properly made up. The brother sighed deeply and said with emphasis, "I don't think we want to begin patching up. Missionaries ought to be right to begin with." It doesn't matter what I said in reply, for that is the end of the text. And the sermon may also be omitted here, for each prospective missionary will know, that there is no time for making over missionaries on a busy mission field. "Missionaries must be right

to begin with." And the text of the second little sermon is another story. An old and experienced secretary of a Foreign Mission Board sat in his office talking to an old friend. . In came a young man to apply for appointment to the foreign mission field. They talked for a few minutes and the old man said to the young man: "I'm a little hard of hearing in this ear. Would you mind change ing to this chair so I can hear you better?" And the young man replied, "Oh, in that case I'll only talk a little louder and it will be all the same." The conversation continued a few minutes longer and the young man was excused. After he had gone the secretary turned to his friend and said: "He'll never make a missionary. He can't take a suggestion." That's the end of that text and of the sermon too.

And if the mission committee of our Board were in my audience I'd preach another little sermon without any text. It would only be to suggest that in addition to the questions already asked of the candidate as given in the Manual there be asked of four persons—the candidate's pastor, his post-master, his doctor, and his latest

teacher, in some form or other the question, "Judging from the candidate's conduct and conresiding when the thinks no one is watching him, what would you think to be his highest motive in tife.—to seek for himself a name and a place or to glorify his Maker?" A missionary who has now spent a number of years in a heathen land remembers with hitter regret the years he wasted in wondering what to do. Many a would-be missionary has been sally, bitterly disappointed and has ignobly failed because he and his board did not honestly and squarely meet the question of the highest motive in life and what it means and what it might cost.

Dhamtari, Central Provinces, India, March 19, 1907.

For the Herald of Truth.

GIVING LOVE.

By S. Roxana Wince.

We all want to be loved. The loveless attitude of those around us acts upon our sensitive natures like a slow poison. We think we cannot live without love. It is balm for all pains, medicine for all ills.

And yet, if we rest absolutely and with firm unbending resolve on the love of Jesus, and say, "I will be happy anyhow," despite the dislike of others, we will find that such a thing is possible, and that our cheerful, happy demeanor will draw to us the very ones who were once so far away.

It is not in receiving, but in giving that the purest happiness lies. We must love as Jesus loved, we know how that was; we know how even on the cross, he forgave bis enemies! Forgave those who were putting him to death! Prayed God to forgive them! Can we be—are we like him? We need to mediste often on this dying scene. Was there ever love like this before? Has there ever been love like it since? Should not such love lift us out of our posortid selves, until, instead of asking everything and giving nothing, we will ask nothing and joyfully give everything?

It is giving, giving, giving, that makes the happiness of the world. That is the lesson we learn from the cross; that is the lesson we learn from the life of Jesus, he gave, he gave all, he gave his life. Did the world love him in return? No, it hated him. But he loved on despite the hate; he loved on, and on, and on through the ages. He is loving yet and has loved to such an extent that myriads of hearts that once hated and despised him have bent to his love and have died as he died, lorgiving their slayers.

Myriads of hearts have been so fired with his love, that they have forsaken home and friends for his sake and the gospel's and have gone into the jungles of Africa, into the wilds of Thibet, to India, to China, to Japan, to Africa, to Korea, to Persia, to France, to Italy, to Spain, to Russia and to the cannibal islands of the sea that they might tell of the marvelous love of Jesus to the lost and unloving souls of men. This is the highest mount of human attainment-to be able to give love and ask nothing in return. And this is just what we must be able to do, if we want our lives to be the real thing and not paste jewelry or a tinkling cymbal. The Christ-road is the only road to the kingdom, we shall never reach it until we become meek, and loving and self-denying like him. Profession of Christianity amounts to nothing if the life does not accord with the profession. O, let us take told of hands and strive together for a higher, more perfect, more glorious life! Take hold of hands that we may lovingly help one another in the church and in the home; take hold of hands that we may be to each other a source of strength, and may "love in deed and in truth," and so be found in peace when Jesus comes. ,

Pierceton, Ind.

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: Communion with God. Mark 1:32-35; Eph. 6:17, 18. (Consecration May 5, '07

THE LESSON MOTTO

My voice shalt thou hear in the morning. O Lord: in the morning will I direct my prayer unto thee, and will look up.

#### DAILY READINGS

 M.—A sanetified place, 2 Chron, 7:14-18.
 T.—Obtaining a blessing. Gen. 32:24-29. sanctified place, 2 Chron, 7:14-18.

May, 1907. 1. W.—A A night of prayer. Luke 6:11, 12. -A heart worship, 1 Sam, 1:12-15.

—A neart worship. 1 Sam. 1:12-15.
—An acceptable time. Psa. 69:13-18.
—The "Morning Watch." Mark 1:35.
—Topic: Communion with God. Mark
1:3-25; Eph. 6:17, 18. (Consecration

#### A PRAYER.

Give car to my words, O Lord, consider my meditation. Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray, my voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up .... 1 will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy templc. Lead me, O Lord, in thy righteousness; make thy way straight before my face.

#### APT QUOTATIONS.

One result of communion with God is to make us tender of all that respects God's honor. -Bonar

Our union with Christ is a real union. Everything that concerns me Christ is concerned in, and everything that concerns Christ I am interested in .-- D. W. Whittle.

The essentials of the "Morning Watch" are a quiet room - closed doors - a man-God - between them-the book-Sherman Grant Pitt.

Meditation brings God and man together in the Book. Man alone with nature gets God's truth out of nature for the needs of the body, Man alone with the Book gets God's truth for the soul.-Sherman Grant Pitt.

Happy the heart that keeps its twilight hour, And, in the depths of heaven peace reclined, Loves to commune with thoughts of tender

power,-Thoughts that ascend, like angels beautiful. A shining Jacob's ladder of the mind!

—Paul H. Hague.

The solitary side of our nature demands leisure for reflection upon subjects on which the dash

and whirl of daily business, so long as its clouds rise thick about us, forbid the intellect to fasten itself - Froude

Say "Good-morning" to God before you say it to men.-Bishop Winde.

It is better to get in touch with our source of strength before the battle is on, or we will be defeated and have to confess failure instead of winning a victory.-Sherman Grant Pitt

#### THINGS WORTH REMEMBERING

The influence of our surroundings is a powerful factor in the formation of character, But the atmosphere that is formed by man in communion with God injects into the soul a moral stamina that is more than an equal to the degrading tend-

Public prayer, with all its benefits, cannot meet the demands of the individual soul.

We need to get into our busy days some seasons of prayer, if we would live useful christian

Every season of prayer should be accompanied with meditation on some part of God's word. There is a secret of power that can only be

found out by a secret communion with God The observance of the "Morning Watch" as well as the performance of "Family Worship",

requires prayer, Bible study, and meditation. There is no better way to achieve saintliness than to remain five long minutes at the close of each day in the presence of God, and hear what he has to say.

#### BIBLE HINTS

Mark, 1:32-34. These three verses in the gospel according to Mark, describe briefly and graphically the busy life of our Lord. The life that is out on a mission of love will always find plenty of work to do. The day's work cannot be meas ured by a rising and setting sun. The need and the strength for the performance of the same are the essential elements in deciding the length

Mark 1:35. We are first attracted to Jesus because he is so much like us; kind, loving, sympathetic, tender, strong, manly, considerate, courageous. But after we become better acquainted with him, we are almost ashamed, because he is so much unlike us; his kindness is controlled with so much more of wisdom, his love so much more devoted, his sympathy so much broader, his tenderness so much more manly, his strength so much more gentle, his manliness the crown of manhood, his consideration always strong where ours is the weakest, and his courage unflinching where ours despairs. Yes, Jesus is very much unlike us! Do you wonder why? "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

Eph. 6:18. "Praying always" surely means more than intercessory prayer. Our study, meditation, and even our work should be part of the

#### PERSONAL THOUGHTS.

Have you a place made sacred by secret com-

Why not have a Holy of Holies for every life? Who gets possession of your thoughts first in the morning?

"First things first," then, why not put prayer

Before the enemy captures your thoughts is the time to put on the armor.

You may be able to live an ordinary good life. with but very little prayer, but you will never live your best. The man who cuts out little by little the prayer side of his life will discover before very long that he is losing interest in religious matters. What are you doing to avoid laxity in secret prayer?

#### ILLUSTRATIONS

#### "Bible First."

About forty years ago a christian man sat at his fireside in Philadelphia. Near by him, playing on the floor, was his only child, a beautiful little boy. It was early in the morning. The day's work had not yet begun; and waiting for his breakfast, it may be, the father took up the daily paper to read. The boy at once climbed

into his lap and snatched away the paper, exclaiming, "No, no, papa! Bible first-Bible first.

#### A Rusty Sword. -

An unused Bible is like a rusty sword; you cannot pull it out of the scabbard, and hence you cannot defend yourself.

#### Thinking of Friends.

Some of our dearest friends are separated from us. The only way we can commune with them is by letter. There are times when, by thinking of such friends, life becomes sweeter. But our thoughts of them can never take the place of a personal message from them. Communion with God cannot be complete without Rible study

#### SUGGESTION FOR LEADER.

In preparing to lead this meeting, think of the lack of spiritual power in the christian church, and then enumerate a list of reasons that account for this lack of power

It is impossible to run an electric car so long as the trolley and wire do not come together and complete the circuit. Perhaps the best explanation any of us can give for the lack of power is the fact that man has, and is continually, breaking his connection with God. We neglect communion with God.'

Then, you may give a number or reasons why men are prone to neglect communion with their Creator. Among the many reasons may be given the one reason that causes many of us to neglect our secret devotions-want of time.

Three elements should enter into our communion with God: Bible study, prayer, and meditation. The one stimulates the other. Neglecting one weakens all three.

When is the best time for secret prayer? At this point in your meeting it may be well for you to discuss the importance of keeping the "Morning Watch"; the need of family worship.

To begin the open discussion, it may be well to have a number of the members give two minute biographies of men whose lives were characterized by a strict observance of secret prayer,

Since this meeting is meant to be a consecration meeting the proper way to close the service is by a series of short prayers. The best of us allow the husy days to crowd out our seasons of prayer. There is no better time for us to admit it than in this meeting.

#### Subjects for short talks and papers:

- The importance of family worship,
- 2. Keeping the morning watch.
- 3. God-man-and the Book.
- 4. How to avoid laxity in our secret devotions

What ought to be done?" should be ever before us. Yet not all that ought to be done can always be done. Hence while thinking of the problem and the ideal, the practical question is: "What can be done?" To the doing of that which can be done we should put forth every effort, for it brings us and what we do neared to that which ouight to he.

If you would like a few practical suggestions on how to mend "thin places", read the article on that subject in the Words of Cheer for April 28 If you do not get the paper regularly, send for a sample copy of that issue, or, better still, send fafty cents and you will get one of the best Sunday school papers published, sent to you a year But, anyway, learn about those "thin places".

#### CONFERENCES.

The church conference for the state of Illinois will be held at the church near Morrison, Ill., on the first Friday in June, June 7. The Sunday school conference will be held at the same place on Wednesday and Thursday, June 5 and 6, preceding the church conference. A cordial invita-tion is extended to all. Persons desiring further information, will please correspond with Bish. John Nice, Morrison, Ill. BENJ. HERNER, Sec.

#### Virginia Conference.

The spring session of the Virginia Conference will be held at Lindale M. II. (Lower District) on the second Friday in May, being May 10, 1907. The nearest station is Linville Depot, on the Southern R. R, where those, coming by rail, will be met by notifying J. J. Wenger of their coming, the met by notifying J. J. Wenger of their coming, the property of their coming of the property of their coming of the property of their coming. All are invited to be present, especially ministers and deacons from other conference districts.

C. H. BRUNK, Sec.

The Lord willing, the Annual Mennonite Conference for the state of Ohio will be held at the Martin M. II., near Orrville, Wayne Co., Ohio, May 23 and 24, 1907 as per order of exercises. Bishops will meet at 8 A. M. Ministers at 9 Bishops will neet at 8 A. M. Ministers at 0 A. M., and conference proper will open at 10 A. M., and conference proper will open at 10 Bishop, Minister and Deacon in Ohio will be present, but that many members of conference from other states will also meet with us. A cordial invitation is extended to all. Those coming by rail stop at Orrville. Please notify the brethren Michael Horst, Jessie Good or Levi Minmaw, Orrville, Ohio, of your coming and you will be met at the station. May the Lord's blessings results of the property of the prop ings rest upon these meetings.

#### MARRIED.

Boshart—Nafziger.—On January 15, 1907, by Bishop Nicholas Nafziger, John Boshart of Mil-bank to Katie Nafziger of Topping, Mornington Perth Co., Ont.

Albrecht-Brenneman.-On March 12, 1907, by Bish. N. Nafziger, Christian Albrecht to Annie Brenneman, both of Mornington Twp., Perth Co.

Bast-Spenler.-On April 9, 1907, by Bish. Nie cholas Nafziger, Jacob Bast of New Hamburg, Ont., to Katie Spenler of Poole, Ont.

#### DEATHS

Stolzfus.-Christian K. Stolzfus of Lancaster Stolztus.—Christian K. Stolztus of Lancaster Co., Pa., died April 7, 1007, after a lingering illness. Funcral was held on April 10. Funeral services were conducted by Jonathan Stolzfus of Conestoga, and Daniel Eash of Gordonville. Buried in the Amish cemetery at Ronks. His age yas 56 Y., 2 M., 1 D. Peace to his ashes.

Moyer.—On April 5, 1907, at South West, Elkhart Co., Ind., of pneumonia, Jacob Moyer, aged 65 Y., 12 D. He was never married, and but one of his parental family survives him, a brother. He had been living alone, and when found sick he was taken to the home of Josiah Robrer and tenderly cared for until he died. He never had made a profession of faith. Buried at Yellow Creek, where services were conducted by I. I ore and Jonas Loucks.

Bricker.—On the 13th of April, 1007, at his residence, near Roseville, Waterloo Co., Ont., of paralysis, Bro. Benjamin Bricker, aged 81 Y., at M., 25 D. He was the oldest of a family of 18 children, and lived all his life within half a mile of where he was horn. He was married to be detected, July 1, 160.

Life of the control of the c Bricker.-On the 13th of April, 1907, at his rewith eight sons and five daughters, of whom two sons preceded him in death. The rest, with their aged widowed mother, and many grandchildred and other ctatives are left to mourn the loss of one whom they cherished. Bro. affects of the confidence and categories and the confidence and categories the Way God conditions the bereaved (new Staffer).

May God comfort the bereaved tamily.

Kaufman—Pamy Kaufman (nee Stauffer)
was born in France, Europe, Oct. 2, 1831, died
at the Old People's Hone, Wayne Co., Ohio.
April 11, 1907, aged 75 Y., 6 M., 9 D. She emigrated to America and was united in matrimony
to Joseph Kaufman, who preceded her to the
spirit world. Funeral services were conducted
by C. Z. Yoder and J. S Gerig. Text: Matt. 28:6
and Ruth 212.

#### HERALD OF TRUTH.

Christner.—Christian Christner was born in upper Alsace, Germany, June 21, 1815. Emigrated to this country in the year 1825. After suffering but a short time he passed peacefully away in New Hamburg, Ont., on April 6, 1907, aged 97, 9 M, 15 D. His wife preceded him 23 years, after which he moved to New Hamburg where the sided with two of his daughters until death. Christner.-Christian Christner was born in He was a member of the Mennonite church. He leaves to mourn his departure four sons and six daughters. Two of his daughters became memdaugners. Iwo of instrugations and managers between the bers of the same church. Fumeral services were conducted by Amos S, Cressman, from Sa. 90:12 and Noah Stauffer, from Rev. 20:6. The services were held in our Amish Brethren's place of worship, Steinman's M, H.

Snip, Steinman's M., Ti.
Lchman.—On March 22, 1907, at the home of
her nephew, Henry Lehman, near Washingtonville, Ohlio, of pneumonia, Sister Catharjar Lehman, aged 77 N., 3 M., 23 D. The deceased was
never married; four brothers and four sisters
areceded her to the spirit world. She is survived
to the control of the program of the program of the control of t one brother, fourteen nephews and nieces; and by one brother, fourteen nephews and neces, so, there were 64 first cousins of which she was one. There are now but two left, namely her brother Christian of this place and David Hoover of Harrison Twp., Ind. She was a consistent member of the Old Mennonite church for many years. Funeral services were held on the 24th of March. Funeral services were held on the 24th of March, at the Midway M. H., conducted by Bish. Henry Hursch in German and Jacob Tyson in English, in the presence of a very large concourse of people.

Nycc.—Sr. Deborah, wife of Henry B. Nyce died near Souderton, Montgomery Co., Pa., on April 8, 1907 of consumption, aged 34, years. Shu leaves a husband but no children. Buried on the 14th in the Salford Mennonite burying grounds. Hilty.-Catharine Hilty was called home after

Hity.—Catharine Hitly was called home after an unusually long, interesting and useful life. She was born at Sanbaz, Canton, Berne, Switzerland, Jan. 5, 1815, and departed this life at the home of her daughter, Sister Fred Geiger, Bluffton, Ohio, March 26, 1907. She reached the mature age of 22 × 24 × 25. She reached the mature age of 22 × 24 × 25. ton, Ohio, March 26, 1907. She reached the mature age of 92 Y, 2 M, 21 D. She was united it marriage in May 1837 to John Hilty, who preceded her to the great beyond, June 2, 1895. To this union were born nine children of whom eight survive, with fifty-eight grandchildren and sixty-eight great-grandchildren. Sister Hilty confessed her Savior verv early in life, and foined sixty-eight great-grandenhuren. Sister Fring Con-fessed her Savior very early in life, and joined the Mennonite church. She has been a faithful Christian all her life, and a devoted member of the Christian all her life, and a devoted member of the church. She always was hopeful and optimistic even in the midst of trials and sufferings. She sincerely believed that her Savior loved her and her spirit was always directed to his wonderful blessings and her heart was ever full of love and praise for him. During her entire life she was the "servant of all," happily having early learned and grasped one of the greatest characteristics of the Savior's life. She was unseffish and amiable. and grasped one of the greatest enaracteristics of her Savior's life. She was unselfish and amiable, always wishing every one well who came into her presence. Funeral service was held Wedness ner presence. Funcral service was held Wednesday afternoon at Ebenezer church. Interment took place at Zion cemetery by the side of her husband. Funeral Text: Luke 18:7, and first clause of verse 8. Pre. M. S. Steiner officiated, assisted by Pre. Bear.

assisted by Pre. Bear.

Bond—Sister Susan Bond, (nee Mishler) was horn in Elkhart Co., Ind., Sept. 15. 1873: died April II. 1997, aged 33 Y., 6 M., 23 D. She was married to Bro. William Bond, Sept, 16. 1903. She united with the Memonite church when 18 years of age, but afterwards drifted away. But in recent years she returned to the fold and gave herself up to a consecrated christians life and was herself up to a consecrated christians life and was ithful unto death. She leaves a husband, a son, faithful unto death. She leaves a hisbana, a son father, mother, three brothers and five sisters. Two brothers preceded her in death. The surviving relatives need not mourn as those who have no hope. Services by J. P. Bontrager, from Job. 7.9, to, and John F. Bressler. She was laid to rest in the Hopewell cemetry, in the vicinity of Hubbard, Oregon.

Wenger,—Iwan Earl Wenger, seventh son of Peter Wenger, of Grand Rapids, Mich., died of Diphtheria, Mar. 23, 1097, aged 14 Y.-y. M., 20 D. The death of Iwan Earl was the fourth out of a family of thirteen children, of whom father mother, six brothers and three sisters survive. Birkey .- On April 8, 1907, Sister Nancy Birkey

Birkey.—On April 8, 1007, Sister Nancy Birkey of Decatur Co., Kans., wife of John Birkey, aged 34 Y. 2 M., 24 D. Funeral services were conducted by Pre-Jacob Spaal and University of the April 1997, Jacob Spaal and India 1997, Jacob Spaal and Joined India 1997, Jacob Spaal and Jacob Spaal and Jacob Spaal 1997, Jacob Spaal

after which she made the remark, "Now I can lie down and take a good sleep." She spent most of her last days singing songs, such as "Jesus, Savior, pilot me," "Softly and tenderly," "Tis so sweet to trust in Jesus." She suffered from pneumonia, terminating in quick consumption. She is saddy missed by all, but especially by her kind husband, who deeply move children. May all of us he prepared to meet her when the final call comes, "It is enough, come home."

Gehman.—Eli Henry, infant son of Jonathan and Ella Gehman of Farmersville, Lancaster Co., and Ella Genman of Parmersville, Lancaster Co., Pa., died at the home of the parents, at that place on April 6, 1907, aged 24 days, of pneumonia. Buried on the 8th, at Weaverland. Services were conducted by Bish. Benj. Weaver.

Musselman.—On the 9th of April, 1907, near New Holland, Lancaster Co., Pa., of a complica-tion of discases, Rhoda May, daughter of Chris-tian and Emma Musselman, aged three years. Buried at Groffdale M. H.

Financial Report of Mennonite Board of Missions and Charities for the Month of March 1907.

#### RECEIVED

Chicago Mission. Income from Kauffman farm, Mannheim, Total ..... India Mission. Bible Reading, Fairview, Mich, \$
A Sister, Mumasburg, Pa.
A Bro, Belleville, Pa.
Souderton, Pa., Teacher's Meeting
Stahl Singing Class, Pa.
Churchtown, Pa., Cong.
Primary Class Union S. S., Ill.
Income from Kauffman farm 3.75 India Orphans.

Catlin S. S., Kans. \$ 15.00 Margaret Stauffer 15.00 Andrew Nafziger
Harry E. Metzler
John Smith (deceased)' 

Fort Wayne Mission. S. S., Mich. ..... \$ 20.00 

Old People's Home, Ohio.

Louisa - Snavely - ..... \$ 298.00 Total ..... Old People's Home, Pa. Lonisa Snavely .....

\$1000.00

500.00

LaJunta Sanitarium. Lajunta Santarium.
Louisa Snavely
L. J. Lehman
A Bro., Ohio. \$4.102.00 Chr. and Emma Studer .....

South America.

Mahlon Lapp's Home.

Spring Valley Cong., N. D. ..... China famine. Margaret Stauffer ..... Goshen College Endowment Fund. General Fund. \$1000.00 Louisa Snavely 

WESTERN TREASURER.   Jos. R. Stauffer, Milford, Neb.   Chicago Mission.   \$2.00	Thursday, April 25, 1907.		
WESTERN TREASURER			
Jos. R. Stauffer, Milford, Neb. Chicago Mission.   \$.200     David Bender			
David Bender   \$3.00	Jos. R. Stauffer, Milford, Neb.		
David Bender   \$3.00     Jos. R. Stauffer   \$1.00     Jos. R. Stauffer   \$1.00     Wood River Cong., Neb.   \$8.75     Nick. Uirich   25     Dan. Breuneman   1.00     Ben. Ernst   1.00     Total   \$12.00     EASTERN TREASURER     S. H. Musselman, New Holland, Pa. India Mission.     Henry G. Shirk   \$2.00     Sem Ehy   1.00     Samuel Gish   5.00     Samuel Gish	David Bender		
Orphan's Home, Ohio.	David Bender \$ 3.00		
Jos. R. Stauffer   \$1.00   Wood River Cong. Neb.   \$8.75   Nick. Ulrich   25   Dan. Brenneman   1.00   Ben. Ernst   1.00   Total   \$1.20   EASTERN TREASURER.   \$1.200   EASTERN TREASUR	Ornhan's Home, Ohio,		
Wood River Cong., Neb.   \$8.75   Nick. Ulrich   25   Dan, Brenneman   1.00   Ben. Ernst   1.00   D. Stutzman   1.00   Total   \$12.00   EASTERN TREASURER.   S. H. Musselman, New Holland, Pa.   Illenry G. Shirk   \$2.00   Seen Elay   1.000   Cong.	los, R. Stauffer\$1.00		
Wood River Cong. Neb.   \$8.75	Kansas City Mission.		
Nick. Ulrich	Wood River Cong., Neb\$ 8.75		
Den. Ernst	Nick. Ulrich		
D. Situtzinan   1.00			
Total			
### EASTERN TREASURER. S. H. Musselman, New Holland, Pa. India Mission.    Henry G. Shirk	J. D. Stutzman 1.00		
### EASTERN TREASURER. S. H. Musselman, New Holland, Pa. India Mission.    Henry G. Shirk	\$12.00		
S. H. Musselman, New Holland, Pa.  Innia Mission.  Sem Ehy 1000  I. G. Sensenig 1000  Samuel Gish 500  A Sister, Md. 1000  Kinzer's S. S., Pa. 1243			
India Mission.     India Mission.			
Henry G, Shirk   \$2.00 Sem Eby   10.00   I. G, Sensenig   1.00   Samuel Gish   5.00   A Sister, Md.   10.00   Kinzer's S, S, Pa   12.43	S. H. Musselman, New Holland, Pa.		
Sem Eby         10.00           1. G. Sensenig         1.00           Samuel Gish         500           A Sister, Md.         10.00           Kinzer's S. S., Pa         12.43	India Mission.		
.1. G. Sensenig 1.00 Samuel Gish 5.00 A Sister, Md. 10.00 Kinzer's S. S., Pa. 12.43	Henry G. Shirk \$2.00		
Samuel Gish 5.00 A Sister, Md. 10.00 Kinzer's S. S., Pa. 12.43	Sem Eby		
A Sister, Md. 10.00 Kinzer's S. S., Pa. 12.43			
Kinzer's S. S., Pa			
Mariata Matelor			
	Marietta Metzler 5.5		

Ben. Ernst
J. D. Stutzman
J. D. Stutzman
Total\$12.00
EASTERN TREASURER.
S. H. Musselman, New Holland, Pa.
S. H. Musselman, New Holland, Fa. India Mission.
Henry G, Shirk\$ 2.00
Sem Eby
I. G. Sensenig
Samuel Gish 5.00
A Sister, Md 10.00
Kinzer's S. S., Pa
Marietta Metzler 5.50
Total\$45.93
Specified Orphans, Lichty S. S., Pa
Sem Eby\$ 5.00
LOCAL INSTITUTIONS.
Chicago Mission.
A. H. Leaman, Supt., 145 W. 18th St., Chigo, Ill.
David Landis\$ 3.00
S. B. Wenger 1.00
Bro. Myers, S. English, Ia 2.00
B. D. Steiner
Martin Eshleman
D. H. Eschleman
Dennis Rupp
g 12 Poth
Petersburg, Pa., Singing Class 21.59
Martin Moore
Inach K Hartzler' 5.00
Visiting Brethren, Pa 4.00
C P Widmer 1.00
Lena Conrad 1.00
Mary Eigher I.00
Friends Vicinity Manheim and Lititz, Pa.
(Charity) 72.05
I A Wall for Russians 150,00
Friends 25.29
Rent 23.00
Total\$321.18
Fort Wayne Mission.
David Augspurger\$ 1.00
Eva Kauffman 1.00
Edwin Yoder 1.00
Walter Yoder         2.00           Maple Grove S. S., Iud,         28.35
Maple Grove S. S., 1110, 20.35

Sister E. Kauffman Baden Cong., N. Dak. Zion Cong., Ohio

J. D. Mininger, Supt., Marshallville, Ohio.
Bethel Cong., Medina Co., Ohio, B. C.... 4-75
Bethel and Guilford Congs., Medina Co.,

Orphan's Home.
A. Metzler, Supt., West Liberty, Ohio.

.....\$178.87

Total ...

B. F. Plank	4.00
	26.00
Parthy Grissinger	6.00
Wm Kemp	5.00
Produce	2.00
B. L. Hartzler	5.00
Sister, Versailles, Mo	5.00
Vellow Creek Cong Ind.	5.00
Yost Hartzler	1.00
Wm, Kemp Produce B. L. Hartzler Sister, Versailles, Mo. Benomi Stemen Yellow Creek Cong., Ind. Yost Hartzler Frank Lower	3.50
Total\$1	15 50
PAID.	13.30
Chicago Mission.	
Car Fare\$	7.50 8.00
Domestic	8.00
Rent Gospel Mission	25.00 39.86
Cae	9.11
Coal	13.55
Laundry	2.90
Phone	.40 1.54
Soap	4.75
Repairing	25.16
Stationery	2.59
Rent Hoyne Ave. Mission I	50.00
Expenses, A. F. Wiens and family	17.37
Charity	33.50 2.60
Chicago Mission.	
Total\$4 Fort Wayne Mission.	43.92
Fort Wayne Mission.	
Living\$	10.57.
Stationery	1.26
Living Fort Wayne Mission.  Living \$ Car Fare \$ Stationery Water Rent   Electricity Domestic (Feb. and March) Medical Furniture Tub	6.39
Electricity	3.00
Domestic (Feb. and March)	12.00
Medical	z.00
Tub	2.25
Charity	2.02
Tub Charity Plumbing Coal Telephone Clothing	5.00
Coal	5.32
Clothing	.50
Drayage	
Sundries	.85
Suldites	- 0 -
D. D. Miller ,R. R. farc	2.80
Drayage Sundries D. D. Miller ,R. R. farc L. J. Lehman, R. R. fare, etc.	2.80
D. D. Miller ,R. R. fare L. J. Lehman, R. R. fare, etc.  Total	2.80 10.77 74.06
D. D. Miller ,R. R. fare	2.80 10.77 74.06
D. D. Miller ,R. R. fare	2.80 10.77 74.06 585.00
D. D. Miller, R. R. fare L. J. Lehman, R. R. fare, etc.  Total \$  Old People's Home, Ohio.  Martin Senger (on note) \$  Live Stock \$	2.80 10.77 74.06 585.00 45.59 11.36
D. D. Miller, R. R. fare L. J. Lehman, R. R. fare, etc.  Total	2.80 10.77 74.06 585.00 45.59 11.36 57.52
D. D. Miller, R. R. fare L. J. Lehman, R. R. fare, etc.  Total  Old People's Home, Ohio.  Martin Senger (on note)  Live Stock Farming Impliments Feed and Straw Labor	2.80 10.77 74.06 585.00 45.59 11.36 57.52 28.90
D. D. Miller, R. R. fare L. J. Lehman, R. R. fare, etc.  Total	2.80 10.77 74.06 585.00 45.59 11.36 57.52 28.90 38.85
D. D. Miller, R. R. fare L. J. Lehman, R. R. fare, etc.  Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stock \$ Farming Impliments Feed and Straw Labor Medical Improvements	2.80 10.77 74.06 585.00 45.59 11.36 57.52 28.90 38.85 61.75
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stode, Farming Impliments Feed and Straw Labor Medical Improvements Living Living	2.80 10.77 74.06 585.00 45.59 11.36 57.52 28.90 38.85 61.75 34.34 15.59
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stode, Farming Impliments Feed and Straw Labor Medical Improvements Living Living	74.06 585.00 45.59 11.36 57.52 28.90 38.85 61.75 34.34 15.59
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stode, Farming Impliments Feed and Straw Labor Medical Improvements Living Living	74.06 585.00 45.59 11.36 57.52 28.90 38.85 61.75 34.34 15.59 10.58 3.22
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stode, Farming Impliments Feed and Straw Labor Medical Improvements Living Living	74,06 585.00 45.59 11,36 57.52 28.90 38.85 61.75 34.34 15.59 10.58 3.22 -2.34
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stode, Farming Impliments Feed and Straw Labor Medical Improvements Living	74.06 585.00 45.59 11.36 57.52 28.90 38.85 61.75 34.34 15.59 10.58 3.22
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stode. Farming Impliments Feed and Straw Labor Medical Improvements Living Fuel Personal Incidental Incidental Medical Incidental Medical Personal Incidental Incidental Fuel Personal Fuel Pe	74.06 585.09 45.59 11.36 57.52 28.90 38.85 61.75 34.34 15.59 10.58 3.22 3.34 1.85 2.50 9.3
D. D. Miller, R. R. fare L. J. Lehman, R. R. fare, etc.  Total  Old People's Home, Ohio. Martin Senger (on note)  Live Stock Farming Impliments Fred and Straw Labor Medical Improvements June Fersonal Incidental Clothing and Notions Blacksmithing and Repairs Furnishing Fostage and Stationery Household Sundries	74.06 585.00 45.59 11.36 57.52 28.90 38.85 61.75 34.34 15.59 10.58 3.22 2.34 1.85 2.50
Total \$ Old People's Home, Ohio. Martin Scuger (on note) \$ Live Stockers (on note) \$ Medical Improvements \$ Living   Fuel   Personal   Incidental   Clothing and Notions   Blacksmittling and Repairs   Blacksmittling and Repairs   Dostage and Stationery   Household Sundries	74,06 585,00 45,59 11,36 57,52 28,90 38,85 34,34 15,50 3,22 2,34 1,85 2,50 9,3 1,78
Total \$ Old People's Home, Ohio. Martin Scuger (on note) \$ Live Stockers (on note) \$ Medical Improvements \$ Living   Fuel   Personal   Incidental   Clothing and Notions   Blacksmittling and Repairs   Blacksmittling and Repairs   Dostage and Stationery   Household Sundries	74.06 585.00 45.59 11.36 57.52 28.90 38.85 61.75 34.34 15.59 10.58 3.22 2.34 1.85 2.50 .93 1.78
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stock Farming Impliments Feed and Straw Labor Medical Improvements Living Incidental Clothing and Notions Hacksmithing and Repairs Furnishing Forstage and Stationery Household Sundries  Total Orphana' Home, Ohio.	74,06 585,00 45,59 11,36 57,52 28,90 38.85 61,75 10,58 3,22 2,34 1,85 2,50 9,3 1,78 902,10 \$3,20,1
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stock Farming Impliments Feed and Straw Labor Medical Improvements Living Incidental Clothing and Notions Hacksmithing and Repairs Furnishing Forstage and Stationery Household Sundries  Total Orphana' Home, Ohio.	74,06 585.00 45.59 11,36 57.52 28.90 38.85 61.75 34.34 15.59 3.22 2.34 1,85 2.50 1,78 902.10
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stock Farming Impliments Feed and Straw Labor Medical Improvements Living Incidental Clothing and Notions Hacksmithing and Repairs Furnishing Forstage and Stationery Household Sundries  Total Orphana' Home, Ohio.	74,06 585.00 45.59 11.36 57.52 8.90 38.85 61.75 10.58 3.22 2.34 1.85 9.93 1.78 902.10 \$32.01 7.25 23.45
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stock Farming Impliments Feed and Straw Labor Medical Improvements Living Incidental Clothing and Notions Hacksmithing and Repairs Furnishing Forstage and Stationery Household Sundries  Total Orphana' Home, Ohio.	74,06 585.00 45.59 11.36 57.52 28.90 38.85 61.75 34.34 15.59 10.58 3.22 2.50 9.38 1.85 9.32 2.50 9.38 902.10 \$32.01 2.45 3.55 3.55
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stock Farming Impliments Feed and Straw Labor Medical Improvements Living Incidental Clothing and Notions Hacksmithing and Repairs Furnishing Forstage and Stationery Household Sundries  Total Orphana' Home, Ohio.	74,06 585,00 45,59 11,36 57,52 28,90 38.85 61,75 34,34 15,59 10,58 3,22 2,34 1,85 2,50 9,3 1,78 902,10 \$32,01 7,25 23,45 3,55 3,50 1,00
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stock Farming Impliments Feed and Straw Labor Medical Improvements Living Incidental Clothing and Notions Hacksmithing and Repairs Furnishing Forstage and Stationery Household Sundries  Total Orphana' Home, Ohio.	74,06 585.00 45.59 11.36 57.52 28.90 38.85 61.75 34.34 15.59 10.58 3.22 2.50 9.38 1.78 902.10 \$32.01 7.25 23.45 3.55 3.55 3.00
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stock Farming Impliments Feed and Straw Labor Medical Improvements Full Personal Incidental Clothing and Notions Blacksmithing and Repairs Furnishing Total Total Orphans' Home, Ohio. Living Repairs Coal Supplies Fostage and Stationery Medical Medical Medical Invigence Medical Postage and Stationery Medical Improvements	74.06 585.00 45.50 11.36 57.52 28.90 61.75 61.75 10.58 3.434 15.59 3.4.34 15.59 1.78 902.10 \$32.01 7.25 23.45 3.55 3.55 1.00 3.00 14.40
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stock Farming Impliments Feed and Straw Labor Medical Improvements Full Personal Incidental Clothing and Notions Blacksmithing and Repairs Furnishing Total Total Orphans' Home, Ohio. Living Repairs Coal Supplies Fostage and Stationery Medical Medical Medical Invigence Medical Postage and Stationery Medical Improvements	74,06 585.00 45.59 11.36 57.52 28.90 38.85 61.75 34.34 15.59 10.58 3.22 2.50 9.38 1.78 902.10 \$32.01 7.25 23.45 3.55 3.55 3.00
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stock - Farming Impliments   Feed and Straw   Labor   Medical   Improvements   Fuel   Personal   Incidental   Clothing and Notions   Blacksmithing and Repairs   Postage and Stationery   Household Sundries   Total   Orphans' Home, Ohio. Living   Repair   School Supplies   Postage and Stationery   Medical   Labor   Improvements   Improvements   Fostage and Stationery   Medical   Labor   Improvements   Fostage and Stationery   Medical   Labor   Improvements   Total   Fostage and Stationery   Medical   Labor   Improvements   Total   Fostage and Stationery   Medical   Labor   Improvements   Fostage American   Fostage American	74.06 585.00 45.50 45.50 11.36 57.52 28.90 28.85 61.75 10.58 3.22 10.58 3.23 1.78 902.10 \$32.01 \$32.01 \$32.01 \$34.44 \$3.50 1.440 \$\$88,16
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stock - Farming Impliments   Feed and Straw   Labor   Medical   Improvements   Fuel   Personal   Incidental   Clothing and Notions   Blacksmithing and Repairs   Postage and Stationery   Household Sundries   Total   Orphans' Home, Ohio. Living   Repair   School Supplies   Postage and Stationery   Medical   Labor   Improvements   Improvements   Fostage and Stationery   Medical   Labor   Improvements   Fostage and Stationery   Medical   Labor   Improvements   Total   Fostage and Stationery   Medical   Labor   Improvements   Total   Fostage and Stationery   Medical   Labor   Improvements   Fostage American   Fostage American	74.06 585.00 45.50 45.50 11.36 57.52 28.90 28.85 61.75 10.58 3.22 10.58 3.23 1.78 902.10 \$32.01 \$32.01 \$32.01 \$34.44 \$3.50 1.440 \$\$88,16
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stock Farming Impliments Feed and Straw Labor Medical Improvements Impr	74,06  45.50  45.50  45.50  45.50  57.52  86.07  38.85  61.75  34.34  15.50  93.32  2.31  1.85  902.10  \$7.25  23.45  3.20  1.78  902.10  \$88.16  7.45  9.30
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stock Farming Impliments Feed and Straw Labor Medical Improvements Impr	74,06  45.50  45.50  45.50  45.50  57.52  86.07  38.85  61.75  34.34  15.50  93.32  2.31  1.85  902.10  \$7.25  23.45  3.20  1.78  902.10  \$88.16  7.45  9.30
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stock Farming Impliments Feed and Straw Labor Medical Improvements Impr	74,06  45.50  45.50  45.50  45.50  57.52  86.07  38.85  61.75  34.34  15.50  93.32  2.31  1.85  902.10  \$7.25  23.45  3.20  1.78  902.10  \$88.16  7.45  9.30
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stock Farming Impliments Feed and Straw Labor Medical Improvements Impr	74,06  45.50  45.50  45.50  45.50  57.52  86.07  38.85  61.75  34.34  15.50  93.32  2.31  1.85  902.10  \$7.25  23.45  3.20  1.78  902.10  \$88.16  7.45  9.30
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stock Farming Impliments Feed and Straw Labor Medical Improvements Impr	74,06  45.50  45.50  45.50  45.50  57.52  86.07  38.85  61.75  34.34  15.50  93.32  2.31  1.85  902.10  \$7.25  23.45  3.20  1.78  902.10  \$88.16  7.45  9.30
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stock Farming Impliments Feed and Straw Labor Medical Improvements Impr	74,06  45.50  45.50  45.50  45.50  57.52  86.07  38.85  61.75  34.34  15.50  93.32  2.31  1.85  902.10  \$7.25  23.45  3.20  1.78  902.10  \$88.16  7.45  9.30
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stock Farming Impliments Feed and Straw Labor Medical Improvements Impr	74,06  45.50  45.50  45.50  45.50  57.52  86.07  38.85  61.75  34.34  15.50  93.32  2.31  1.85  902.10  \$7.25  23.45  3.20  1.78  902.10  \$88.16  7.45  9.30
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stock Farming Impliments Feed and Straw Labor Medical Improvements Impr	74,06  45.50  45.50  45.50  45.50  57.52  86.07  38.85  61.75  34.34  15.50  93.32  2.31  1.85  902.10  \$7.25  23.45  3.20  1.78  902.10  \$88.16  7.45  9.30
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stock Farming Impliments Feed and Straw Labor Medical Improvements Impr	74,06  45.50  45.50  45.50  45.50  57.52  86.07  38.85  61.75  34.34  15.50  93.32  2.31  1.85  902.10  \$7.25  23.45  3.20  1.78  902.10  \$88.16  7.45  9.30
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stock Farming Impliments Feed and Straw Labor Medical Improvements Impr	74,06  45.50  45.50  45.50  45.50  57.52  86.07  38.85  61.75  34.34  15.50  93.32  2.31  1.85  902.10  \$7.25  23.45  3.20  1.78  902.10  \$88.16  7.45  9.30
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stock Farming Impliments Feed and Straw Labor Medical Improvements Impr	74,06  45.50  45.50  45.50  45.50  57.52  86.07  38.85  61.75  34.34  15.50  93.32  2.31  1.85  902.10  \$7.25  23.45  3.20  1.78  902.10  \$88.16  7.45  9.30
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stock Farming Impliments Feed and Straw Labor Medical Improvements Fuel Personal Incidental Clothing and Notions Blacksmithing and Repairs Postage and Stationery Household Sundries Total Orphans' Home, Ohio. Living Repair School Supplies Postage and Stationery Household Sundries Total  Total Evangelizing B. King Total  Total  Total B. King Total  Total  Hodia M. S. Steiner B. B. King Total India M. S. Steiner R. R. fare to New York Rro. Friescus Expenses New York Bro. Friescus Expenses New York A. Steiner B. R. fare to N. Y. Expenses for Sister Buskhard Leper Asylum Personal for Missionary Personal for friescens Rission Rission Rission Personal for Missionary Personal for Missionary Personal for friescens Rission Rission Rission Rission Personal for Missionary Personal for friescens Rission	74,06  \$85,00  11,36  11,36  11,36  11,38  11,38  15,39  11,38  1,38  1,78  902,10  1,48  1,29  1,48  1,20  1,48  1,49  1,49  1,40  1,50  1,60
Total \$ Old People's Home, Ohio. Martin Senger (on note) \$ Live Stock Farming Impliments Feed and Straw Labor Medical Medical Medical Improvements Fall Personal Incidental Clothing and Notions Blacksmithing and Repairs Furnishing Total Orphans' Home, Ohio. Living Repairs Color Color Supplies Postage and Stationery Medical Inprovements Total  Total  Total  Evangelizing M. S. Steiner B. B. King Total  Total  Total  M. S. Steiner B. B. King Total  Total  Total  M. S. Steiner B. B. King  Total  Total  Total  Total  Personal for Mission  Total  Priesures for Sister Buskhard Leper Asylum Personal for Missionary Personal for Friesens Brother Brother Brother Brother Brother  Service	74,06  45.50  45.50  45.50  45.50  57.52  86.07  38.85  61.75  34.34  15.50  93.32  2.31  1.85  902.10  \$7.25  23.45  3.20  1.78  902.10  \$88.16  7.45  9.30

#### HERALD OF TRUTH.

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ONII ZOOK	1,00	
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s. P. Flank	10.00	i
dary Kelly Co. Ohio	26.00	,
Cortho Grissinger	6.00	
Vm Kemp	5.00	
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3. L. Hartzler	5.00	
ister, Versailles, Mo	2.00	ş
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roduce 3. L. Hartzler ister, Versailles, Mo. senoni Stemen iellow Creek Cong., Ind. cost Hartzler frank Lower	3,50	
rank Lower	3.30	1
Total \$1	15.50	2
DATD		4
PAID. Chicago Mission.		Į
ar Hare	7.50	
Domestic	8.00	
Rent Gospel Mission	25.00	
Expenses Gospel Mission	39.86	
as	9.11	
Coal	13.55	
aundry	2.90	
Phone	.40	
soap	4.75	
tepairing	25.16	
Stationery	2.50	ì
Rent Hoyne Ave. Mission	50.00	í
Expenses, A. F. Wiens and family	17.37	
Chicago Mission.  ar Fare Jomestic Acent Gospel Mission  Expenses Gospel Mission  Expenses Gospel Mission  Sas  Onl  Plane  Soap  Repairing  Jving  Jationery  Jent Hoyne Are Mission  Lent Hoyne Are	33.50	
Sundries	2.69	
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Total\$ Fort Wayne Mission.	443.92	ĺ
Fort Wayne Mission.		
Living	10.57.	
Car Fare	1.23	
Stationery	6.30	
Living Fort Wayne Mission.  Sar Fare Stationery Water Rent Electricity Domestic (Feb. and March) (Iedical Local Lub Charity Ch	3.00	
Domestic (Feb. and March)	12.00	
Medical	2.60	
Furniture	5.00	
Tub Charity Plumbing Coal	2.25	
Charity	5.00	
Plumbing	5.32	
Coal Telcphone	2.00	
Clothing	.50	
Clothing	.50	
Sundries	.85	
D. D. Miller ,R. R. fare	2.80	
Sundries D. D. Miller ,R. R. fare L. J. Lehman, R. R. fare, etc.	10.77	
m	21.06	
OLL D I.I. III Ohio	, 4	
Old People's Home, Ohio.	r8r 00	
Old People's Home, Ohio.	585.00	
Old People's Home, Ohio. Martin Senger (on note)	5585.00 45-59 11,36	
Old People's Home, Ohio.  Martin Senger (on note)	5585.00 45.59 11.36 57.52	
Old People's Home, Ohio. Martin Senger (on note)	45-59 11.36 57-52 28.90	
Martin Senger (on note)	5585.00 45-59 11.36 57-52 28.90 38.85	
Total	5585.00 45.59 11.36 57.52 28.90 38.85 61.75	
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Living Fuel Fersonal Corbing and Notions Blacksmithing and Repairs Furnishing Postage and Stationery Household Sundries	34-34 15-59 10-58 3.22 2-34 1.85 2-50 -93 1.78	
Living Fuel Fersonal Corbing and Notions Blacksmithing and Repairs Furnishing Postage and Stationery Household Sundries	34-34 15-59 10-58 3.22 2-34 1.85 2-50 -93 1.78	
Living Fuel Fersonal Corbing and Notions Blacksmithing and Repairs Furnishing Postage and Stationery Household Sundries	34-34 15.59 10.58 3.22 2.34 1.85 2.50 .93 1.78 902.10	
Living Fuel Fersonal Corbing and Notions Blacksmithing and Repairs Furnishing Postage and Stationery Household Sundries	34.34 15.59 10.58 3.22 2.34 1.85 2.50 .93 1.78 902.10 \$32.01 7.25	
Living Fuel Fersonal Corbing and Notions Blacksmithing and Repairs Furnishing Postage and Stationery Household Sundries	34.34 15.59 10.58 3.22 2.34 1.85 2.50 .93 1.78 902.10 \$32.01 7.25 23.45	
Living Fuel Personal Incidental Incidental Clothing and Notions Clothing and Notions Personal Incidental Incidental Personal Personal Personal Postage and Stationery Household Sundries  Total Orphans' Home, Ohio. Living Repairs Coal	34.34 15.59 10.58 3.22 2.34 1.85 2.50 .93 1.78 902.10 \$32.01 7.25 23.45 3.55	
Living Fuel Personal Incidental Incidental Clothing and Notions Clothing and Notions Personal Incidental Incidental Personal Personal Personal Postage and Stationery Household Sundries  Total Orphans' Home, Ohio. Living Repairs Coal	34.34 15.59 10.58 3.22 2.34 1.85 2.50 .93 1.78 902.10 \$32.01 7.25 23.45 3.55 3.55	
Living Fuel Personal Incidental I	34.34 15.58 1.22 2.34 1.85 2.50 9.3 1.78 902.10 \$32.01 7.25 23.45 3.55 3.55 1.00	
Living Fuel Personal Incidental I	34.34 15.59 10.58 3.22 2.34 1.85 2.50 .93 1.78 902.10 \$32.01 7.25 23.45 3.55 3.55	
Living Fuel Personal Incidental Incidental Incidental Clothing and Notions Clothing and Notions Personal Personal Repairs Postage and Stationery Household Sundries  Total Orphans' Home, Ohio. Living Repairs Cohon Supplies School Supplies School Supplies Labor Labor Improvements	34.34 15.59 3.22 2.34 1.85 2.50 93 1.78 902.10 \$32.01 7.25 23.45 3.55 3.50 1.00 14.40	
Living Fuel Personal Incidental Incidental Incidental Clothing and Notions Clothing and Notions Personal Personal Repairs Postage and Stationery Household Sundries  Total Orphans' Home, Ohio. Living Repairs Cohon Supplies School Supplies School Supplies Labor Labor Improvements	34.34 15.58 3.22 2.34 1.85 2.50 93.1.78 902.10 \$3.2.01 7.25 23.45 3.55 3.55 1.00 3.00	
Living Fuel Personal Incidental I	34.34 15.59 10.58 3.22 2.34 1.85 2.50 .93 1.78 902.10 \$32.01 7.25 23.45 3.55 3.55 3.50 1.40 3.00 14.40	
Living Fuel Personal Incidental I	34.34 15.59 10.58 3.22 2.34 1.85 2.50 .93 1.78 902.10 \$32.01 7.25 23.45 3.55 3.55 3.50 1.40 3.00 14.40	
Living Fuel Personal Incidental I	34.34 15.59 10.58 3.22 2.34 1.85 2.50 .93 1.78 902.10 \$32.01 7.25 23.45 3.55 3.55 3.50 1.40 3.00 14.40	
Living Personal Corbing and Notions Blacksmithing and Repairs Blacksmithing and Repairs Forstage and Stationery Household Sundries  Total Orphans' Home, Ohio. Living Repairs Coal School Supplies School Supplies Medical Labor Improvements Total Evangelizing M. S. Steine B. B. King	34.34 15.59 10.58 3.22 2.34 1.85 2.50 93.1 1.78 902.10 \$32.01 7.25 23.45 3.55 1.00 14.40 \$88,16 \$35.00 * 8.00	
Living Personal Corbing and Notions Blacksmithing and Repairs Blacksmithing and Repairs Forstage and Stationery Household Sundries  Total Orphans' Home, Ohio. Living Repairs Coal School Supplies School Supplies Medical Labor Improvements Total Evangelizing M. S. Steine B. B. King	34.34 15.59 10.58 3.22 2.34 1.85 2.50 93.1 1.78 902.10 \$32.01 7.25 23.45 3.55 1.00 14.40 \$88,16 \$35.00 * 8.00	
Living Personal Corbing and Notions Blacksmithing and Repairs Blacksmithing and Repairs Forstage and Stationery Household Sundries  Total Orphans' Home, Ohio. Living Repairs Coal School Supplies School Supplies Medical Labor Improvements Total Evangelizing M. S. Steine B. B. King	34.34 15.59 10.58 3.22 2.34 1.85 2.50 93.1 1.78 902.10 \$32.01 7.25 23.45 3.55 1.00 14.40 \$88,16 \$35.00 * 8.00	
Living Personal Corbing and Notions Blacksmithing and Repairs Blacksmithing and Repairs Forstage and Stationery Household Sundries  Total Orphans' Home, Ohio. Living Repairs Coal School Supplies School Supplies Medical Labor Improvements Total Evangelizing M. S. Steine B. B. King	34.34 15.59 10.58 3.22 2.34 1.85 2.50 93.1 1.78 902.10 \$32.01 7.25 23.45 3.55 1.00 14.40 \$88,16 \$35.00 * 8.00	
Living Personal Corbing and Notions Blacksmithing and Repairs Blacksmithing and Repairs Forstage and Stationery Household Sundries  Total Orphans' Home, Ohio. Living Repairs Coal School Supplies School Supplies Medical Labor Improvements Total Evangelizing M. S. Steine B. B. King	34.34 15.59 10.58 3.22 2.34 1.85 2.50 93.1 1.78 902.10 \$32.01 7.25 23.45 3.55 1.00 14.40 \$88,16 \$35.00 * 8.00	
Living Personal Incidental Incide	34.34 15.59 10.58 3.22 2.34 1.85 90.210 \$32.01 7.25 2.345 2.345 3.50 14.40 \$88,16 \$35.00 44.40 \$15.00 24.85 460.00 24.85	
Living Personal Incidental Incide	34.34 15.59 10.58 3.22 2.34 1.85 90.210 \$32.01 7.25 2.345 2.345 3.50 14.40 \$88,16 \$35.00 44.40 \$15.00 24.85 460.00 24.85	
Living Personal Incidental Incide	34.34 15.59 10.58 3.22 2.34 1.85 90.210 \$32.01 7.25 2.345 2.345 3.50 14.40 \$88,16 \$35.00 44.40 \$15.00 24.85 460.00 24.85	
Living Personal Incidental Incide	34.34 15.50 10.58 3.22 2.34 1.85 2.50 90.210 \$32.01 7.25 2.345 3.50 3.00 3.40 43.00 43.00 43.00 44.00 43.00 44.00 44.00 6.40 6.40 6.40 6.40 6.40	
Living Personal Incidental Incide	34-34 15-50 10-58 322 2-34 1.85 2-50 93 1.78 902.10 \$32.01 7-25 23.45 3.50 1.00 3.00 14.40 \$88,16 \$35.00 43.00 \$15.00 24.85 460.00 24.85 460.00 6.640 5.00	
Living Personal Incidental Incide	34.34 15.50 10.58 3.22 2.34 1.85 2.50 90.210 \$3.2.01 7.25 2.345 2.55 3.50 1.78 90.210 43.00 43.00 43.00 43.00 43.00 5.00 5.00 5.00 5.00 5.00 5.00 5.00	
Living Personal Incidental Incide	34-34 15-50 10-58 322 2-34 1.85 2-50 93 1.78 902.10 \$32.01 7-25 23.45 3.50 1.00 3.00 14.40 \$88,16 \$35.00 43.00 \$15.00 24.85 460.00 24.85 460.00 6.640 5.00	

° April 25, 1907.
The second second
LaJunta Sanitarium.
L. J. Lehman (Note)
Total\$4424.59
Canton Mission.
P. R. Lantz \$ 19.90
Goshen College Endowment,
C. K. Hostetler, Mgr\$1000,00
G. L. BENDER, Gen. Treas.
Elkhart, Indiana.
P. S If at any time your offering is incor-
rectly reported or does not appear in due time,
you will confer a great favor by writing us.
KANSAS—NEBRASKA MENNONITE CON- FERENCE MISSION BOARD.
Report for quarter ending March 31, 1907.
RECEIVED.
Spring Valley CongChicago Mission, \$13.25;
Kansas City Mission, \$11.00; Foreign Mission,
\$14.06. K C. Mission Blg., \$49.26. Total, \$88.42.

\$14.06; K. C. Mission Blg., \$49.26. Total, \$88.42. West Liberty Cong.—Incidental Exp., 25c; Ministerial, 25c; Home Mission work, \$1.25; Evangelizing, \$4.00; Chicago Mission, \$6.75; Kansas City Mission, \$3.65; Old People's Home, Kansas City Mission, 33.05; Oli Teopie Anole, \$1.50; Orphan's Home, \$4.35; Foreign Mission, \$1.505; Miscellaneous 5c; Next new Foreign Mission, \$2.00. Total, \$4.000. Peabody Cong.—Ministerial, \$3.10; Evangeliz-ing, \$1.75; Chicago Mission, \$4.25; Kansas City Mission, \$44.00; Foreign Mission, \$42.05. Total

\$\sigma\_5\$.15.

Roseland (Neb.) Cong.—Incidental Exp. 10c;
Ministerial, 50c; Home Mission work 25c;
Evangeleing, 35c; Chicago Mission \$2,000; Kans.
City Mission, \$2,000; Old People's Home, \$18,000;
Orphan's Home, 30c; Foreign Mission, \$66.40;
Miscel., \$7.80. Total, \$90,70.

Obsorn County Cong.—Evangeleing, \$2.00;
Cabsorn County Cong.—Foreign Mission, \$2.00;

Kansas City Mission, \$2.00; Foreign Mission, \$5.00; Total, \$10.00.

Pleasant Valley Cong—Evangelizing, \$4.00; Total, \$1.00.

Pleasant Valley Cong—Evangelizing, \$4.00; Total, \$1.00.

\$22.34; K. C. M. Bilde, \$5.00; Ind. Orphans, \$4.41. Total, \$54.75.

Penner Cong.—Home Mission, \$4.00; Orphans Home, \$1.00; Poreign Mission, \$3.400; Misseell. \$18.28; To be used as God may direct, \$10.00; C. Mission Bildg, fund, \$4.02.5, Total, \$1.00.00.

C. W. Verckler, Old People's Home, \$15.00.

Total \$1.500. Grand Total, \$477.12.

EXPENDITURES.

EXPENDITURIES.
Incidentuls, \$3,55; Evangelizing, \$40,52; Chicago Mission, \$3,210; Kansas City Mission 47,65; Old People's Home, \$4,50; Orphan's Home, \$4,50; Orphan's Home, \$4,50; Orphan's Home, \$4,50; Orphan's Chicago Mission, 200; India Orphane, 18,35; Kansas City Mission Blda, \$9,46; Avinew foreign Mission, 200; India Orphane, 18,17 Ctal, \$5,00,50, J., G. Wenger, Harper, Kans.

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day School Lessons for 1997 (by R. R. 1918), may truly be termed the S. S. Teacher's Companion.

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# HERALDOFTRUTH

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, MAY 2, 1907.

Vol. XI.IV. No. 18.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUB. LISHING CO., ELKHART, IND.

#### EDITORIAL NOTES.

A continued meeting recently held at the Lost Creek meeting house, in Juniata Co., Pa., closed with six confessions.

Baptismal services were held at the Kreybiel Menn. M. H. on Saturday evenlng, April 20, and ommunion services on Sunday following.

The congregation at Roseland, Neb., held their counsel meeting on Sunday, April 21, and If the ord will they will have communion on the 19th

nmunion services were held at the Plain M. H., Montgomery Co., Pa., on Sunday, April 28. Preparatory services were held on Saturday afternoon previous.

Communion services were held in the Amish congregation on Sunday, April 14. Pre. John Birkey of Hopedale was with the congregation on this occasion, and a large number of people were present and participated in the services.

Instruction meeting for converts of the Amlsh Mennonite congregation, at Walnut Creek, Holmes Co., Ohio, will be held or. Sunday, May 5. May God bless the precious young souls who have been led by the Spirit of divine grace to choose the better life and submlt themselves to the teachings of his holy word, and may they hold out faithfully to the end.

The National Arbitration and Peace Congress began its sessions in Carnegie Hall, New York, April 15, with representatives present from practically all parts of the world. Andrew Carnegie the millionaire steel magnate, presided. These peace congresses, while they have not accomplished nearly all that lovers of peace desire, show an ever-growing desire on the part of men and nations to bring about an agreement by which wars of all kinds will be stopped.

In an attempt to procure a sensational "moving picture," a man who was to impersonate a signal man tied to the track by train robbers and wreckers, was run over and ground to pieces at Corydon, England, April 20. The train was to have stopped at a certain point a little distance from the "victim," but by a mistake in orders another train was run on that particular track and the victim became one in reality. His frantic struggles became real when he saw the mistake and the train bearing down upon him. and a moment later he was ground to pleces, but the picture-taking apparatus which had been set for the work was faithful in its horrible details. How many a foolish jest has been turned into a fearful calamity!

This is what an Indiana judge, Ira W. Christian of Noblesville, has to say in giving a decision on which he gave a ruling: The saloon, which has

been repeatedly held to be the prime source of all crime, has no right to exist at common law, and the license which grants it the privilege, is not a restrictive measure, but it is the granting of a right which heretofore did not exist. I am therefore of the opinion that a law creating a business dangerous to public morals, to public safety, to public peace, to public health, is not within the police power of the state. The liquor business as legalized by statute, as shown by a iong line of decisions already cited, subverts justice, creates disorder and destroys liberty. 1 have arrived at the conclusion that the license law is unconstitutional, as being in contravention of the purpose and spirit of the constitution of the state.

A letter from Manitoba, dated April 12, states that slelghing is as good as ever. One from central Georgia, dated April 17, states that the fruit trees are well filled with growing fruit. From Russia comes the report that many of the Menno nite families in the old colonies are moving to Siberia and settling on the crownlands there, others are preparing to move to America, as Siberia offers no market for products, labor being scarce and the climate rigorous, especially in the north, while the unsettled political condition in the Czar's dominions causes many unpleasant uesses. Whether in Georgia, Texas, Kansas, Oklahoma, Dakota or the great Canadian Northwest, our Russian brethren would no doubt find their lot a more desirable one than in Russia, for it wiil be many years before they can expect to enjoy the same privileges in the land that deprived them of privileges once granted, as they would under the rule of an American president or a British ruler.

March 24, four young men were received into the Mennonite church by baptism at Enscede, Holiand; on the 17th of March, nine at North and South Sijpe; on the same day seven at Grijp's church; five at Ijist; thirteen at Nijmegen and six at Hollumon-Ameland. At the last named place there had been no addition by baptism since 1903. At Ternaard three were received March 25, at Witmarsum and Pingjum (Menn) Simon's home church) five on March 24; at Krommenie, nine; at Aardenburg, three; at Wieringen, ten; at Vlissingen, eight; at Staadskanaal (City Canal), eight; at Knoulendam six; at Hallum, eleven, and at Medemblik, seven, a total of 114 within two weeks. While some of the congregations in Holland are not adhering closely to the doctrine and practice of their ancestors, it is a joy to know that others are striving manfully for the principles of the faith. In recent years more earnest efforts are being made to reach the young, with the result that many are uniting with the church.

After standing idle for four weeks and two days the rebuilt linotype is again singing its song of duty. In the hindery practically the full force is again employed. In the pressroom an important change is being made in installing individual motors for each press. This does away with overhead line shafts and belts and insures uniform speed and economy in service, power being applied only when needed. Several of the cylinder presses have been re-equipped. The work of reconstruction was delayed by the non-arrival of

the steel ceiling, but as soon as that is in place the work of finishing the equipment will go forward rapidly. This number of the Herald is printed in our own plant. We wish once more to express our high appreciation of the service the Dr. Miles Medical Co., and the Review Printing Co. of this city rendered us in our crippled condltion. Their's was more than business courtesy. -lt was true sympathy that tound expression in ready helpfulness and that meant even some in convenience on their part.

In this issue Fre. J. S. Shremaker, secretary of the Mennonite Board of Missions and Charities, draws the attention of the brotherhood to seven teen things in connection with the coming meeting of the General Conference at Kokomo, Ind., in November, and the meeting of the Mennonite Board of Missions and Charities at the Old Peoples' home near Rittman, Ohio, May 21. Those who are interested in the work of the General Conference and of the Mennonite Board of Missions and Charitles will naturally read and prepare for the work by prayer for its success and meditation upon the matters that will come under consideration. All Mennonites should be deeply interested in the Mennonite church and all the activities which the church represents and fosters. There should be harmonious action in all departments. Effort should be continually and sincerely made to promote a harmony of interests as well as harmony in action. A united church, by the blessing and guidance of God, can perform wonders in the ingathering of souls at home and abread. Yar the strongthening of the church in faith and practice of the doctrine of Christ be

#### PERSONAL MENTION.

Bro. S. H. Miller of Walnut Creek, Holmes Co., Ohia, conducted church services in the Union M. H. on Sunday, April 21.

Bro. Jacob Moyer of Franconia, Montgomery Co., Pa., conducted preaching services at the Harleysville chapel on Sunday evening, April 21. Pre. S. C. Miller of Windom, Kans., spent Sunday, April 14, with the congregation at Larned and held services with the brotherhood of that nlace.

Pre. Caleb Winey of Peabody, Kans., visit of with the congregation near Windom, McPherson Co., Kans., on Sunday, April 14, and dispensed to them the word of life.

Bish. Jos. Schlegel of the A. M. congregation of Seward Co., Neb., recently spent Sunday with the congregation in Fillmore Co., Neb., and hall communion with the brotherhood there.

Bishops Isaac Peters and Cornellus M. Wall of Henderson, Neb., are at present on a trlp to Kansas and Oklahoma, where they have church work to look after. God bless them in their efforts to build the kingdom of the Lord.

Pre. Daniel D. Yoder of Garrett Co., Md., accomanied by his wife, left their home on the 16th of April for a visit with the brethren an sist re in Illinois. On their way enstward, it is their intention to stop off at several places.

Bro. Reuben Ebersole, who has labored with the congregation in Dekalb Co., Ind., during the past year has gone to Fort Wayne where he has taken a position and will assist in the Meanonlie Mis-

Sister Mailnda Mann of the Fort Wayne Mission in response to a request from Canada, came to Elkhart on the 26th of April and left the same evening for Vineland, Ont., to wait on her brother, who is ill with typhold fever in the home of Bro. S. F. Coffman. This is indeed commendable of Sister Mann. The Lord bless her in her work of charity.

Bro. S. B. Wenger, residing at present in Goshen, Ind., was called to Kansas last week, to see his mother who was seriously ill. After being with her for several days she had so far recovered that he felt justified in leaving her on the 22d. He stopped over at his home at South English, Iowa, and arrived in Goshen, where he has taken up a temporary residence, on the 25th.

> For the Herald of Truth. DEFERENCE TO THE AGED.

> > By Flora Williams Wood.

Do we ever stop to consider that old age is God's property? and that we should be very careful how we trample on it? that we have no more right to disregard an old person than we do the helpless infant in the cradle? for, "Except ye become as little children, ye cannot enter the kingdom of heaven." Instead of growing older, we are, in a measure, growing younger all the time, and as we advance toward heaven's portals, we become as a child again. It is said that the "young people of to-day are the old people of to-morrow," hence it behooves them to be generous with their kindness and respect to the aged. Where is there a more sublime picture than the figure of an old person standing in the light of heaven on the threshold of eternity, slowly, but surely wending his way to the end of life's jour-

Old age is indeed sacred, and commands the respect and sympathy of everybody,

God forbid that any old person should ever outlive his usefulness; for even though the days of his active efforts have flown he is entitled to a worthy mark of honor everywhere, while life lasts. Many of them have endured the struggle and hardships of the carly days of the pioneer, when our beautiful land was but a wilderness, when our fathers were compelled to wage perpetual feud with trees and contended with the forest for a livelihood and a place to dwell.

The mind and memory of the aged is a register of important events, and their many sacrifices have given to us the privileges we now enjoy.

It would be well for young boys and girls to always keep the name of some dear old person on their list of acquaintances. They will find it a valuable friendship, and a few moments' conversation with the old person would perhaps afford them the desired information-in a historical way-they have sought the libraries for weeks to find.

This will not be a selfish gratification only, as the presence of youth to the aged is like the fragrance of bright flowers in the sick-room; for oft-times the hours grow long to the old person while waiting, and every little glimpse of sunshine youth affords is always met with a glad welcome to them in a lonely hour.

Youth is the morning: old age is the evening. Youth is the springtime; old age is the hoary winter, and those who are at the noon-tide of life should not carelessly push aside those who have traveled the long and perilous journey. Do not scoff at old age, for they who have traveled far are wise and can guide you over many a rough way. It is preclaimed that old people are the human mile-stones that mark the passing of a

I know an old lady who has passed the usual number of years in life, and while she sits wait-

HERALD OF TRUTH.

ing, waiting with sweet contentment written on her face, and the very light of heaven shining in her eyes, though dim and faded, yet, there is in them "a beautiful something" that inspires and makes one wonder what she sees; and we cannot help thinking that through the gathering shadows she sees the beacon light of her heavenly home and hears her Master's voice, saying: Wait a little while longer."

Life here stands in vital relation to the life beyond, and the aged who, after a long life of diligent toil, wait now with exhansted powers in well earned rest, should not be made to feel a burden to themselves or to others, or an impairment or cloy to the welfare of their children, and it is not for them to pass judgment on the interests involved, as the question is far too sacred for their small conception of life.

An old lady said to a friend one day: "I have always taken more or less medicine, but I think from now on I shall cease taking it altogether, as I only prolong a useless, burdensome life to others, and I fear that I am not doing justice to my children."

"Grandma!" said her granddanghter, who sat near, "Please do not let ns hear you talk that way; it makes us feel bad. You are not a burden, for we all love you and want you as long as God will let you stay with us."

How many there are who are only waiting "till the shadows are a little longer grown," without kind and loving words of enconragement and assurance of being loved. Here I may recall a sad incident, or a converstation, between a mother and daughter to which I was an unwilling listener. I think I shall never forget it, for it was the betrayal of the high esteem which I once held for the lady whom I thought worthy of the highest regard. They were conversing about the business details of the farm, when the aged mother suggested the fact that the old home needed repairs - a new roof and some other things to make it comfortable. This she declared hopefully despite her many years and with the same mark of thrift and painstaking care that had always been so admirable in her character

in the days gone by. "Well!" replied the danghter, placing the forefinger of one hand in the palm of the other anthoritatively. "I think it is hardly necessary at your time of life, mother, to talk of repairs. It is better to have the money for finneral expenses; besides a new roof will not add much to the value of the place when sold." In an instant the old lady's eyes fell, and the blessed look of hope vanished, that had so brilliantly lit up the deep wrinkles on the poor old face a few moments before. At last, with much effort, she said: "Yes, I guess it is all too true: I cannot live much longer, and the old home will do as it is; it is best to save

the money." How my heart went out to the poor old lady at that moment, and how shocked and disappointed was I in the woman who thought more of money than she did of a soul, and that her mother. Money is indeed the sharpest test of character, and if children would only remember this and not think too much of money but more of the good they may do, and be thoughtful of their aged parents who have been so kind and self-sacrificing to them in days gone by.

Give the old people a little money for their purse. It makes them feel less dependent and they are happier for a few bright coins,-that perhaps truly belong to them

A sad reckoning day indeed is it to those who rob the aged of what they have justly earned after years of hardship and toil, and leave them to die in wretchedness and want. Remember, the time may come when you will be as sorely neglected as they, for as we sow, so shall we

Much has been written npon almost every other subject, but "old age" seems to be the final finishing of all. The story is read and must

have an ending somewhere, we think. The journey is ended, that is all, and carelessly we may "Oh, she died of old age, or she was just sav: a real old person, it does not matter so much." But however lightly it may be considered, it does matter. It means a great deal,-the completed life-more than all others. It leaves a long and interesting story behind it, that mother who has reared a large family amid hardship, deprivation and toil, for good citizens. Think of it! "a dozen splendid boys for the world" was what one good old mother had the honor of, and it is indeed something, for it meant a dozen godly homes, and a dozen godly homes means much toward the world's progress. Such a mother is worthy a throne and the kindest reverence and consideration should be given her.

Yes, indeed, we should be thoughtful and kind to the aged. We should make their paths as smooth as kindness can make them. Then, when at last their journey is over, we can look back without any regret, and the reward will be sweet and satisfying when we can say: "I was kind to father; I was kind to mother, as I hope my thildren will be to me when the time comes, as it surely will, that I must go to them and say: 'You were my helpless children once: I am yours now. Care for me as tenderly as I have cared for you,-it will be for only a little while until Jesus says: 'Come! I am the resurrection and the life; he that believeth in me shall live again."

Elkhart, Indiana.

For the Herald of Truth. THE POWER OF PRAYER.

By Clara Brubaker.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

What is needed to-day is more men and women of strong faith-men and women who are not afraid to lay hold of the promises of God and claim them as their own. Lack of faith is one great hindrance in the work of the church. Much is prayed and preached and sung about victory through faith and God's great power, but so often our lives fail to prove it.

We find many bound down by sins which they themselves know are a detriment to their spiritnal development and yet they seem to think it is no use to try to get away from their sin, because it has become a part of their lives. Is not all sin a part of us before regeneration? If God delivers from one sin can he not deliver from another? Has he not power to cleanse from all unrighteousness? Many unclean things in the lives of professers might be mentioned but I will talk only of one-the tobacco habit. I know it is a delicate question, but I also know that souls have been freed from its bondage through the power of prayer. I know, too, that often the unconverted justify themselves by pointing to this inconsistency in the churches. They can see no difference in this lust of the appetite and any other sin they are asked to deny themselves. Not many of our brethren who use the weed are satisfied with themselves. They see it is a wasteful, useless, filthy habit and how it mars their influence, but how to give it up they do not know. They may have tried again and again, but failed. Of course they failed if they were not possessed of a very strong will-power. It is safer to let go of your will-power and take God's power. All your will-power needs to do is, to will to let God's power do the work.

Brother, if you have this fight, how much time have you spent in telling God about it? Have you acknowledged it as a sin and asked him to you free? I believe any tobacco-user who will be honest with himself and with God and man, and acknowledge it a sin, will soon be free I have not much faith in a man being delivered

HERALD OF TRUTH.

as long as he tries to find excuses for using it. , What would you think of a sinner who would say, "God forgive me of my sins, but I think I am pretty good after all and you have not much to

If your faith is weak, why not make known your conflict to the church or some faithful ones in the church? If there is any power in prayer, surely your united prayers will bring swift de-

Brother, if this hits you take it to yourself and study the matter in the light of God's word. We need to be honest with one another in these perilous times when souls are rushing down to perdition because the laborers are few and many are weak. When the Macedonian call, "Come over and help us" is coming from every quarter we need to be on our guard. You cannot afford to consume your money upon a depraved appetite and perhaps impair your physical powers for usefulness in God's service.

If God, through the united prayers of the church, is raising up men and women who are willing to give their lives for the spread of the gospel and calling forth means to support them, is not his power as great to stop the waste at home, if the church would unite in asking that

More faith, more believing prayer, more desire to serve God only, will bring more power into our beloved church. May God bless every reader, is my prayer.

Birch Tree, Mo.

1907.

For the Herald of Truth. THINGS TO BE REMEMBERED. Concerning Our Church Institutions.

By J. S. Shoemaker,

Remember, that the next General Conference convenes near Kokomo, Ind., some time during next November, and remember that every Local Conference in the United States and Canada should be represented at said General Conference. The General Conference has proven to be a unifying factor in our beloved church. It does not take the place, nor usurp authority over any local conference, but it tends to unify the work of the various district conferences, and leads to uniformity of methods in church work, also tends to unite the entire brotherhood in the bonds of Christian love and harmony. Every loyal member of the church should put forth every possible effort, both by prayer and support, to make our next General Conference a blessing to the church

in general. Remember, that each Local Conference is entitled to a representation of three delegates beside the Elders or Bishops, who are delegates by virtue of their office.

Remember, to appoint the required number of delegates at your next district conference, to represent your district at the General Conference in November.

Remember, to appoint one of the delegates to act as a member on this committee of arrangements, to help arrange the work for said confer-

Remember, that it is the duty of every Local Conference to be represented at the General Conference, and do all they can to make the same a great blessing to the church.

Remember, that this end cannot be attained either by your absence or your criticisms, but alone by your presence and loyal support.

Remember, that each of the sixteen or district conferences are entitled to one representative on the Mennonite Board of Missions

Remember, to appoint the same at your next Local Conference. The General Board shall be pleased to have the sympathy and support of all the local conferences, hence do not fail to take

Remember, that the Mennonite Board of Missions and Charities is the only organization of the church authorized to look after the general mission and charitable interests of the church.

Remember, that all contributions and donations in the way of money, intended for any of the mission and charitable institutions of the church, should be sent to the general treasurer, G. L. Bender, Elkhart, Ind., or to S. H. Musselman, New Holland, Pa., or Jos. Stauffer, Milford. Neb., the eastern and western treasurers, respectively.

Remember, that contributions intended for any other purpose, such as for the relief work in China, Russia, etc., may also be sent to the treasurer of the board and the same will be promptly forwarded, and applied as designated.

Remember, that it takes about \$1000.00 per month to carry on the mission and orphange work at onr station in India.

Remember, that we need to contribute frequently and liberally to the work in India, or the workers located there will be brought into circumstances as embarrassing as they experienced seven or eight months ago.

Remember, all the mission and charitable institutions of the church, not only with your prayers which are greatly needed, but more especially with your means, without which the work cannot prosper.

Remember, that the "earth is the Lord's and the fullness thereof."

Remember, that the "Lord loveth a cheerful

giver." Remember, that Paul says, "He which soweth sparingly shall also reap sparingly; and he which soweth bountifully shall reap also bountifully," and since "Of him, and through him, and to him are all things," therefore we should all cheerfully give "as the Lord has prospered," to support all mission and charitable institutions of the church. "Give and it shall be given unto you, good measure, pressed down, and shaken together, and running over, - for with the same measure as ve mete withal, it shall be measured to you again." Luke 6:38.

Freeport, Ill.

For the Herald of Truth. FLOWERS FOR TO-DAY.

By Flora Williams Wood.

Scatter the flowers of sunshine. Scatter them now today, Lest the one that you love may wander Far from your side away. Yes, scatter the fair sweet blossoms O'er the paths where the weary ones stray, To brighten and cheer them in sorrow,

No use for the flowers to-morrow,-We have need of them only to-day, We have need of them only to say, if you wait, perhaps you may place them O'er the graves of loved ones laid away. Sleeping so peaceful and quiet, They heed not the kind words you say; Then scatter the words of kindness, Yes, scatter the flowers to-day.

To gladden their desolate way.

For the Herald of Truth COWARDS AND HEROES.

Essay read by Barbara M. B. Steiner at the Y. P. M., Fort Wayne Mission.

We hear much of heroes and also of cowards in this natural life, and no doubt each of us have an idea of our own as to what a real true hero or coward is. Let us consider them from a spiritual standpoint and glean some thoughts for our own benefit in the spiritual warefare. We think of a hero as a brave, extraordinary person, doing something very noble, something that takes more courage than men usually have. We think of a coward as one who 's destitute of courage, timid. I dare say that all of us would rather be a hero than a coward, and is it not proper and right that we should be? Have there not been hours in your

life, when your heart has thrilled with a genuine inspiration as you have heard or read of those who have illumined low places by the beauty of their lives?

After all we believe that a true Bible Christian is the real hero. Sir Edwin Arnold says, "The world knows nothing of its greatest men. They are obscure martyrs:

They have no place in storied page, No rest in marble shrine, They are past and gone with a perished age; They died and made no sign But work that shall find its wa

ut work that shall find its wages yet And deeds that their God did not forget,

Done for their love divine.

These were the mourners, and these shall be
The crowns of their immortality."

Let us ever cling to and follow the love of nobleness and of unselfishness, ever looking up to our ideal, Christ, and as we continually look to him, our model, we shall become more like him, giving our lives for the good of souls who may be in error.

No matter how much the world may scoff at the humble christian hero, he bravely faces every trial through his great faith and trust in God, knowing that he is true and just, and that his plans always work out for our good.

In my estimation, the one who ridicules another for living true to the Bible is a coward. The Bible says, "Greater is he that ruleth his own spirit than he that taketh a city."

Paul says, "I know both, how to be abased, and I know how to abound; everywhere and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengtheneth me. Notice not heroes of ourselves, but through Christ who strengtheneth us. Whatever may be your lot, stand up for Jesus and be a hero. Our calling in this life may not be applauded. We may not be sent to a people of a strange speech and of an hard language, but to our own people, at home.

It may be possible that it takes a greater heroism to live up to the light of the gospel in an enlightened country, than it would in heathen lands. The Lord prepared Ezekiel. He says, "Behold, I have made thy face strong against their faces. As an adamant harder than flint have I made thy forehead fear them not, neither be dismayed at their looks, though they be a rebellious house." There is always sure to be victory when the Lord is on our side. "For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed."

We might cite you to many Bible heroes and find, that whenever anything great was accomplished it was through their faith in God. The child of God has every reason to be encouraged to go onward and upward, while on the other hand we have not much to say in favor of cowards. Someone has said that the devil is a coward, "Resist the devil and he will flee from you." Notice how sly and stealthily he transforms himself into an angel of light that he might deceive the heart of man. Paul says, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ." I am sure that none of us desire to pattern after cowards.

Pretended heroism is not that which will live forever. High titles and grand offices do not give ability. Take a definite stand for the Lord, carve your name on hearts and not on marble.-Spur-

Oh, seek them not where sleep the dead, Ye shall not find their trace

No graven stone is at their head, No green grass hides their face.

But sad and unseen is their silent grave-

It may be the sand at the deep sea wave,
Or a lonely desert place;
For they needed no prayers and no mourn

ing bell, re tombed in true hearts that knew them well. -Sir Edwin Arnold.

Fort Wayne, Ind.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Iii.

cago, III.
Chicago. — Mennonite Gospel Mission, Emerald
Ave. and 26th Street, Chicago, III.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Am-

Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa. Ft. Wayne.—1209 St. Mary's Ave., Pt. Wayne, ind. Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street, Canton. Ohlo.

Kansas City.—200 So. Seventh St., Kansas City,

Instruction meeting was held on Saturday, April at the Groffsdale M. H. in the forencon and at Weaverland in the afternoon. On Sunday. April 28, baptismal services were held in the forencou at Weaverland and in the afternoon at Groffsdale. We are glad to notice the continued growth of our eastern congregations.

Cherry Box, Mo., April 23, 1907 .- To the Readers of the Herald, Greeting in the Master's name. The Lord be praised for permitting us to sit together in heavenly places here on earth. This is what we have been enjoying of late. Bro. Daniel Kauffman, of Versailles, Mo., came here on the 17th and held meetings each evening until the 21st. Bro. J. M. Kreider, J. M. Hershey and Sister Emma Hershev of Palmyra, Mo., and Bro. Ira Buckwalter of Pea Ridge, Mo, were here also, and we all partook of the sacred emblems of the broken body and the shed blood of our blessed Lord, and in accordance with his command observed also the ordinance of feetwashing. We were greatly encouraged by the visits of our brethren. Biest be the tie that bind our hearts iu Christian love.

Ornogo, Mo., April 22, 1907.—Dear Herald Readers:—On March 26, Bro. J. E. Hartzler of East Lynne, Mo., came here and labored among us almost two weeks. One soul accepted Christ. Others were under conviction, but would not yield. We hope the plain gospel truths presented, will yet do them good.

. . .

From here Bro. Hartzler went home to spend a few weeks. May the blessing of the Lord attend him. Bro. Henry Pletcher recently went from here to settle in Wyoming. Bro. G. D. Shenk and wife and Sister Barbara Sharer and family have gone to California, and others are preparing to go to other places. We feel our loss, but trust that the will of the Lord may be done. May the brethren and sisters be the means of building up gospel work in the places to which they have gone.

MYRTLE SHENK.

Shelisburg, Pa., April 15, 1907.—To the Readers of the Herald of Truth, Greeting, Bro. L. A. Blough of Johnstown, Pa., filled the appointments here on Sunday and we enjoyed his visit in our home yeaterday very much. He held three meetings while here. Our Sunday school looks very encuraging. We have about fifty scholars. We are well, and were very sorry to hear of the disastrous fire in the Publishing-house.

Elizabethtown, Pa., April 23, 1907.—Dear Readers of the Herald of Truth. My wife and I are the only members of the Mennonite church in his part of Dauphin Co. There is a Mennonitemeeting house about eight miles from where we live, but no services have been held for quite an unmber of years, so we go to Slate Hill, a distance of thirty-five miles, and as a matter of course do not get there overy often. At last communion we did not get there on account of bodily infirmities, and I have been confined to the house since Feoroary. If it were not for the Herald of Truth we would not would not snow muc. about our church in the different places, and therefore we enclose the subscription price for another year and one dollar for the benefit of the Publishing-house, on account of the recent loss by fire. COR.

Topeka, Ind., April 22, 1907.—Dear Readers of the Herald of Truth, may the Lord bless you all. I wish to say to you, let us press forward in the path of Christian life and duty and be faithful to God and his word, and if we are really faithful, God will bless us and we will come out more that conquerers. He has promised to be with his children even to the end of the world, and then we shall relign with him in everiasting glory. Inasmuch as Christ has suffered for us, let us put on the breastplate of rightcousness and fight the good fight of faith, and we shall inherit the crown of glory in heaven. Amen.

Newkirk, Okia., April 22, 1967.—Greeting. Bro. Charles. Yoder from McPherson Co., Kans., dipensed to us the bread of life on Sunday, April 14. We feel grateful for the many good admonitions given by the brother. May the Lord prosper him and may see he a shining light for his Master.

Surrey, N. Dak., April 21, 1907 .- Editors of the Herald of Truth. Dear brethren:-As we did not receive the Herald since March 28, we desire to ask you to send us copies of April 4, 11 and 18. We feel lost without the Herald and have been reading it with much interest. We like our new home, since we have here the privilege of attending church services. Last Sunday evening we had the first evening meeting for this spring, and from now on until fall we expect to have meeting every Sunday evening. We were glad to hear that you are able to go to work again after your great misfortune. The church here seems to be encouraged, and there is a good interest, and there is abundant room for many more who desire to be workers with us in the West. We are all well and hope this may find you all enjoying the same blessing.

Goltry, Oklahoma, April ..., 1907—Dear Herald Readers, Greeting. On March 23, Bro. J. B. Brunk of Peabody, Kan, came into our midst and remained till April 190th, when he again left for home. While Bro. Brunk was with us he preached a number of sermons at the Milan Valley M. H. Bro. Chas. Pugh of Kingdisher Co., was here at the same time and helped along in the meetings. The church is very much -revived and we have started out with new resolutions, and we pray that God may continue to bless us so that the good work may go on.

On April 19, Blsh. T. M. Erb of Newton, Kans., came into our midst and remained till this morning, when he left for home. Bro. Erb conducted five meetings while he was with us and we trust the good seed that was sown may have failen on good ground and that it may bring forth fruit. On the 21st we had our communion services and twenty-nine partook of the sacred emblems.

We feel thankful to God that he sent these brethren among us to ..elp us, and we pray that God's blessing may be upon them wherever they go.

SIMON HERSHBERGER.

Farmersvilic, Pa., April 21, 1907.—Beloved in the Lord, Greeting in Joscu's name. We feel to praise God for all the blessings bestowed upon us. During the month of March 1907, our meetings, both at Metzlers and Groffsdale, were conducted by our home ministering brethren, and the counsel meetings again passed off fairly well with good interest manifested and we trust to continue till ail come to a knowledge of the truth through Christ. Surely the death signal is memorable. Lately people here and there drop dead. "Prepare to meet thy God." Surely every man at his best estate is vanity. "Lord, make me know mine end, and the measure of my days what it is; that I may know how frail I am." Psa. 39. Mark ye well the beauty of Mount Zion, "that ye may tell it to the generation following, or this God is our God for ever and ever; he will be our guide even unto death." Psa. 48:13, 
LIZZIE M. WENGER.

Smithville, Wayne Co., Ohlo, April 22, 1907.—
We had an ai-leay meeting at the Oak Grove
M. H. yesterday. Baptismal services were held
in the forencon, at which time nine young persons
were received into church membership by water
baptism. in the afternoon communion was hely
and a large number of brethren and sisters partook of the sacred embloms and also participated
in feetwashing. The ministering brethren present
were John Liechty of Stark Co., and Joseph Mast
of Holmes county. On Sunday, April 28, communion services will be held at the Pleasant Hill
M. H. if the Lord will. COR.

Fairbanks, Texas, April 17, 1907.—To the Readris of the Herald of Truth, Greeting in the blessed name of Jesus. Bro. Peter Unatcker of Normanna, Texas, was in this vicinity over Easter Sunday, and preached a very interesting and edifying sermon in the evening which was very much appreciated. Would be very glad to have more such visits, and would like, if any of the brethren, looking for a location in the South, would stop off and take a Book at this part of the country. This is a good locality for dairying, poutry raliing and garden truck and vegetables. Your slater in Christ.

Chicago, Gospel Mission, April 20, 1907.—Dear Readers of the Herald:—Bro. M. S. Steiner is expected to stop in Chicago next Monday on his return from LaJunta, Colo. Bro. Hess and wife who were expected here several weeks ago are not here yet. I understand Bro. Hess is down with lagrippe. We do not know how soon they will come. We reset them year much.

In regard to Bibles the Cook County S. S. Association gave us a number of Bibles sometime ago for our Sunday school. We gave them out for regular attendance for a certain number of Sundays. Many of the scholars worked hard for the Bibles and now value them very highly. We need a number more, perhaps about ten in the next two months. They were cheap Bibles, but with care will last quite a while, etc.

A. M. EASH.

#### LETTER FROM INDIA.

The following letter to Bro. H. A. Wiens of Inman, Kansas, was sent here for publication, in the hope that it would interest the readers of our papers.—Ed.

Dhamtari, India, March 19, 1907.

Dear Brother and Sister in Christ: Greeting in the name of Jesus, for the first time from this dark heathen land of India.

We left our home at Mountain Lake, Minn, Jan. 25. Although the weather was very unpleasant, many friends had gathered at the depot, several of our brethren and sisters accompanied us as far as St James, while Bro, Jacob A. Wall and my parents accompanied us to the ship. My wife's sister went as far as Chicago, where weremained two-days. Here we found Bro. and Sister Wiens happily and busily at work. We spent the time very happily together.

spent the time very nappily togetiner. From here we bought tickets for Lancaster, Pa. Along the route from Chicago to Pittsburg we met many brethern and sisters who wished us God apeed on our journey to India. At Kinser, Pa., there was a mission meeting, which we had the privilege to attend. The day was one of

blessing to us, one which we will not soon forget.

From here we continued on our way to the
Philadelphia Home Mission, and on the day fol-

HERALD OF TRUTH.

lowing we arrived at New York. Saturday, Feb. 2, we took leave of parents, brethren and sisters who had accompanied us hither, and entered upon our long voyage across the ocean. During the 29 days we were on board ship, we enjoyed good health, and most of the time the weather was fair.

On the 7th of March we arrived safely and well at Bombay, India, where Bro, and Sister Lapp awaited our arrival and met us. It was indeed a joyful meeting, for although we had not met face to face before, the meeting was no less happy.

Sunday, March 10, at 12 noon we reached Dhamtari, and were received by all the missionaries. Everything still seems strange to us, but we feel well at home. Oh, if the people knew the conditions that exist among the heathen, surely many a, one would be a missionary to-day. It is sad to see how they worship their idols.

We are at present with Bro. J. A. Ressler's. Our work just now is to study the language. In the boys' orphanage there are 190 boys; the girls' orphanage numbers 195. There is much work to be done. Pray the Lord of the harvest, that he would send forth more laborers into the harvest. Pray for us, brethren and sisters.

With cordial greetings we remain your brother and sister in Iesus.

P. A. and HELENA FRIESEN.

## LANCASTER COUNTY MENNONITE S. S. MISSION MEETING.

Intercourse, Pa., April 20, 1907.

The quarterly meeting of the Sunday school mission was held at Kinzer, Lancaster Co., Pa.,

April 17, 1907.

Bro. A. B. Lutz of Mt. Joy, Pa., was chosen

moderator.

Scripture reading and prayer by Bish. Isaac

Eby, who read I Peter S.

Bro. Eby preached from 1 Sam, 15:22, latter clause; "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Only the obedient have the promise. We need to examine ourselves along this line. We should have the gospel assurance that our influence is going out in the right direction. It was through disobedience that our first parents brought censure upon themselves. In Noah's time the small number were obedient, the large number disobedient. Saul was disobedient and had to suffer for it. God is the same to-day as he always was. If we reject the word of God we have no acceptance of him and no promise.

Bro. Henry B. Herr of Lampeter, Pa., addressed us on "God's providence in this inventive age." Not so difficult to see the providence of God when all goes well, but in times of affliction, when he calls away one of our little ones, it is hard to see or understand God's providence in it. "But all things work together for good to them that love God." We know that in the last century we have made wonderful strides. The great protestant nations are the leading ones; heathen nations are watching them. The Chinese and the Japanese are a brainy people; they are after our civilization. How about our religion? All great improvements are to unite the people.

The same subject was continued by Bro, John W. Weaver of Spring Grove. God's providence is one of the deepest subjects that presents itself to our consideration. Paul understood this when said: "O the depth of the riches, both of wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out." The inventions of the present would not have been believed too years ago, and what does it all mean? Simply that back of all there is a masternind. God's providence spells opportunities. God is building a great and mighty temple whether we are helping or not. Are we doing what we can in spreading the gospel, this great

power? We will never become poor by doing so.
Supt. Mellinger made the following appointments: Laneaster school, Supt., Bro. B. F. Herr,
Asst. Bro. Christian Moseman.
school, Supt., Bro. E. E. Keneagy; Asst., Bro.
William Fenninger. Philadelphia school, Supt.,
Bro. Jos. Bechtel. Workers, Sisters Mary Denlinger and Amanda Musselman.

The afternoon service opened with song service and prayer, by Bro. John H. Moseman.

Address by Bro. C. M. Brackbill, of Gap, on "Missionaries: How to get them," taking Jesus as the great Missionary. We behold in him the preparation necessary. He fold his disciples to tarry at Jerusalem until they be endued with power from on high. The witnessing power this age will quicken men in the service of God. As men give themselves to the guidance of the Spirit he will transform their lives. If China could come over and tell 12 what a great help the Christian religion has been to them, it would arouse our sympathies. We need the courago of the apostles to deal with men who oppose themselves. Above all it was the burning love for souls that made Paul successful man he was.

The same subject was continued by Bro. John B. Singer of Kinzers. Christ, before he ascended to heaven, told his disciples to earry the gospel to all nations. It was first preached at Jerusalem, and the command still goes forth and will until all nations have it. Not only those who are sent to foreign fields, not only the home missionary, but every one of us who have accepted Christ have a mission, and that is to witness for Iesus.

How to get them? We are to pray the Lord, that he will send forth laborers into his harvest. When God calls people they know it. Our duty is to help them do the work. If there were more Hannahs to-day, there would be more missionaries. If we lead our children to the Lord, he knows better how to care for them than we.

Address: "Self-denial," by Bro. Noah H. Mack of New Holland. Text, Matt. 16:24. Self-denial is the keynote of all successful christian work Are we sure of what God calls success in his vineyard? The lives of the prophets in the Old Testament were just as consistent as any. The kings were not so. Not all that we give or suffer is self-denial. We may do this in honor to self or to men. The term self-denial is so sweeping that it is necessary for us to examine ourselves, "Ye have not yet resisted unto blood," striving against sin as Iesus did in the garden of Gethsemane. The foundation of our power is in the word and not in self. Jesus made use of the word when he overcame Satan and self. We often want to help ourselves first and then do the Lord's work. When we have given our all, God will supply the rest.

Short addresses were given by the following brethren: J. R. Buckwalter, M. L. Neff, John I. Byler, J. H. Moseman, N. H. Mack and H. B.

The addresses were interspersed with songs throughout the day from the Church and Sunday School Hymnal.

ions, \$197.10. HENRY HERSHEY, Sec.

## For the Herald of Truth. ROSELAND, NEB., S. S. MEETING.

Report of the Quarterly Sunday School Meeting of the first quarter of 1907, held at the Rose-

land Mennonite church near Roseland, Nebraska, April 14, 1907.

Meeting opened at 7:45 P. M. with song service by K. Snyder. Devotional exercises by A. Good, Psa. 17:18.

Organization-Moderator, D. G. Lapp; secretary, Noah L. Good.

I. Doés it pay to be a Christian? General response: It pays to be a Christian. (1) For the

sake of our surroundings, life and character.
(2) It gives us a clear conscience, a pure heart, and peace between God and us. (3) We have the hope and promise of spending eternal life in bliss and happiness with Christ our Lord, etc.

2. Indications of carelessness in our Christian life. Discussed by K. Snyder and others.

Carclessness usually brings about failure. Some few indications of carclessness are given here.

(1) Neglecting to read the Bible. (2) Neglecting family worship. (3) Neglecting secret prayer. (4) Not attending church services regularly, etc. God will not open the windows of heaven and pour out his blessings upon us if we close the door of our hearts, and just go about our own way. God will see this carclessness in our secret or inward life, if not made manifest before men by our boutward appearance.

3. What effect does our choice have upon our lives; present and future? Discussed by Sine Snyder and an essay by Anna Snyder.

We all have a choice to make, when we come to an age of accountability. If our choice is to serve the Lord, then the effect will be a beautiful character, holy life in this present time, and the future will be eternal life in bliss and happiness. But if our choice is to serve Satan, then our lives will be effected by ruined characters, indulging in evil habits and other evil work, which in the future will bring eternal punishment where will be walling and gnashing of teeth.

Meeting closed by prayer.

NOAH L. GOOD, Sec.

For the Herald of Truth

#### WHAT GRANDMA SEES.

#### By Frank Beard.

Grandma sits in her rocking chair,
Watching the sun go down;
There's a yellow glow on her snow-white hair.
As she sits on the porch in the open air
That seems like a golden crown.

Watching the clouds with dreamy eyes, I wonder what Grandma sees? Is she watching the pictures in the skies That change and fade as the sunlight dies, Above the distant trees?

All her life she has done her best To walk in the narrow way Which leads to the mansions of the blest Where longing hearts find peaceful rest In never-ending day.

And now she is old and her work is done; Her treasures safe on high, The sands of her life are almost run, Her earthly battles are fought and won, And heaven draweth nigh.

What does she see in the summer sky, Watching the sun's last ray? A shining path to her home on high That brighter grows as the days go by. And ends in perfect day.

For the Herald of Truth.
"SING UNTO THE LORD." Ps. 95:1.

#### By S. E. Roth.

I do not think that there are many Bible readers, at least not of the thoughtful ones, who have not noticed and admired David's willingness and zeal in singing praises to the Lord; yet how often would he have had just cause, according to the views and ideas that people have to-day, tocomplain.

David, however, did sometimes lead out in mournful strains, but it generally was not long until he was again singing praises and glorifying God. How many of us have been so zealous to praise God under all circumstances? Let us strive to look upon the bright side of life continually and ever rejoice in the goodness and the mercies of the blessings of our heavenly Father.

Woodburn, Ore.

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: A Character Study. III. Daniel. Dan. 1:8; 5:11, 12; 6:14-11. May 12, '07

Life is of little value unless it be consecrated by duty.

#### THE DAILY READINGS.

- 6. M.—Faithful in little. Luke 19:15-26.
- 7. T. -A sleepless night. Dan. 6:16-23. 8. W .- Doing our duty. Luke 17:7-10.
- 9 T.—Prayer commanded. Luke 18:1-8.
- 10. F. Serving in love. Gal. 5:1-13.
- 11, S.—A meditation. Psa. 119:9-16.
- 12. S .- Topic: A Character Study. III. Daniel. Dan. 1:8; 5:11, 12; 6:4-11.

#### A PRAYER

Speak, Lord, our souls are hushed to hear what thou hast to say to us. Great is the stake, overwheiming may be the risks-most glerious are the opportunities. Speak, Lord, and show us what our duty is-how high, how difficult, yet how happy, how blessed-show us what our duty is, and, O great God and Father, give us strength to

#### APT QUOTATIONS.

God commands you to pray. That is your duty. Nothing can excuse you from it. Wicked heart, as you may have, God commands you to pray God connects his promise with this command. You have no right to separate them. The promise and the command stand together.

-Josiah H. Gilbert.

In eternity it will be a terrible thing for many a man to meet his own prayers. Their very language will condemn him; for he knew his duty, but he did it not.-T. L. Cuyler.

The great object of the Christian is duty; his predominant desire, to obey God. When he can please the world consistently with these, he will do so; otherwise it is enough for him that God commands, and enough for them that he cannot disobey.-Gardiner Spring.

Attention is our first duty whenever we want to know what is our second duty. There is no such cause of confusion and worry about what we ought to do, and how to do it, as our unwillingness to hear what God would tell us on that very point.-H. Clay Trumbull,

Duties are ours; events are God's. This removes an infinite burden from the shoulders of a miserable, tempted, dying creature. On this consideration only, can he securely lay down his head, and close his eyes.—Richard Cecil.

Duty reaches down the ages in its effects and into eternity; and when a man goes about it resolutely, it seems to me now as though his footsteps were echoing beyond the stars, though only heard faintly in the atmosphere of this world. -Wm. Mountford.

The reward of one duty is the power to fulfill another.—George Eliot.

The most fruitful and elevating inquence I have ever seemed to meet has been my impression of obligation to God.—Daniel Webster.

The doing of things from duty is but a stage on the road to the kingdom of truth and love. -George MacDonald.

The constant duty of every man to his fellows is to ascertain his own powers and special gifts and to strengthen them for the help of others.

-John Ruskin.

He who is false to present duty breaks a thread in the loom, and will see the defect when the weaving of a lifetime is unrolled.

-Josian H. Gilbert.

The consciousness of duty performed gives us music at midnight.-George Herbert. He who can at all times sacrifice pleasure to duty approaches sublimity.-Lavater.

#### ILLUSTRATIONS.

"She Took the Children."

A little boy asked his mother which of the characters in "Pilgrim's Progress" she liked best. She replied, "Christian, of course; he is the hero of the story." Her son said. "I don't, mother, I like Christiana best; for when Christian went on his pilgrimage, he started alone; but when Christiana went, she took the children with her.' Christiana's life was consecrated by duty.

The Young Officer.

A brilliant young officer who often talked and prayed with his soldiers, was shot dead upon his horse while leading his force to battle. He was brought home for burial. His widowed mother was a noble woman. I saw her hanging over his remains. She did not say, "Why did a let you go?" but she did say in that agonizing farewell: "I have wronged him, I have wronged him. When he was ten years old, he wanted to unite with the church. But I said to him, 'You are too young, and so he was always under a cloud and often shrank from open religious duties."

A Mistaken Duty.

There was once a man who wanted to be made a ruling elder in a church. His pastor began to question him about his qualifications for the office. "Can you teach?" "No, I am not educated." "Well, what can you do?" "If anything is brought up in the session that I do not like, I think I can manage to raise an objection.'

It is safe to say that a good many men are

An engineer before stepping into his engine drew from his pocket a little book and showing it to a hystander said. "That book removes al fear. I could never think of running my engine for a single trip without first looking into it. I could never think of throwing open the throttle of my engine without first offering a prayer to Him who holds life in his power.'

#### PERSONAL THOUGHTS.

Every human soul owes something to society, himself and God. What are you doing to arrive at a more accurate knowledge of your duty? Are you attempting to satisfy God with your

service instead of yourself? What are you doing to increase your sense of

obligation to God? If you want to get to the place where you can say, "I will," begin in earnest with "l ought."

#### RIBLE HINTS.

Dan. 1:8. The best purpose any one can make, is to determine to keep himself unspotted from the world. Any form of defilement belongs to the kingdom of this world, and not to the kingdom of our God and his Christ.

Dan. 5:11, When a man has knowledge and understanding, God intends him to make a wise use of it. Humanity is to receive some blessing

Dan. 6:10. It was not an unwise act for Daniel to pray openly even though the king's decree was to the contrary. Darius, the Medes and the

Persians needed to know the source of Daniel's

#### THINGS WORTH REMEMBERING.

The post of honor and duty is the place that Proivdence has allotted to us.

God estimates our lives not by the positions we hold, but by the way we perform our duty. A sense of right, together with an active faith in God, will make man courageous in the per-

formance of his duty. We owe the world a life of service. We owe

The greater the hindrance, the stronger the temptation. Daniel's falthfulness in prayer was tested by the lion's den. In our day, our prayer life is frequently shattered by skepticism.

Not until. God becomes the center of a life will it sweep the orbit of duty.

#### SUGGESTIONS FOR LEADER.

In every character study there are a number of lessons to be learned. So it is in our study of the life of Daniel. But underneath all his acts, there is one fundamental principle tha governs his course of action.

The following are some of the traits of Daniel's character: He was blessed with determination, and he purposed not to defile himself. He was possession of knowledge and understanding. In him was found an excellent spirit; "a spirit of the holy gods." Daniel had formed the habit of praying and giving thanks to God three times a day. He did not change his sacred custom even though the decree was issued by King Darius. Daniel was courageous in the face of stern opposition. These and many more traits may be found in his character.

Daniel's course of action was largely decided by a keen sense of his obligation to God. Faithfulness to duty will explain many of Daniel's acts. Since this is true, the leader had better speak on this phase of the topic: "Faithfulness to duty." Gather a number of illustrations out of Daniel's life that will make clear his unflinching determination to perform his duty.

Subjects for short talks and papers:

- 1. A life with a purpose.
- 2. Faithfulness to duty. 3. Falthfulness in prayer
- Would not defile himself.

For the Herald of Truth

THE LEAST IN THE KINGDOM.

#### By Alice May Douglas.

Christ says that he that is least in the kingdom of heaven is greater than the greatest of all prophets. This must be, because the least in the kingdom of heaven is more fully developed than it is possible for one to be in this world, where one is trammeled by a body and by physical laws The body has reached its limit of perfection. The soul-the spiritual man-is, however, but in embryo. About the only functions of which it is now capable is faith and prayer. It has an eternity, however, in which to develop. In ages to come it may take on new faculties, engage in new duties, of which we have not the slightest comprehension. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is.

## Young People's Department

Resting means rusting when rest is not nec-

There is real joy, real development, real achievement only in the service of God.

To win one soul to Christ each year means an anunal dividend of one hundred per cent for God.

Keep busy at useful things. Time is too short a strand to spoil or spend any of it in that which brings no returns for eternity.

Let the first conscious thought in the morning be coupled with a prayer to God for grace and strength for the needs of the day.

What are your gay companions doing for you since you left them to follow your Savior? What are you doing for them? What is your life telling

Glorify God by reflecting the Master in your daily walk. None but a coward will laugh, none but a reprobate will sneer, but the timid will take courage, the troubled will find comfort, the iost will come for help and such service w...l be juy ous when done for the Master's sake, and in his

One more instance of the fact that drink will work its ruinous results in all alike is brought to light in the announcement that James B. Hammond, inventor of the Hammond typewrite-, was committed to the insane asylum at Bellevue, N. Y. Although 68 years of age, a great inventor and head of the Hammond Typwriter Co. his evil habit finally overcame him and wrecked his mind even before his physical body was fully wrecked. Ruin of mind, body and soui,-what havoc strong

> For the Herald of Truth. OUR THOUGHTS.

#### By Anna N. Ranck.

"Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2. Cor. 10:5.

Our lives are controlled, to a very great extent, by our thoughts, which may seem as a small matter, but we read, "As a man thinketh in his heart, so is he." What we make of ourselves depends so much on what our thoughts are. We do not speak a kind word or perform a christian act without a thought preceding it. We find that Christ said at one time, "Wherefore think ye cvil in your hearts?" The world cannot read our thoughts as Christ can, but they read our lives which are the results of our thoughts.

If we allow Christ to reign supreme over our thoughts we will have no room for self, envy. etc., and then our lives can't help but be exemplary christian lives, willing to help mankind in many ways which we of ourselves could not think of

We cannot praise God for His loving kindness without thinking what he has done and is conthually doing for us.

There are many ways of doing missionary work, and could we, as young people, not help a little by thinking what our ministers, by God's help, are doing for us and give them our support and pray that they may feed us with the word of God in all its purity, and that we as Christians may walk in the way Christ would have us walk,

and that our influence may be the means of influencing many sinners to turn from the paths of sin, and cast our lot with the people of God.

Strasburg, Pa.

#### SIMPLICITY.

If all who profess to follow the Master would be willing to live a life of simplicity for his sake, the problem of poverty in our large towns would soon be solved. If there were only one such family in every village, living in a simple cottage home, mixing in a kindly neighborly way with those around them, such a home might be a center of light and high influence. Its perfect cleanliness and daintiness would in itself, without a word said, preach a much-needed lesson to the women. They would unconsciously learn numberless other lessons-of gentle kindly manners of the wise management of children, of love of books and mnsic and all elevating pursuits.

It seemed a hard saying of our Lord to the young man, "Leave all thou hast and follow me." He did not see his way to do so, and went away sorrowful. Our Lord is calling afresh to those who would be his disciples in the present day to leave all and follow him-to follow him in a life of great simplicity-to be in the world as he was, "as one that serveth." So shall we come to know the true joys of life, which are free to ail; and though our earthly possessions are few, we shall know that in God "all things are ours," and shall begin to understand what Paul meant when he said, "Having nothing, yet possessing all things."-(Sel.)

#### ITEMS.

A conference that is important in every way both to Great Britain and all her self-governing colonies, opened in London, England, on the 15th of April, when the premiers of all these colonies met in council with the Earl of Elgin, Imperial Secretary of State for the Colonies. General Botha, the Boer war leader, who was recently elected premier of the British colon.es in South Africa, was welcomed as warmly by the public as any of the officials, showing that the animosities of a few years ago have been buried. In expressing his happiness and pleasure at being thus warmly greeted, General Botha genially remarked that a few years ago ne was surrounded by Englishmen in a way that he did not relish as much as he did this gatnering around him. The swords of the Transvaal have been beaten into plowshares, and Boer and Briton are working side by side to develop their common country.

in a lengthy address before the foreign mission board of the Presbyterian Church in New York on the 16th of April, W. J. Bryan, in review ing his observations on his recent trip around the world, advised that fewer young and untrained men be sent as missionaries to the foreign field. The missionaries need experience in home mission work to prove their adaptability and their strength of character.

May 1 the postage rate on newspapers, maga zines and trade journals between Great Britain and Canada will be reduced from eight to two cents per pound. The letter rate between the two countries is already the same as in either country-two cents per ounce or fraction thereof. Printer's manuscript is carried at ...e rate of one cent for every four ounces or fraction thereof.

An earthquake on the night of April 14 in Mexico partly destroyed the cities of Chilpancingo, the capital of the state of Guerrero, and Chilapa, a larger city in the same state, resulting in the death of several hundred people. Several smaller towns were also visited, and many houses

The famine in China is increasing. The number of deaths from famine now average about 5,000 per day.

#### CONFERENCES.

The church conference for the state of Illinois will be held at the church near Morrison, III., on the first Friday in June, June 7. The Sunday school conference will be held at the same place on Wednesday and Thursday, June 5 and 6, preceding the church conference. A cordial invitation is extended to all. Persons desiring further information, will please correspond with Bish. John Nice, Morrison, Ill.
BENI, HERNER, Sec.

#### Virginia Conference.

The spring session of the Virginia Conference will be held at Lindale M. H. (Lower District) on the second Friday in May, being May 10, 1907. The nearest station is Linville Depot, on the Scouthern R. R, where those, coming by rall, will be met by notifying J. J. Wenger of their coming. All are invited to be present, especially ministers and deacons from other conference districts. C H BRUNK, Sec.

The Lord willing, the Annual Mennonite Conference for the state of Ohio will be held at the Martin M. H., near Orrville, Wayne Co., Ohio, Martin M. H. and Orrville, Wayne Co., Ohio. May 33 m. a. for an aper order of exercises. Since we will meet at 8 A. M. Ministers at 9 A. M. and conference proper will open at 10 A. M. It is to be hoped that not only even bishop, Minister and Deacon in Ohio will be present, but that many members of conference from other states will also meet wine of conference from other states will also meet wine of conference from other states will also meet wines coming by rail whole the other conference of the conference of

The annual meeting of the Mennonite Board of Missions and Charities will Convene at the Old People's Home, near Ritman, O, at a 9 o'clock A. M., on Tuesday, May 21, 1907, for the purpose of electing eight trustees, and to transact such other business as may be deemed necessary to the other business as may be deemed necessary to the other business as may be deemed necessary of the other business as may be deemed necessary of the other business as may be deemed necessary of the other business as a such 
#### MARRIED.

Sauder—Witmer.—On April 18, 1907, at the home of the bride, in Manor Twp., Lancaster Co. Pa., by Bish. Abraham Herr, John G. Sauder and Leah E. Witmer, both of Manor Twp. God bless hem in the new relation they have assumed.

them in the new relation they have assumed. Schlatter-Kauffman.—On April 0, 1907, by D. G. Lapp, at the home of Bro. J. J. Kauffman. near Ayr. Neb. Bro. Daniel Schlatter of Buffale Co., Nebr., and Sister Emma Kauffman of Ayr. Neb., They moved to near Bud. May God bless them the state of the Master and make them the state of the Master and make them blessing wherever they go.

#### DIED.

Gehman .- On April 6, 1907, near Farmersville, Gehman.—On April 6, 1907, near Farmersvine, Lancaster Co. Pa., Eli Henry, son of Bro, Jonathan and Sister Ella M. Gehman, aged 24 days, Funeral on the 8th at the house, conducted by Bish. Benj. Weaver. Text: Isa, 116. "A little behild shall lead them." May the mission the dear little one accomplished, be the means the bringing its parents and relatives into close communion with God and thus prenare to meet in heaven. Buried in Weaverland.

heaven. Buried in Weaverland.

Weaver.—Died on April 22, 1007, at the asylum in Logansport, Ind., of the effects of a stroke of paralysis, Issae Weaver, of Harrison Twp, Eshart Co., Ind., aged 70 Y. 5 M., 4 D. 8, 18 aborn in Juniata Co., Pa., on Nov. 18, 286, and came to Indiana may years ago. He as united in marriage to Elizabeth Musser, in W72. The first of this union was one so who with the wife, two brothers and three sisters survive him. His remains were brought to his home and the wife, two brothers and three sisters survive him. His remains were brought to his home and the funeral services were held at the Yellow Cree Mennonite M. II. on the 2th. Services were conducted by John P. Funk and John Mariassisted by Frank Kreider, from 1 Gor, 2022 thope our loss is his eternal goin, Jay God Confort the sorrowing ones, also sure all to nake their calling and election sure.

Mast.—Laura Emma, daughter of Samuel and Emma Swartzentruber Mast, died in Holmes

## J. F. FUNK and A. B. KOLB, Editors.

Entered March 4, 1908, at Elkhart, Ind., as second-class natter, under Act of Congress of March 8, 1887.

The Herald of Truth is the organ of the following Mennonite Conferences: Lancaster, Pa.
Eastern District (Franconia).
Franklin Co., Pa., and Washington Co., Md.

- Canada. Ohio and Pennsylvania.
- Ohio Mennonita.
- Southwestern Pennsylvania.
- Indiana, Amish (Spring). Indiana and Michigan District (Fali).
- Western District, Amish.
- Missouri, Iowa and E. Kansas. Kansas and Nehraska.
- Nehraska and Minnesota
- 16. Alherta, N. W. T., Canada. 17. Pacific Coast District.

Co., Ohio, April 16, 1907, aged one year and twenty-four days. The mother preceded her to the spirit would March 27, 1906. The bereavement of the state is certainly a very sad affliction, but the grace of God is sufficient to comfort the grace of God is sufficient to comfort the comming hearts. Funeral was held on the thing the comming hearts. Funeral was held on the thing the comming hearts. Funeral was held on the thing the committee when the summer of the committee with the commit concourse of people were present at the

Blosser.—On April 21, 1907, in Rockingham Co., Va., Anna Blosser, wife of Jonas H. Blosser, aged 57 Y., 3 M., 18 D., of slow paralysis which Co., Va., Anna biosser, wite of Jonas H. Blosser, aged Sf V., 3 M., it B. J., of slow paralysis which commenced more than a year ago, gradually growing worse until the end came. Medical skill was of no avail. She bore her affliction with patients have a husband but no children. She has left a bright hope that she went to restain the shear and the strict she have a large strain of the shear and the the shear a

Christian Good. Text. Ps. 55:6.

Frank.—On April 22, 1909, near Lititz, Pa., of Brights disease, Amos H. Frank, aged 48 Y., 64 Brights disease, Amos H. Frank, aged 48 Y., M., 26 D. He had been alling for several years, but was scriously ill only a week. He was a member of the Old Menuonite church. He is survived by his wife, one dother than the survived by District on the State of the State o

Lefever, Noah Landis and Frank Kreider.

Winner—On April 16, 1007, in Goodville, Laucaster Co., Pa., Cyrus Witner, aged 28 years,
of typhother core, He was a member of the Mennoiteration. His wife was down with the same
two cast the time of the husband's funeral, and
two children also of B. W. Witner, residing at
the house, were sick at the same time. He
was a son of Cyrus and the late Mary Witner of
Goodville.

Herr.-The late Pre. Jacob M. Herr of Boiling Herr.—The late Pre. Jacob M. Herr of Boiling Springs, Pa., of whose death a brief mention was made in our last week's issue, was widely known in Lancaster county, as well as in other counties of the size of the county of the size of the with their mother survive. He was an active, earnest minister of the Churchtown congregation where he preached the gospel for a period of about twenty-five years and was well astablished in the decelerate, though they deraily feel their surviving family, though they deeply feel their loss, need not mourn as those who have no hope, but may fully realize that the husband and father has been gathered into the home of the faithful in

Garber.—Oliver F. Garber was born in Miami Co., Ind., Feb. 4, 1889; died in Indianapolis, Ind., April 16, 1907; aged 18 Y., 2 M., 12 D. He united April 18, 1997; aged 18 Y., 2 M., 12 D. Te untest with the Mennonlic church two years ago, and has proven himself a worthy member and a true follower of the Lord Jesus Christ. Oille was the only living son in the family of seven children of Bro. and Sister Silas Garber, four of whom have preceded him to the spirit world. Bro. Oille

### HERALD OF TRUTH.

hecame ili in Fehruary while attending college at Goshen, Ind., and was brought home March 8, but failing to improve under the care of their family physician, he was taken to an Indianapolis santiarium where wently in the control of the control of the care of their amiltarium where wently are the control of the care but failing to improve under the care of their family physician, he was taken to an indianapoiis sanitarium, where everything possible was don't hin, but to ne avail. The provided have to an abacess on the brain. Bro. Oille was an exceptionary bright young man, and his untimely death is deeply regretted hy many. Funeral services at the A. M. meeting-house on the 18th, conducted by Niles Sibabugh, from Re. and to reach the lateral services at the A. M. meeting-house on the 18th, conducted by Niles Sibabugh, from Re. and to reach the lateral services at the the lateral services of the lateral services at the the lateral services of the lateral don't have been dependent on the lateral services. The writer of the mother was that all his friends motion, while a discovered the second of the services of the lateral services of the lateral services and told me how much he enjoyed his studies while he was able to be in his class. He also was to him until he came to Goston. G. W. N. Yoder.—Sarah Yoder woo ben in lindings Co.

was to him until he came to Goshen. G. W. N.
Yoder.—Sarah Yoder was born in Holmes Co,
Ohlo, July 2, 1841; died in Miami Co, Ind., April
32, 1997, of lung trouble; aged 65 Y., 9 M., 21 L.
Funeral at the A. M. H. on the 23th. Services
by N. M. Slahaugh, from Job 5:26, and 5: A. And
from 2 Tim. 4:08. M. H. on the 23th. A and
man the control of the con

asast cemetery.

Johnson-On April 18, 1907, at her home, 581
W. Adams street, Chleago, Ill., of bronchial puesmonia and heart failure, Louisa M., wife of Sidney B. Johnson, at an advanced age. She leaves
a sorrowing husband and one daughter to mourn
her departure. She was a staunch memher of
the Presbyterian church from her early years, the Presbyterian church from her earry years, and a devoit Christian. She always took an active interest in the needs and sufferings of those around her. In Sunday school work she was always active while health and strength permitted, both in teaching, tract distribution and visiting among the sick and neglected once. Both early the husband were intimately associated in Sunday school work in the Milwaukichepot Misston in Chicago with the senior editor of the Heraid of Truth (who was the superintendent of the school) nearly fifty years ago, and their de-voted and faithful support was highly appreciated,

as the care of the school rested almost altogether upon the superintendent and his tew faithful helpers. Her friendship was the variety of warston, without partiality and here without ostenation has a superintendent of the superintendent of the family met with a hearty welcome and could endoy the hospitalities extended to them. While she idd not alm for the high things of this life, she left impressions for good in the hearts of all who looked forward for the hetter things of the life to come, and we are sure that the sum of the sum rememor the familiar initials L. M. J. Essociated with many excellent see ections that appeared in the rierald and also with a few original articles. "Be thou faithful unto death, and I will give thee a crown of life."



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STANDARD OIL COMPANY



# HERALDOFTRUTH

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

#### ELKHART, IND., THURSDAY, MAY 9, 1907.

Voi. XLIV. No. 19.

NOTICE,-Ail matter intended for publication hould be addressed HERALD OF TRUTH. All pusiness matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUB-ISHING CO., ELKHART, IND.

#### EDITORIAL NOTES.

Rather strange, is it not, to pick up a denominational organ week after week and see a column devoted to styles.

As a cloud that on the horizon seems no bigger than a man's hand may hold a cyclone in its grasp, so a little sin, unnoticed, unmolested, may develop into a power for evil that will destroy many souls.

April 25, 1907, will be remembered as a stormy day; rain and snow fell during the larger par of the day in the vicinity of Elkhart, and some distance farther north, in the state of Michigan, s snow nine inches deep is reported.

cess consists in simply heing faithful. "Be thou faithful unto death, and I will give thee a crown of 'life." Work may be left unaccomplished, hut it is not compromised, nor shirked, and God rewards for faithfulness alone. He sees results with keener eye than we do, and he is the final judge.

A man once wrote to Spurgeon making some demand with the threat that if the demand were not complied with he would publish to the world something he had learned ahout Spurgeon's life which would injure his reputation. Spurgeon, in declining to comply with his demand, replied, "Write it on the sky."

Usually those who are so very broad in their views are correspondingly shallow. Such a mind may attract more attention, reflect more carnally attractive light; but while a pool after a summer night's rain may reflect more stars than does a well, the purest, hest water for the thirsty mortal comes from the deep narrow well.

There are about 40,000 Chinamen in South Africa. Although several American denominations have established missions there, they have done but little for the Chinese. Now, however, a large number of Chinese Christians have left their native country to do missionary work among their countrymen in the South African gold mines.

On Sunday, April 21, at the home of Henry M. Nissley, in Mt. Joy, Pa., Bish. J. N. Brubacher administered the communion of the Lord's supper to a number of aged members of the church, among whom was Grandmother Lehman, now in the 103d year of her age. She is probably the oldest member of the Mennonite church in the United States.-New Era.

In "The Mennonite" of last week we have the following very apt and timely item: "If the hrethren of the same denomination (Mennonites) would truly forgive one another, as Joseph creditahly practiced forgiveness and loved his brethren after they had sinned so greatly against him, andoubtedly we would see and experience marvelous things." We say, Amen,

Saturday, April 27, baptismal services were held at the Holdeman M. H., Wakarusa, Ind., when twenty-nine persons, including the converts at Nappanee and Holdeman's, were received into church fellowship by the sacred rite, Bish. David Burkholder officiating. On the 28th communion services were held at the same place. The congregation is greatly encouraged.

Change of Address in Kansas City Mission .-Heretofore the Kansas City Mission, which is situated on the corner of Pacific Ave. and South Seventh St., has had the address 701 Pacific Ave. As it is now numbered on the other street it will hereafter be known as 200 South Seventh St. The mission has not changed locality, only the street address has been changed.

A certain writer aptly says, "He that refuses to forgive an enemy, or one who has wronged him, breaks down the hridge over which he him self some day wants to cross." We are afraid there will be many in the day of His coming, who will find that they have not hurned the hridge behind them, but the hridge before them. Lord, help us to lahor to save men's souls, and not to destroy them.

There are many lives who are so engrossed with the cares and turmoils immediately around them that their spiritual vision becomes impaired. To such David's words should appeal when he says, "I will lift up mine eyes unto the hills from whence cometh my help." The sight of the everlasting hills where God dwells is restful and refreshing to the soul and gives new strength for the duties and trials always clustering around every life.

A man is not what he seems to his enemies. They will magnify his failings and hide his virtues until he will seem to he a devil incarnate. Likewise a man is not always what he seems to his partial friends. They will laud his goodness and decorate his weaknesses and gild his follies, till he almost feels the wings begin to sprout. Between the two is the class that bestows its praise wisely, that utters its criticisms lovingly, and that speaks of all men kindly.

"Father, forgive them, for they know not what they do." So prayed Jesus for his enemies and those who put him to death, while he was passing through that awful hour of suffering that gave eternal life to the world; and so must we forgive our enemies and pray for them which despitefully use us and persecute us, and so will we if we have the mind of Christ, even if we have to make great sacrifices of self and selfish things in order to be able to do it. The Lord help us to he more Christlike every day.-F.

It has often heen said that the Chinese, who, as a rule, are so hard to reach, will, when once they are converted, make the staunchest of Christians. One of the greatest ingatherings in Nanking was brought about through the lahor of a native Chinese evangelist, who gave up a very lucrative government position to warn his people of their lost condition and lead them to Jesus. The spirit of conviction spread from house to house until scores came confessing their sins and accepting the terms of salvation

Probably the most dangerous form of skepticism is the theory that Jesus is merely an examplary or model man, but not an atoning Savior. And this form of skepticism is developing some fine specimens of esthetic heings. But their foundation is only a philosophy, and they are after all no hetter off than were the ancient Greeks, in that they reject Christ as a personal Redeemer, and expect to lift themselves into heaven by their own efforts. Only after we have accepted Christ as the atoning Savior does the following of his example hecome a real blessing to us. Ohedience to his will is then not a philosophy, but it is our meat and our drink, our very life and deepest

Brotherly love always manifests itself in a way to help, edify and encourage others. The apostle tells us, in honor to prefer one another and to do good to all men, especially to them of the household of faith, and how much good indeed could we do to our fellow-men-how much to our brethren and sisters and to the church-if we had less delight in parading upon every opportune occasion the faults, mistakes and wrong doings of our brethren. Jesus says, Puli out first the beam in thine own eye; then shalt thou see clearly to pull out the mote in thy brother's eye. Brethren and sisters, let us try to have charity for others, remembering that we, too, have our faults. "Let brotherly love continue."

Preach the whole gospel. Men will be offended when the truth is preached, but others will he converted. Peter did not throw bouquets at the Jews on the day of Pentecost; if he had, there would have been no conversions, and, later, no persecutions. The whole gospel alone is a healing gospel. The patent-medicine sort of preaching-the same dose for every case-will act as a temporary stimulant, hut it will not huild the church or hring sinners to Jesus. We have a glorious gospel to preach. The doctrines we teach are the doctrines of the church only hecause they are the doctrines of the Bible. What is not of the Bible is worse than useless; what is less than the Bihle is reprehensible, and an insult to God. Better offend pleasure-loving, faithless church memhers by preaching the whole gospel than to offend God hy preaching only a part of

in a well-written booklet of ninety-six pages, entitled, "Baptist and Congregational Pioneers," by J. H. Shakespeare, the fact is once more hrought forth that the early English Baptists were not immersionists. These English Baptists are shown to he the descendants of the Baptists of the Continent, who were also known by the name of Anahaptists, and these were against im mersion. Pouring was almost universal. Hubmaier, the great evangelist of central Europe, called his followers togother, and, having sent for a pail of water, baptized 300 persons at one time. The book further says that "haptism was in agreement with the Mennonites, which was by affusion or pouring, until in 1620 a section called the Collegianten, at Rynsberg, began to immerse. Shakespeare is an eminent English Baptist official and scholar. Whether his church will expel him for heresy as was done to another Baptist minister and scholar a few years ago for bringing to public view practically the same historical evidences, remains to be seen.

May 9.

A writer in the Gospel Messenger, the organ of the Dunkard denomination, in discussing church and school relations says: "Our aged brethren do not like to donate money to tear down a re ligious principie which they labored a lifetime to uphoid," and no one should expect it Church and denominational schools are beneficial only when they are maintained in full harmony with the teaching of God's word and the doctrines and teachings of the church, and as soon as they fail in this particular they become a negative instead of a positive element, and the sooner the church is rid of schools of this kind the better she is off But a school maintaining the doctrines, teachings and practices of the church and working in full harmony with the church, is a means of wonderful biessing to the cause of Christ and the spreading of the gospei, besides being a means of unifying evisting differences both in doctrines and practices. The subject of church and gospel education is one of wonderful breadth and importance, and from this fact arises the importance of having men and women at the head of our educational institutions, who are sound in doctrine, zealous for the church and the old landmarks which the fathers have set, and who are willing to make any required sacrifice for the maintenance of the principles and practices which through centuries of trial our forefathers advocated and main-

#### PERSONAL MENTION

Bro. J. F. Funk spent Sunday, April 28, with the Olive Cong., where he preached in the morning, Bro. S. Yoder conducting services at Elkhart.

Bro. Daniel Shenk of Denbigh, Va., spent Sun day, April 14, with the congregation in Norfoil Co., Va. Three meetings were held during the day and the congregation feit much encouraged.

Bro. C. Unzicker and wife of Culiom, Ili., spent several days in Elkhart and vicinity, visiting among friends and also attending to some business. They visited the Publishing House and took home with them one of our slightly damaged twelve-doilar family Bibies at the reduced price \$4.50. A few more similar bargains are left in cailed for soon.

Bro and Sister Elmer Hess and wife of Lancaster Co., Pa., whose appointment to the new gospei mission in Chicago has been announced, expected to leave for their field of lahor the latter part of last week. On account of liness they were unable to go as soon as they had expected May God make them a great blessing to the poor and lost of Chicago.

Bro. S. F. Coffman of Vineland, Ontario, writes us that his brother-in-iaw, George Mann, who has his home with Bro Coffman has been seriously ill with typhoid fever; Sister Coffman is not strong enough to do much work since the advenof a little daughter, and help is hard to get. The neighbors, however, have been kind and came to their assistance and on April 29 Sister Matinda Mann arrived from Fort Wayne, which will be a great relief under the trying circumstances in which the family has been piaced. We trust with God's hiessing and the pleasant sunshine of spring everything will be brighter and more cheer ing as the days pass along.

Sunday, April 28, was a day of joy to our Sunday school at Elkhart. Sister Mary Burkhard and her little family, Esther, Samuel and Anna, whose visit had been looked for with happy anticipations, were with us. They were accompanied by Sister Yoder, who is Sister Burkhard's mother and Bro Samuel Plank and wife of Goshen. After class recitation, all the departments reassembled in the public meeting room and Sister Burkhard gave an interesting description of Sunday school work as conducted at Sundargani, Rudri, Balodgahan and other places, by the American Mennonite Mission In the afternoon a sisters' meeting was held which Sister Burkhard attended, and in the evening she attended and took part in the Young People's meeting. She spent part of Monday in Elkhart

with friends, returning to Goshen in the evening. Her pian is to leave for Nebraska next Thursday, and after visiting with her husband's parents and other relatives there, she will go back to her former home in Ohio in June. God bless her and her little ones.

HERALD OF TRUTH.

Bro. Cornellus Jansen and wife, who have been spending some four months in traveling through different parts of the country, spent Sunday, April 21, in Philadeiphia and are now on their home ward trip. Bro. Jansen came from Russla with his father and family about thirty years ago. On account of his activity in creating sentiment for emigration to America among the Mennonite people of Russia, his father was banished from the country and compelled to leave on short notice Bro Cornelius Ir was married some months ago and with his companion has enjoyed a prolonged wedding tour. They reside in Beat rice, Nebraska. He has spent many years as a teacher in the public schools of his adopted state.

For the Herald of Tru"1.

THE TRANSFORMING POWER OF THE WORD AND SPIRIT.

By Anna Lapp

and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God' (Rom. 12:2).

Jesus says, "My words are spirit and they are The Spirit penetrates the heart hy the earchlight of God's word, and extinguishes the light of seif-glory by pouring on a stream of the living water which quenches the natural desires of the heart and renews the spirit of the mind by its life-giving power.

Paul says, "Not by works of righteousness which we have done but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost, which he shed on us ahundantly through Jesus Christ our Savior." The natural man needs the right kind of food to subsist on, or he will relax in strength; just so with the spiritual man. He must be fed dally with the heavenly manna, by the renewing of the Holy Spirit, thus enabling him to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now

If the Holy Spirit is the ruling power within our minds, he will lead us out into green pastures and beside the living waters, where the heavenly suniight gleams, and in this land of wondrous beenty we can daily feed on the word of God and drink of the living water which imparts to us a real satisfying peace that destroys the desire for worldly pleasure and worldly adornment.

The Holy Spirit ever leads us unward in the strait and narrow way, toward the heavenly city. where joys immortal reign.

The more our hearts are filled with the Holy Spirit the more we see the foliy of conforming to the world in its enticements and aijurements. which abound aimost everywhere, making shipwreck of so many dear souls.

The Holy Spirit, proceeding forth from the throne of God and possessing all the divine attributes of the God-head, ever seeks to lead us into the truth as it is contained in the Scriptures for his biessed office is to take of the unsearchable riches of Christ and show them unto us and to transform us into the very heauty and giory of our Lord (John 16:13 14)

To have the spirit of our minds renewed, our wills must be daily upon the altar of sacrifice, so the Holy Spirit can have free access through the gateway of our minds to strengthen and renew our spiritual life and impart the mind of Christ thus conveying the truth to the heart and estab lighing the word of God within us.

In our Father's tender care for his spiritual plants he has provided the way for the renewing of our minds that we may know "what is that

good and acceptable and perfect will of God," by giving us an experience which worketh hope, and hope maketh not ashamed because the love of God is shed shroad in our hearts by the Holy Spirit which is given unto us.

May we give heed to the "Word of God which quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

As the spirit of our mind is renewed and the light of God's word shines more brightly into our hearts, and as we acquire more knowledge of the truth as it is in Christ Jesus, may we humble our selves and be willing to pass through any experience by which our heavenly Father, with unerring hand, can pluck off the dry leaves and trim down the dead branches, that we may fit into the place which God hath chosen for us in his spiritual temple and thus be prepared for the work the Lord wants us to do. Jesus sald, "Without me ye can do nothing."

"Not by might, nor by power, hut by my Spirit salth the Lord of hosts."

Ridott, III.

#### For the Herald of Touth. A SIGNIFICANT MEETING

Some time ago my wife and I went to see a sick brother. When we arrived at the place we found the brother very ill. The hishop of the district was present also and told me that the sick brother desired to have communion. We sang a hymn, read a chapter from the word of God and had prayer, and then while the hishor was speaking about heaven, another minister came in and we had together a congregation consisting of a hishop, a minister, a jay-hrother and eight sisters, besides the sick brother. The bread was broken and given to the sick brother by the bishop; the wine was given hy the minister, and feet-washing was observed, but a closing prayer

Now what made me think was this: Would it not have been more in accordance with the spirit of love and Christian fellowship for the hishor and minister and all the brethren and sisters present to have communed together with the sick brother, and also observed feet-washing? If is true the sick hrother could not have washed another's feet, hut another could have washed his feet.

It seems to me it would have been more an propriate and more in accordance with the spirit of the gospel and therefore more pleasing to God If on such occasions brethren and sisters would commune with the slck one. It would seem more like communion. Should not our people be instructed that when father, mother, brother or gister are sick and desire communion they not only invite the hishop, but also a few hrethren and sisters to come and have a season of communion together with the sick person? This would soom like a heavenly feast that would cheer the heart of the afflicted one and heip him on in his way to heaven. I have not written this to find fault, but more as a suggestion out of love to God and the church.

Johnstown, Pa.

We hope the brother has made these same sug gestions to the hishop and minister who we Perhaps a word to them would have been all that was necessary .-- A. B. K.

For the Herald of Truth

THE COMMAND-ARE WE OBEYING IT?

By Claude Culp.

"And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent" (Luke 4:43).

These are the words of our Savior, who is our great Example. In his last commission to his disciples he commanded them, saying, "Go ye, therefore, teach all nations." Are we doing in this direction what he commanded us to do? Are you doing your part, my brother and sister?

We well know that all cannot go, but ail cau ray the Lord of the harvest to send more aborers into his vineyard.

Let us look at the different countries around us. South America, Africa, Asia and others that need help. What will our answer be in the day of judgment? "So much to do at home." It is true, we have lots of mission work at home, in the church, among our neighbors and others; but does this altogether excuse us from taking part in the foreign field? A kind word, a pleasant smile may lead some weary wanderer to the feet

The heathen are not all in far-away heathen lands. We have some idoi worshipers in our own iand; some of them worship money, houses, homes and other such like things. But, dear reader, if you hear the command to go, obey it.

If you do not want to go because you do not like to leave your father, mother, brothers and sisters, or even your home, you will no doubt find upon examination that you love these temporal things more than you should.

While millions in heathen lands are crying for the bread of life, shall we who are able and have the inclination and the qualifications and who feel the great need of this work-shall we refuse to go? We should not hesitate if the way opens for us. Shall we not in the name of the go forth to this great work of preaching the gospei of salvation to the perishing muititudes who know not God? The responsibility is upon us Ask yourself the question, Why do I hesitate? Would not the answer be, Because I love my surroundings hetter than I love God and the perishing heathen souls? God give us grace to be faithful unto the guiding hand of our heavenly

Goshen, Ind.

For the Herald of Truth. THE CHRISTIAN'S COMPANION

By Henry B. Kauffman.

The Christian's companion is the Holy Bihle, and this biessed book should be read every day in every Christian home. It is a great mistake for persons, in any condition in life, to neglect the reading of God's word.

God wants us to read his holy word that we may learn of his love and peace, of his command ments, and that from these biessed teachings we may receive encouragement and inspiration to walk in his fear and obey ail his precepts. But this is not all that needs to be done. We need continually the help of God in all that we do and in all God wants us to do, and God wants us to ask him for all our needs. Jesus taught his discipies that men ought aiways to pray and not to faint. The apostle teaches us that men should pray without ceasing, and our own experience tells us that we need to pray that God may strengthen us in every good work and word. We need to pray that he may sustain us in every trial and temptation and guide us into all truth, and he will surely hear and answer our prayers when we ask him in falth believing.

Prayer is an evidence of our devotion to God, when on all occasions we give thanks to him for is mercies and for all temporal as well as spiritual blessings. Even at meais we should never partake of dally food without recognizing the Giver of all things. The incense of prayer should rise up dally in recognition of all these mercies. God sends the sunshine and the rain to make the earth fruitful that we may have her products for the sustenance of our natural bodies, and ail these things heing the gifts of his aimighty hand we should daily thank him for them.

He is our God and we are his children, and we have the promise of his love, mercy and care, even to the end of the world. Let us therefore live near unto God. Let us study his biessed

HERALD OF TRUTH.

word. Let us learn from him the precious precepts he has given us in his word and be watchful unto prayer that we be not led into undue temptations and that we may be preserved from the snares o the world; that we may follow him in his footsteps and thus work out our salvation with fear and trembling in the accepted day of grace.

For the Herald of Truth.

CHOOSING FOR CHRIST.

By Anna Snyder.

In making a choice for tife we should be carefui to choose the things that are upbullding to moral and Christian character.

There are many things, as we go on through iife, in which it is necessary to choose, and the greatest of all this is the choosing of eternal lifethe choosing of following Christ, rather than ways of sin and worldliness.

We should be very careful about our choice in this important matter. Upon it depends our eternal happiness, and, as we all have our influence, the salvation of others may also depend upon our choice and the way we live.

Let us for a moment look at the persons who choose to live for the world. They do not realize how much their present life depends upon their future life and the future life of others. They seek after pleasure, amusement, display, galety and worldiy gain. In the light of the gospel and eternity the future is dark before them, but they do not think of that. Their choice is after the example of the sinful world; those who choose the enjoyments and pleasures of the world rather than the good things of heaven.

Those who choose Christ will try to influence others also to choose Christ and live for him. The true Christian has a life of true happiness, but his happiness is not the same as the happiness of those who seek the enjoyments of the world. The true Christian happiness is an enduring happiness, an eternal happiness. The person who chooses Christ has a great responsibility resting upon him, as some are aiways influenced by one's example. This then makes it necessary to walk circumspectly. This is the wise choice; let us be careful that this may he our choice.

Roseland, Neb.

For the Herald of Truth. WHAT HAS THE DAY BROUGHT THEE?

By Chas. Doran.

Men figure up results in the amount of money made. The standard for every calculation these days with countless thousands of men is the dollar. It is not: "llow well have you passed the day?" so much as it is: "How much money have you made to-day?"

Time is reckoned to be worth so many dollars; failing to make it yield these dollars, the hour or day is considered to have been lost. It is not: "What benefit has this day been to you? What good has it afforded you a chance to perform? What kind words to speak, what sunlight to shed?", but, "What money have you been able to make?" Opportunities to do good, to say a word of love, to bless one less fortunate than ourselves by a gift of that which will dispel the gloom, lift the burden and gladden the poor in his life, is lost sight of in the thought of what money the opportunity might have brought to you had you seized it and availed yourself of all its possibilities. The man whose day has brought him not a single dollar but has been fraught with blessings in the way of comforting the sorrowing, succoring the troubled and relieving the distressed is considered to have lost that day. The bank account shows no entry for the hours of toil-therefore the day has been a loss .-

What has the day brought thee? Ask this of a hundred men and the answer you will receive from ninety-nine of them will be: "So much money or so many dollars." Will one say: "The chance to lead a fellow man away from his sins," "the opportunity to brighten a sad face with the smile of hope"?

We live to-day too much for to-day. The world, to many of us, is all of life. There is no thought of a higher, nobler and grander life beyond, no thirsting after the waters of love, sweet and strengthening waters of spiritual life-those waters that refresh the weary and foot-sore-the traveler from the distant and hot wastes of sand and desert through which he has journeyed under the scorching of the noon-day sun. We consider not the day as having been fruit-

ful to us in that it has blessed us with opportunities to spread the light, proclaim the truth and turn a sinner to God, which we have embraced, but wherein it has allowed us to add another dollar or two to our bank account or acquired some more land or other property. Man reckons life with its money-making powers, its chances to accumulate dollars and cents, and while all these are right and permissable, yet are we not sinning when we consider our time but wherein it offers to us chances and possibilities to do no more than enrich our purses. Should we not think of what this time can permit us to do in the way of bettering our brother's condition, bettering the world by drawing it nearer and closer to its Creator. The flowers, the trees, all close the day rejoicing, we are told, in what they have done for it. The rose in sending forth its sweet perfume to make the air fragrant, the tree its shade over a soil where seeds are planted and grow up richer and stronger in the cool where the sun's rays do not reach them. Everything God has created leaves the day behind itin the slumbers of night better for its having lived throughout it. Man alone considers his day's work by the money it has brought him. It is not, what the day has brought thee that will bring thee nearer to God, but nearer to greater wealthy of earthly goods. If man would stop an instant now and then in his wild rush to make the day productive of all it has in store in earthly goods and consider that before heaven men are not reckoned with according to dollars and cents or land and other estates, but according to the good they have done in this life for God and their fellow man, how many more would seek to make the day more fruitful of spiritual blessings and less productive of earthly goods-and at night the answer to the question, "What has the day brought thee?" would be: "Greater love of heaven."

San Diego, Cal.

For the Herald of Trut's.

FOR A BETTER LIFE.

By W. B. Gregory.

I'm striving for a better life,
Striving day by day;
Just clinging fast to my dear Lord—
I know no better way.

Lord, keep me in this blessed way, Striving day by day; Walking closely by thy side— I know no better way. Thine would I be, dear Lord,

Striving day by day;
A living, working child of thine,
I know no better way.

Nearer, Lord, to thee I'd live; Striving day by day; My life, my time, my all 1'll give— There is no better way.

Chicago, Ill.

The best way for a boy to learn about the rigging of a ship is to rig a small one.-Alice May Dongiass.

FOREIGN MISSIONS. India. - American Mennonite Mission, Dhamtari, C. P. India HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chi-

cago, Ill.
Chicago. — Mennoulte Gospel Mission, Emerald
Ave. and 26th Street, Chicago, Ill.
Chicago.—Hoyne Avenue Mission.
Toronto, Canada.—Home Mission, 75 Tate Street.
Weish Mountain.—Weish Mountain Industrial Mis-

sion, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa. Ft. Wayne.-1209 st. Mary's Ave., Ft. Wayne, Ind Lancaster.—462 Rock.and Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street

Canton, Ohio Kansas City.-200 S. Seventh St., Kansas City, Argentine, Kan-

Our Amish Brethren in Oregon have arranged for a Sunday school conference in the month of June.

Bro. S. G. Shetler and Bro. Alexander Weaver conducted services at the Kauffman M. H. on April 21 from the text, "Thou art he that troublest Israel." The talks were instructive and full of

. . . On Ascension Day (May 9) the brotherhood of the Johnstown (Pa.) district have appointed a Sunday school conference. Meetings of this kine are profitable when held with pure motives, and we are glad to see that holidays which mark the great events in the life of our Savior are utilized for the edification of the people in this way.

Bantismal services were conducted at the Old Mennonite meeting-house at Masonville, Lancaster Co., Pa., on Sunday afternoon, April 28, 1907, on which occasion thirty-four persons were received into church fellowship by water baptism. Six persons were also admitted to membership by letter from other congregations. The attendance was large and the services were listened to with the best attention. Rish Abraham Horr of Now Danville, assisted by Henry Haverstick, conducted the services. On Sunday, May 12, at 2 p. m., the communion services will be held at the same piace. May God's blessing be with the congrega tion here that many more may be converted to God and brought into fellowship with his people.

Wakarusa, Ind., April 29, 1907,-On Saturday afternoon, April 27, the Holdeman Cong. heid baptismal services and yesterday the communion of the Lord's supper was observed. During these meetings three were reclaimed by their confession of past transgressions, one was received by letter. and twenty-eight were initiated into the visible church by water baptism. The total membership is now 184. May we also, grow in spirituality as well as numbers. COR. . . .

Elizabethtown, Pa., April 28, 1907. - My dear Herald Readers:- I again feel to praise God for the precious work of the Herald. Through this means we can mingle our thoughts with one another and give to each other words of love and encouragement.

The Herald for April 11 contains a letter by Bro, S. B. Wenger, entitled, "Something Wrong," This brother manifests in his heart the love of God toward his fellow-men by the kindness and sympathy he has for others. It is my degire and prayer that every one should read this letter written by Bro. Wenger and consider it prayerfully.

Bro. Wenger makes mention of the evil of strong drink, and one of the saddest facts about the mat ter is that many church members (not even excepting some of our own brethren) encourage and to some extent support the use of intoxicating heverages by their voice and vote. It seems t

me that here the words of the apostle Paul (Enh 5:11) could be appropriately applied. "And have no fellowship with the unfruitful works of darkness, but rather reprove them." J. K. LANDIS.

Inman, Kan., April 29, 1907.-Dear Brethren:--Greeting in the worthy name of Jesus. I wish you ail the abounding grace of God, our heavenly Father. I am at present here in Kansas, with the brethren and sisters, and I learn from them that here as in Nebraska there is need of a new edition of catechisms, such as you printed for us ln 1898, and I have been requested to make lnquiries if you were in position to print them for us and how soon they could be completed. I expect to remain here until Whitsuntide, Kindiy address me here. Your brother in Christ,

COR. REMARKS.-Yes, we are again prepared to accept orders of this kind and get them out on short notice.—Editor.

From Johnstown, Pa.-Communion services will be held in the Thomas M. H. May 19, and in the Weaver M. H. on May 26. May God's richest blessings rest on these meetings, and may every brother and every sister in the district be present to partake of the heaveniy feast.

A communion season once missed is missed forever. Brethren and sisters, should we not love the Lord Jesus to such an extent that we have a desire deep down in our hearts to partake with our brethren and sisters of the blessed emblems of the broken body and the shed blood and thus express our fellowship with them in the Lord?

We give an invitation to brethren and sisters from abroad to be with us during the above LEVI BLAUCH.

Topeka, ind., May 1, 1907.—Dear Readers of the Heraid of Truth:-My heart rises up to God in prayer and praise for the mercies and blessings he has conferred upon me. Let us all continue in prayer to God that he may send more laborers into his vineyard; let us pray for one another and for the church and so fuifil the law of Christ Prayer is the stepladder to heaven that brings down salvation to our hearts. May the Lord bless ail the dear readers of our paper: may he keen us ail in his divine love and care and help us to grow and increase in the ways of righteousness and truth and to continue on in growing until we shail be fully prepared for the glorious rest of the people of God, and inherit with our dear Savior a

crown of eternal righteousness in heaven.

Farmersville, Pa., April 30, 1907.-Beloved in the Lord:-Greeting. On the 28th of April at Groffsdale we had baptismai services; precious souls were received into church fellowship by water baptism. Four of them had come forward at the Ephrata continued meetings held last winter and the remaining seven came for ward in Groffsdale. One man from another denomination, who was baptized in Infancy, was baptized upon confession of faith. One of them, a bright young boy, came from the Orphans' Home in Ohio and another bright young boy from Philadelphia, Pa. Truly, there is joy among the angels in heaven over those precious souls who break loose from Satan's chains, and so do we rejoice May they all grow in grace and in the knowledge of our Lord, and abide in the faith until the crown be won. During the past month our meetings were again supported by our home ministers and bishop with the exception of the baptism last Sunday when the brethren Pre. S. Witmer. Dea. S. Martin and Dea. C. Weaver, all of Weaver land, were with us, also Dea, S. Metzier, We have had our preparatory and communion services at Metzler's April 13 and 14, respectively. Among

the communicants were our missionaries. Bro. and Sister Elmer Hess, who, the Lord willing, will leave this week for the mission work awaiting them in Chicago, Iil. God bless them that they may prove a blessing and thus help to fulfil the command of our Lord: "Go ye and teach all nations." 'Truly the harvest is great and the iaborers are few." LIZZIE WENGER.

Hubbard, Oregon, April 29, 1907.-Greeting in Jesus' name. On Sunday, April 28, we had communion services in the Hopewell congregation There were a goodly number present and all partook of the sacred embiems. A few were not present for the reason that they had no convey ance in which to go. Bro, J. P. Bontrager has intended to be with us, but not meeting his wife at Hubbard, as they had arranged, he took the train for home, fearing there might be sickness in the home. Bish, J. D. Mishler officiated, as sisted by John F. Bressier. At the preparator; services in the forenoon Bro. N. L. Hershberger and Bro. Bressler pointed out clearly the duties of the brotherhood toward their fellow-men, how they should be bound together in love and units if they wanted to be followers of the meek and iowly Jesus. May God's blessing ever abide with us in the far West. Your humble brother in Christ. D. B. SHELLEY

From the Local Mission Board of Illinois.-The Local Mission Board of Illinois met at the Home Mission April 29, in the interests of mis We are glad to notice that the miss spirit is widening out and taking in a larger field, and in general, people are getting more and more interested in mission work, both in the city and country. The field is large, but with God's help and pienty of good, strong workers, many souls may be brought into his kingdom and many fam ilies made happy. It may take considerable time and good, patient work to bring about this result. But with the blessing of God the work becomes pleasant and Interesting

We are giad to note that additions have been made in membership; souls who have been down in sin have accepted Christ and changed to lead a new life. This especially is a very encouraging feature for the workers, when they can see the fruits of the efforts.

The Sunday schools are well attended. The average attendance of the Home Mission Sunday school for the year is 125: that of the Gosnel Mission Sunday school, 70: and of the Hoyne Avenue Sunday school, 40. We will say for the two new missions, which are only in their infancy, that this is a very good average for the time they have been started.

In looking over the Home Mission building, we saw that it needed repairing, and \$125.00 was appropriated for that purpose. We would also urge on all workers to try and heip to keep down expenses as much as possible without hurt to the C81186

The board also found that more workers are much needed both at the Home Mission and at the Gospel Mission. Some whose health has been impaired have asked to be relieved; so others are needed to take their places. Of course, when one or more leave it means just so much more work for those who are left. While the spirit may be willing, the body may give out. The strongest bodies will sometimes fail to bear us out in our

One sister is badly needed at the Gospel Misslor to help along with the work there; and one brother and one sister are needed at the Home Mission. Now, while we make this urgent call for workers, we hope and trust that some who feet themselves called to do mission work may come forth and offer their services in the work May God's richest biessing rest on the mission work and all workers, is our prayer. COR

. . . Dhamtari, C. P., India, April 9, 1907,-Again the hot season has come around with its usual heat and hot wind storms filling the air with dust, HERALD OF TRUTH.

Woe to the "starchy" missionary, for he cannot long remain starchy, especially through the hot Perspiring abundantly will soon bring mony with his surroundings and the erabundance of dust gathering on his desk, table, books, clothes, etc., and that every day throughout the season, makes him give up in despair. I had several mottoes hanging in my om, but just now I see none. The wind has uccessfully cleaned the wall of them. They have been replaced to their former positions many times, but they do not remain long at a time, and oming in contact with the floor so frequently they soon lose their symmetry. We are beginning to close the doors of the bungalow through the day to keep the heat out. The hottest so far was 1021/2 degrees on the veranda.

Last Saturday we had baptismal and preparatory services. There were a number of boys under instruction for some time and from that number hirty-one were received into the church by water aptism. On Sunday communion services were held at Rudri, Balodgahan and at the Leper Asylum. Opportunity was also given at Sundar ganj for the benefit of those who could not attend the other places, and a number partook. We were glad to commemorate the suffering and death of our Master and felt his presence in the meetings. May we fully appreciate the blessings bestows upon us.

Last week the telephone line was completed connecting Balodgahan with the other stations and it certainly is a great convenience, as it saves much time in conducting important business.

The girls who had been living in temporary huts at Balodgahan on account of the plague, were removed to Sundarganj to-day. Although Dhamtari is not wholly free from plague yet, it has been considered safe for the girls to occupy their acuses again. I N. KAUFMAN.

For the Herald of Truth

THE LORD FAINTETH NOT.

By S. E. Roth.

We aften need encouragement and consolation. The strongest of us are weak at times, and many of us are so, far too often. There are so many trials and temptations, so many conflicts and tribulations that we could not hold out at all if we were left to cope with them in our own strength, but praise the Lord, we need not face enemies unprepared. We have God on our side, and if God be for us, who can be against us? We would say to every one of God's children

who need consolation and encouragement, "Hast thou not known, hast thou not heard, that the everlasting Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding" (1sa. 40:28).

Now, then, if his understanding is beyond searching and he never grows weary, why should any one need to become discouraged or downbearted or despalr or in any way yield to the weakness of the flesh? Confidence in God and a determination to remain faithful unto him gives us comfort and leads to success. This is true in natural and much more in spiritual things.

Let us, then, imitate the example of those referred to in Isa. 41:6: "They helped every one his neighbor, and every one said to his brother, Be of good courage." If we would do this more, there would be more songs of hope and praise going up daily, and less lamentation. May God help us all to live to his name's honor and glory.

Woodburn, Oregon.

For the Herald of Truth. JESUS AND THE DOCTORS IN THE TEMPLE. Luke 2:46.

By Ell Wideman.

Once every year all the Jews went up to Jerualem to the feast of the Passover. When Jesus was twelve years old, his parents took him with

them on one of these journeys. When the feast was over they joined the company of those going the same way, and, thinking Jesus was somewhere in the crowd, they forgot him for a whole day. They spent the time in taiking and visiting with those around them and dld not miss Jesus till the night came. Then they searched diligently for him, but could not find him. The next day they went sorrowfully back to Jerusalem and hunted for him three days before they found him. On the third day as they came near the temple they saw many people hastening to it. They went into the temple with the rest, hoping they might find Jesus there, and as soon as they came in they were astonished to hear the voice of the child Jesus answering the hardest questions that could be asked by the doctors of the law which they could not answer. All the time the crowds of people were hurrying to the temple to see and hear the Child who had more wisdom and knowledge of the word of God than the learned doctors.

These doctors and scribes who were questioning Jesus had made the Scriptures their life study; but they found that this Child could teach them many things they never knew. When the mother of Jesus could get to him, she said, "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." Jesus answered, "Wist ye not that I must be about my Father's business?' He said this to his parents so that they should not forget that while he treated them with respect and acted the part of a dutiful son, yet he was the Son of God and had a wonderful work to do. This teaches us that we must never forget Jesus or iose sight of him for one moment. If we do, it may take days of sorrowful searching to find him again,

Mayton, Alberta.

A WORD TO DELINQUENTS IN THE CHURCH.

Every church seems to have its delinquents. Sad that it is so, but that neither proves that the Christian religion is a fake or that the true followers of Christ are hypocrites. On the above subject the editor of the "Evangelical Messenger" says the following plain words:-

There are some church adherents who hinder instead of help the cause of Christ. Some of them are busy-bodies in other people's affairs, talebearers, gossippers, back-biters, and strife-makers. These things have become chronic with them. This, their wicked folly is their delight. They are happy when they have a chance to start some new gossip or repeat a threadbare fabrication to a willing or unwilling listener; lacking both grace and common sense, they are a source of constant annoyance and work much harm to the church. They are not fit to belong to the church. They are the "tares among the wheat."

There is another class of persons who make themselves obnoxlous by their unstable ways in regard to their church life. These, if they are allowed to dictate policies and lead according to their whims and notions, are on the mountain-top as to their recilings, and are not troublesome. They are "bell-sheep" and that is enough. They attend the services of the church with promptness and regularity, quite regardless of the state of the weatner, and liberally lecture delinquents. While things are going according to their notions, they even pay well toward the support of the church, provided that they are not hopelessly stingy. The preacher just suits them and they always have a good word for him. But let other counsel supersede theirs, let some one else come to the front, let others share in the direction of affairs, let these "beil-sheep" lose their dictatorship, then see what becomes of their zeal, their love for the preacher and the brethren, their interest in the activities and institutions of the

He is a poor representative of the church whose interest, attendance and support depend on his moods, or on his holding office or not. He is a poor specimen of manhood, not to say of a Christian, who is ready to stay away from church

services and to refuse to contribute to the finan cial needs and goes about noisily criticising the faithful and their work

There is another class of hind church, such as claim the right to indulge sinful pieasures, such as frequenting the ball-room, the play-house, Sunday excursions and other practices not becoming Christians. In the church work they are stumbling blocks in the way of other sinners and weights on the chariot wheels of

Dokind all these and other offenders and delinguents in Zion the unsaved, whom the church is striving to win, hide, saying, "Physician, heal thyself." And what can the church answer in the face of the unpleasant facts? Of course it is not fair to judge the church by her delinquents. The honest inquirer after truth will form his opinions of the power and virtue of the gospei and the value of Christanit; by the legi fruits thereof-and not by the delinquents, the unworthy, the faithless. Nevertheless, when men are looking for excuses they find a fruitfu field among the unfaithful in the church. Who is willing to bear the responsibility? Who is willing to be a refuge of lies for others?

#### THE TONGUE

All those who listen to tale-learing are as blood thirsty as he who strikes the blow. God pro nounces benedictions upon that person who 'stopnoth his ears from hearing of blood," that is, he who repels the vicious reports of the public po soners whose tongues are "set on fire of hell." Mother Cobb, of sainted memory, would not allow any sinner, much less a preacher or professor, to deprecate any person in her presence. When the gossips began to retail their injurious reports of any individual in her vicinity, she would take the party who was peddling the pernicious stuff, and march them into the presence of the one regarding whom they were rehashing the harmful hearsays. She insisted that they should say the same defamatory things to the person's face. Then she would pray with the parties. These wolfish calumniators did not call a second time on Mother Cobb.

We never knew one of these retailers of fugitive rumors that was not a liar. The editor of "Old Time Religion," a fearless Free Methodist paper, says: "Learn to disbelieve those who have no faith in their brethren. Suspect those who would lead you to suspect others. A resolute unbelief in all scandal-mongers will do much to repress their mischievous energies. Reports are generally false. Especially distrust reproaches and evil reports." The same astute and able "That slimy qualmy and infestuous viper, evil speaking, must be choked to death, or it is easy to see the end of spiritual religion He winds his deadly coils around family altars, church pews and pulpits, insinuating that beyond all the known facts of a brother's character, lles a mill-pond of corruption unexplored.

T. Hogue says, of the direful results of evil speaking: "We have seen the work of God wrecked by some 'wholly sanctified' brother or sister, enjoying 'perfect love,' and 'living in Canaan now,' who pursued with steady gait and persistence of the hungry wolf, the character of somebody against whom they had a grievance, real or imaginary, until both the pursued and the pursuer were as dead and dry as the bones of Szeklei's vision. Of course this is an extreme example, but all 'whisperings and back-bitings' tend toward the same desolation. And the pursuer does not run alone, but engages others in the chase, until the whole pack are on the trail."

We suggest that some one who has the means to spare should dispense some thousands of Wesley's Sermon on "Evil Speaking" among the Wester's Sethera of the people of God.

"And the tongue is a fire, a world of iniquity;
so is the tongue among our members, that it
defileth the whole body, and settleth on fire the of nature; and it is set on fire of hell."

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

## TOPIC: PRAYER-ANSWERED AND UNANSWERED. MATT. 6:5-15; JOHN 15:7. MAY 19, 1907

THE LESSON MOTTO

If ye abide in me, and my words abide in you, ye shail ask what ye will, and it shall be done unto you.

#### DAILY READINGS.

- 13. M.—A selfish prayer. Matt. 20:20-23.
  14. T.—A showy prayer. Luke 18:10-14.
  15. W.—Prayer unanswered. Isa 1:11-15.
- 13. I.—A showy prayer. Lake 1.1911.

  15. W.—Prayer unanswered. Isa. 1:11-15.

  16. 1.—An unseifish prayer. Matt. 26:36-44.

  17. F.—A prevailing prayer. Mark 7:24-30.

  18. S.—The prayer of Jesus. John 17.
- S.—The prayer of Jesus. John 17.
   S.—Topic: Prayer Answered and Unanswered. Matt. 6:5-15; John 15:7.

#### APT QUOTATIONS.

True prayer is an earnest soul's direct converse with its God.—T. L. Cuyler.

Expect an answer. If no answer is desired, why pray? True prayer has in it a strong element of expectancy.—R. M. Offord.

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.—John Bunyan.

When we pray for any virtue, we should cultivate the virtue as well as pray for it; the form of your prayers should be the rule of your life; every petition to God is a precept to man.—

Jeremy Taylor.

Happy are they who freely mingle prayer and toll till God responds to the one and rewards the other.—S. Irenaeus Prime.

When does the building of the Spirit really begin to appear in a man's heart? It begins, so far as we can judge, when he first pours out his heart to God in prayer.—J. C. Pyle.

There is no such thing in the long history of God's kingdom as an unanswered prayer. Every true desire from a child's heart finds some true answer in the heart of God.—Norman Macleod. A house without family worship has neither

foundation nor covering.—J. M. Mason.

There is nothing about which a young Christian
should be more anxious than maintaining the
spirit, the love, the practice of private prayer;
and nothing which should more seriously alarm
him than any disposition to neglect it.—John
Anned James

Let family worship be short, savory, simple, piain, tender, heavenly.—Richard Cecil.

The reason why we obtain no more in prayer, is because we expect no more. God usually answers us according to our own hearts.—Richard

Prayers born out of murmurings are always dangerous. When, therefore, we are in a discontented mood, let us take care what we cry for, lest God give it to us, and thereby punish us.— Wm. M. Taylor.

#### SPECIAL MESSAGES.

Ask in simplicity. True need forgets to be formal. Its utterances fly from the heart as sparks from a blacksmith's anvil. Set phrases, long sentences, polysyliable words, find little favor with the soul that is athirst for God and bla grace. How brief are the sentences of the immortal and immutable prayer which Christ stugght his disciples! Not a long word is there. Temptation is the longest, and the majority of the words are of one syllable. Do you essay to lead others in prayer? Itter no word that any who hear you cannot understand. Express their need as well as your own. Do not go to the mercy-seat on stills.—Sel.

Every prayer is a wish, but wishes are not prayers. In the heart of every prayer is a sense of need, but a sense of need is not a prayer. Prayer is asking for a felt need; not asking the universe, out God. No one can intelligently ask who does not believe that he can be heard. No one can perseveringly ask who thinks that asking will bring nothing. Persons who believe that the whole influence of prayer is simply the effect of their own thoughts upon tnemselves, never pray. They cannot pray. The mouth may utter right words; the heart is not in them. Some prayers are not prayers, for those who say them do not really wish for the things they mention. But the difficulty with most prayers is that there is no grasp of the idea of God—thero is no asking. "Ask, and ye shall receive."—The Christian Advector.

There is much seeking for God that does not amount to scarching for him with all the heart. There is much praying, and too little prayer. There are many petitions, but too little expectation. There is too reckiess a rushing into the presence of God, and too little patient waiting to hear what he will speak. True prayer has to do directly with the infinitely high and holy God; and true prayer ever finds him, and in finding him gets all that divine wisdom and love can bestow upon the secker, consistently with God's glory and the creature's highest good.—The Christian Intelligencer.

THINGS WORTH REMEMBERING.

Prayer without faith is mockery.
Prayer without work is presumption.
Prayer without expectancy is fruitless.
Prayer without watchfulness is unavailing.

Labor for the thing you ask for, if you would have it.

There is no true praying without a conscious-

There is no true praying without a consciousness of the divine presence of God himself.

God never yet answered a selfish prayer. It is

one thing he cannot do.

"A true wish may be sent Godward" in health
as well as in sickness, in prosperity as well as
in adversity, in joy as well as in trouble. There
is no time when the soul should forget to pray.
In learning to pray we are learning the divine
language of the soul. Praying is not an easy

Man is an incomplete being without God. It is this feeling of need that makes us praying men.

#### PERSONAL THOUGHTS.

Selfish Praying.—Did you ever see two words that look more out of place together? In what spirit do you pray?

Why do I pray for temporal biessings?

Do I pray for self's sake, or for Christ's sake? Praying for the salvation of the world and refusing to work toward the same end is selfish, inconsistent and un-Christ-like. What am I doing to make possible the answer of my prayers? Do I hesitate to take part in public prayer for

fear of men, or fear of God?

What am I doing to become better acquainted with God so as to obtain a more accurate understanding of how to ask in accordance with his

There are long prayers, formal prayers, showy prayers, self-righteons prayers, selfish prayers, faithless prayers, boastful prayers, and misdirected prayers. Some of us will find the reason for our unanswered prayers among this list.

## ILLUSTRATIONS. A Selfish Prayer.

Many of our prayers are selfish prayers because we are ignorant of what we really need. Here are the words of Mr. Moody: "A friend of mine was shaving one morning, and his little boy, not four years old, asked him for his raxor, and said he wanted to whittle with it. When he found he could not get it he began to cry as if his heart would break. I am afraid that there are a great many of us who are praying for razors."

#### Answered Prayer.

An unconverted man lay on what every one thought was his deathbed. His friends and pastor entreated him to give his heart to God. He would not, but said: "If I get well I will become a devoted Christian man. I cannot be so mean as to have my own selfish way all my life, and throw the wreck in his face now and ask him to accept it. That is too selfish." The kind Father gave him heaith again, and, true to his word, he lived a faithful and consistent Christian life are after.

A Prayer Not Answered.

A plous man living in a shockingly wicked community prayed that God would send him abuyer for his farm, but none appeared. Just when things were at their worst, and the man was nearly in despair, a revival broke out which completely transformed the community and made it a very desirable place in which to live. His prayer in one sense was not answered, and yet in another it was answered in a grander and more marvelous way.

#### Prayer and Work.

A young missionary was lost in the Himalaya mountains. His brethren were out searching for him. When they found him they said: "We have been praying for you these two hours." "Yes," was the reply, "if you had prayed for me one hour less and searched for me one hour earlier, you would have found me sconer." The prayer of faith must be accompanied by feithful work.

#### SUGGESTIONS FOR LEADER.

After the reading of the Scripture, this meeting about be opened by a brief prayer service. A number of short prayers should be offered by different members. It may be wisdom for the leader to begin this part of the service by a short prayer before the others are expected to follow. Surely none of us will hositate to take part.

The leader in his opening remarks should make clear the need of more intelligent praying. He may speak on this larger theme of the topic: "Promotion of Prayer." How can prayer become a more vital element in our public services." What part ought we allow to it in our Y. P. Bible meetings? Does prayer need promotion? These questions and others may be briefly touched upon by the leader.

After a few prepared talks and papers have been given on assigned topics, have three members read and comment on the three special messages given in the page discussion.

Have some member give a brief account of the recent promotion of prayer in the churches of India.

Prepared talks, leader's talk included, should never exceed five minutes in length. Let this also be true of prepared papers.

It may be well to begin the open discussion by requesting each one of the members to give one reason for unanswered prayers.

In some places it may be well to have the minlster give a brief summary of what has been said and to close the meeting with prayer.

#### Subjects for Short Talks and Papers:

- . Selfish praying.
- 3. The prayers of Jesus.
- 4. How to ask, and how to receive.
- Prayers and their relation to needs.
   Making use of the Lord's Prayer in public services: its advantages and objections.

(Additional matter on this topic will be found in the Young People's Department.)

## Young People's Department

A mother's apron strings are, after all, much nicer than the chains and handcuffs of evil appetites or the real handcuffs that dangle at the end of the whisky bottle. Study mother's apron strings and learn their real purpose for you.

Cuitivate reverence for sacred things. Never make a jest with them. Such Jokes are failures in any good society and, beside, they are a pretty sure sign of a disgraceful want of plety in you. This statement may be a bit strong, but the truth is never weak.

The sunny path of life is that alone which is illumined by the Sun of Righteouness. It is the way pointed out by the Bible. Trust your future in no other path; it may seem sunshine and pleasure now, but soon you will find the supposed sunshine all moonshine, and then come the dark shadows of endless night.

A Boston Unitarian who has a large tract of timber land in Maine, gave a very considerable sum of money for evangelical mission work in Maine. This was his reason: "Nothing but he plain dectrine of heaven and hell will keep those fellows up there from stealing my lumber." His own religion was a pleasant theory for him to hold in Boston, but to make and keep men right he preferred the plain old gospel.

He who "kills time" certainly is not using time harmlessiy, but murderously. There are many forms of amusement intended simply for "killing" time. There is no mental, physical, nor spiritual benefit derived from it, but the time is irretiveably lost, because it is killed and cannot be restored. Card-playing, sambling, dancling and the like are among the most successful time-killing devices ever invented by the ovil one for the purpose of making men and women forget higher duties. Shun all time-killing devices.

Don't forget your promise before God and men to be faithful in your service. Summer is coming on; a thousand seductive voices will cali you hither and thither in quest of supposed rest, comfort and recreation, but remember that some one does it for the money that he can make out of you by appealing to your lower nature; some one ls working hard while you are taking it easy Don't forget your Sunday school class, the young people's meeting, the church services. They may need your help ten times more than you need rest, and while they need you, there is work for you. To forsake these duties for pleasure puts the stamp of faithlessness, of broken vows, of wilful disobedience, upon your soul. Think well what it may cost before you let the world's voice call you away from duty to pleasure. The greatest pleasure is duty faithfully performed.

The following story, told by a young woman who is firm in her principles and not afraid to advocate them, tells her experience with a species of the human family known as a tobacco chewer as she was returning in a crowded street car from her daily employment: "A young man with an insolent swagger, a pair of light-colored trousers and a quid of tobacco, entered the car. He sat down beside me. Imagine my disgust when this filthy chewer, in splte of the prominent notice at the end of the car, that spltting on the floor was forbidden, began to get rid of his tobacco juice all around him, with the utmost coolness, one great splash landing directly on my new silk umbrella. Did he apologize? Not he, although I am sure he knew well enough what he had A fellow that will do what he did and chew like he did are past the apologizing habit. What did I do? Oh, not much. I became greatly ited in something outside, and as I gazed

intently through the opposite car window I absentmindedly swung my umbrella, talking care in the first place that every swing should land that large and julcy tobacco stain directly against those light trousers. I kept this up—apparently

HERALD OF TRUTH.

large and Juley tobacco stain directly against those light trousers. I kept this up-apparently unconscious of the fact that the man was turning very red and indignant—until I had wheel that umbreils theroughly. I don't think the fellow will repeat the trick." Perhaps a hint to some young men is sufficient.

#### For the Herald of Truth.

#### IN NORTHWESTERN WILDS.

From a private letter, in which a young man writes a short biography, we give the following extracts, believing they contain encouragement and instruction for others. To look at the bright side and make the best of a thing, even of our time, is a duty that, if faithfully performed, will richly repay the effort. As we have not the writer's permission to use his name, we do not feel at liberty to do so, but will say that the writer has, by his thorough work along intelligent lines, risen in the literary world until his writings are sought for in the field of advanced literature. He is another example of the fact that the faithful "plodder" will win the day against the brilliant drone. We give this introduction so that none who, in reading the letter may chance to recognize the person in question, will accuse him of a desire to boast of his own achievements.-Ed.

I grew up in a beautiful farm home on Lancaster Street, near Berlin, Ont. I loved farming ree I was in my teens even. As soon as I could read, agricultural literature interested me. I attended school at Bridgeport, a near village, where I had many trials and tears—as all tinds boys have at school. I learned slowly the first five years. After that I got over my extreme hashfulness and made greater progress. But after I was twelve I had to work on the farm in summer, attending school only the five winter months. One winter I worked in the Berlin Button Works, which employment was incongenial to me. Next winter I went to school again and kept on until July, when I passed entrance to High School.

I had now discovered a new klngdom whos winding highways lured me on and on. I made rapid progress here, and yet I was the "plodder." In a year's time I had a "Third"; in another, a 'Second." After this I took to writing essays, which practice, though an excellent one, was a hindrance to my Geometry, Aigebra and Trigonometry, as I robbed these subjects of their altime. At this time I was studying for "Senlor Leaving," or first-class teacher's certificate, it having been my purpose to prepare for teaching in High School. I enjoyed my studies highly, and in spite of my essays, I kept well up with the class. When examinations came round again your scribe refused to be a candidate because I thought I was not fit. I always have burned incense on the altar of thoroughness. Another year devoted to "First" work made me feel ripe, but an attack of bodily indisposition came over me during examination week, which caused me to fail. It was a severe shock. My plans were wrecked, for my purse was empty. I never got over it. To the present day I suffer the results of that shock.

After describing his primitive mode of life in a sod-roofed log cabin, the writer tells of his ex-

perience as teacher in Alberta the first summer:

"A few of the settlers wishing to educate their
children, I fitted up one end of our immigrant
shed for a school, there being no schoolhouse
here. I had nine pupils enrolled, and taught them
three days per week at so nuch per capita. Several times when the trails were wet I had not a
pupil there, and had to walk back home three
miles empty handed."

Returning from a week's stay in "the timbers," nineteen miles away, it took him eleven hours to make his way through the snow, with the thermometer 30 degrees below zero. The following morning it was 40 below, which, however, was exceptional.

Once, while out berry picking, he was lost in the ravines. But the bears, who also like berries, did not get him, although they might have. He got out before night, and then rode about fifteen miles for shelter.

Of the spiritual work in the new country he says: "We have a church and Sunday school, in which is a fucutating class of young people. In the ploneer stage of life it takes bushels and bins and cargoes of patience to carry out so taleated an idea as the Sunday school embodies. Apathy is our foe—and is that not a hard-lived monster anywhere? As a rule new countries are not interested in intellectual or spiritual effort, and our colony is no exception. I have been teaching in Sunday school ever since my conversion, which took place among the pine stumps on the lovely Lancaster Road farm as I was ploughing with an oxteam.

"I have given up the notion of re-entering the ranks of the pedagogues, and came to the conclusion to prepare myself for writing. In my 'den' the hours pass quickly and sweetly in utter uninterruptedness. I read, re-read, write, re-write, and criticles other men's writings with a view of disciplining my mind into clear thinking. I very much miss the public library, but mental whetstones are better than the Alexandrian library ever was, and to these I have access."

The letter shows that when a young man will, he finds a way. The difficulties that lie in the way of a young man's success lie not so much in his environments as in himself. Henry F. Lyte found that though

"Foes may hate and friends may shun me," yet he could be a follower of Christ. Paul found that although "Demas bath forsaken me," God was stiii near. Benjamin West could draw portralts even though he had to make his own paint and brushes. Hundreds of men of enduring fame forged their way to success nrough the fires of affliction, the distresses of adversary or over mountains of difficulty. The hardships through which they passed brought into use and refined and tempered the mettle within them. Often the disappointments of earlier years in a chosen line of work have only opened the door to that which is far better. And above all, has not the humble condition of many a young man proved the very element that by the grace of God contributed most to his success?

#### WHICH DO YOU DRINK?

"Awake, ye drunkards and weep, and howl, all ye drinkers of wine." Joel 1:15. How many times have warnings been given to the people of America against strong drink, and yet they do not hearken. The precept upon precept is the scripture reading of Isa. 28:10, which has been fulfilled many times.

In 1776 the colonies, which then formed the neucleus of what is now known as the United States of America, declared themselves free from the yoke of Great Britain. But now the country is under the bondage of King Alcolod, a bondage far worse than she ever was in under the king of England. Statistics show that 60,000 people die annually from the effects of strong drink. Think of it; this human fiend sweeps away a great

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- Western District, Amish. Missouri, Iowa and E. Kansas. Kansas and Nebraska. Nebraska and Minnesota. Aiherta, N. W. T., Canada.
- Pacific Coast District

army of human souls, besides destroying homes, health, character, happiness and life.

On the other side we have a lighter picture Jesus says, "Let him that is athirst come, and whosoever will, let him take the water of life freely," (Rev. 22:17).

How much better it will be and how much happier we can be when we drink of that water of life, which Jesus so freely offers us! In John 6:35 we have the promise, that if we drink of the water which Jesus gives us we shall never thirst. If we believe in Jesus and keep his commandments we shall have a blessed reward in heaven; the most blessed and glorious reward that can ever be attained by any one.

Let us now compare the condition of the two classes of people which we have here considered. and see to which one we belong. If we are under the influence of self-indulgence and the power of intoxicating liquor, let us turn away, repent of our sins, ask God to forgive us and go to Jesus that we may drink living waters that our souls may live.

#### ITEMS.

Sir Alexander Swettenham, whose behavior as governor of Jamaica in ordering off the United States squadron which had come to render ald after the destructive earthquake on that island several months ago, and who was consequently reprimanded by the British sovereign, of which country Jamaica is a possession, has resigned.

Hindu students at Rawaipindi, in the Punjab. India, have been agitating anti-British disturbances which cuiminated in a riot on May 2 by which several buildings, including the city postoffice, were pillaged. The Hindu students de mand more recognition in social and governmental affairs, it is reported, and resent the treatment accorded them by their British superiors.

Ever since 1855 systematic plans have been followed to provide the city of London, England, with parks and other "breathing piaces" for the benefit of public health. Although London is generally thought of as a densely crowded city is not so in fact, as compared with other European cities, for the total area of its parks. public squares and other open areas is now about 18,900 acres or more than twenty-nine square miles, or about haif the area of the District of Columbia.

A prayer in its simplest definition is merejy a wish turned Godward .- Philips Brooks.

(Continued from the Y. P. Bibie Topic Page.) RIBLE HINTS

Matt. 6:5, 6. Any prayer that does not spring from a felt need is ostentatious. The teaching of Jesus concerning public prayer reveals the foliv of showy prayers. Prayer, however open, should be dedicated by the great end of prayer itself.

Matt. 6:7. 8. The heathen use vain repetitions in their prayers. Churchmen laity all of us are prone to flii up our prayers with set phrases, long sentences and unintelligent utterances. How contemptible they must look to the silwise Father! Let the soul express its need in a simple night tender, and direct style.

Matt. 6:9-13. Simplicity is beautiful wherever it may be found. But it is twice heautiful when coupled with prayer. "Ask in simplicity. How beautifuity Jesus applies his own doctrine when he teaches his disciples to pray! An invocation and seven petitions are included in this brief prayer. The first three have to do exclusively with God. The remaining four have to do with ourseives. Their answer depends upon "Thy rame he hallowed"-"Thy kingdom come"-Thy wiii be done."

John 15:7. The secret of how to abide in Him witi also be the secret to answered prayer. How solfish so many of our prayers are! One selfish act frequently separates us from our friends. In the same way the vital connection may be broken between us and God. "Apart" or "vitaily disconnected from me," ve can do nothing.

#### CONFERENCES.

The church conference for the state of Illinois will be held at the church near Morrison, Ill., on the first Friday in June, June 7. The Sunday school conference will be held at the same place school conference will be field at the same place on Wednesday and Thursday, June 5 and 6, pre-ceding the church conference. A cordial invita-tion is extended to all. Persons desiring further information, will please correspond with Bish. information, will picase John Nice, Morrison, Ill. BENJ. HERNER, Sec.

The Lord willing, the Annual Mennonite Conference for the state of Ohio will be held at the Martin M. H., near Orrville, Wayne Co., Ohio, May 23 and 24, 1907 as per order of exercises. Bishops will meet at 8 A. M. Ministers at 9 and conference proper will open at to It is to be hoped that not only every Minister and Deacon in Ohio will be Bishop, Minister and Deacon in Ohio will be present, but that many members of conference from other states will also meet with us, A cordial invitation is extended to all. Those coming by rail stop at Orrville. Please notify the herbern Michael Horst, Jessic Good or Levi Mumaw, Orrville, Ohio, of your coming and you will be met at the station.—May the Lord's biess—will be met at the station.—May the Lord's biess ings rest upon these meetings.

The twentieth session of the Annual A. M. Conference of the district of indiana and Michigan will be held at Nappanee, Ind., on June 6 and 7, 1907. We greatly desire every member of the conference to be present as well as all others who have a desire to meet with us on that occasion from this or other districts

stricts.
S. E. WEAVER, Sec'y,

The Lord willing, the Eastern A. M. Conference will convene May 30 and 31, 1907, at the South Union M. H. near West Liberty, Logan Co., Ohlo. All are cordully invis. to attend. The executive committee and other conference members who can do so will meet on the preceding day to arrange work for the conference. Questions should the work for the conference. Questions should be sent at once to the moderator or secretary. For further information write to the moderator. West ...herty is the nearest railroad station.

DAVID PLANK, Moderator,
Bellefontaine, Ohio, R. F. D. No. 1.
C. Z. YODER, See'y, Wooster, Ohio, R. F. D. No. 3.

#### NOTICE

The annual meeting of the Mennonite Board of Missions and Charities will Convene at the Old Missions and Charities will Convene at the Old People's Home, near Ritman, O., at 9 o'clock of cleeting eight trustees, and to transact such other business as may be deemed necessary. All who are interested in the mission and charity work of the church are cordulally invited to meet with us.

J. S. SHOEMAKER, Sec. 5-t05-18.

MARRIED

Landis-Seizer.-On Sunday afternoon, April 28. 1907, at the home of the bride's parents, near Canton, Kan., by G. R. Brunk, William S. Landis and Elia Seizer, both of the Spring Valley congregation

Herr.—On April 27, 1907, at Bird-in-hand, Lan-caster Co., Pa., of a complication of diseases, Sis-ter Herr, wife of John R. Herr, at an advanced age. She was a faithful member of the Old Mennonite church since her early years. She is survived by her husband, three sons and two daughters. She was buried on the 29th at the Stump

town M. H.

Killinger.—Sarah Rarick was born in Montgomery Co., Ohlo, on Nov. 10, 1822; died at the home
of her son, Solomon Walmer, April 27, 1976; aged
of her son, Solomon walmer, April 27, 1976; aged
Walmer in 1300 and ten years after his death was
again married to Frederick Killinger, who also
preceded her in death. She leaves to mourn her
death two sons, one brother, a number of grandchildren and many friends. She was buried on
church, where services were conducted by Frank Monday, April 29, at the Anderson Lutheran church, where services were conducted by Frank Krelder of the Brethren church and John F. Funk of Eikhart. We trust our loss is her elernal gain. Peace to her ashes. The Lord so teach us to number our days that we may apply our hearts

unto wisdom.

Rutt.—On April 26, 1904, in W. Donegal Twp.,
Lancaster Co., Pa., after a brief iliness with
pneumonis, Susan Rutt, widow of the late Christian Rutt; agod 31 years. She died at the home
of her son-in-aw, W. H. Schneitman in Elizabethtown, Pa. She is survived by one son and adughter. The deceased was a faithful and possistent member of the Mennoulte church. The
funeral was held at the Mennoulte church reinernal was held at the Mennoulte meeting-house
in Bitsabethown. Interment at the Rutt graveyard in West Donegal township.

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"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

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#### EDITORIAL NOTES.

"In all thy ways acknowledge Him."

Baptismai services will be held in Elkhart on Sunday, May 19. Bro. D. Burkholder will be with

The best that he can do who is spiritually asieep, is to dream. He does not add to the world's Christian activity or to the work of leading souis into the kingdom.

Christian life has always been a life of trial and conflict, but it always ends in triumphant victory. "In all these," says the apostle, "we are more than conquerors through Him that loved

R. A. Torrey, who has been threatened with a case of slander, proposes to sue the man for loss of income in case he is held so that he cannot continue his meetings. As he receives about \$150 day for his services, he tainks no one will dare to hold him long. A pretty bright idea, but is that the way Peter and John did?

If some people are so anxious to use the word "immerse" for baptism, even when they read it in the Bibie, why, since they claim to be the religious descendants of John the Baptist, do they not call him John the Immerser, and why do they not call themselves immersionists? It would seem entirely reasonable, from their point of view.

Our linotype machine is again in running order and our maiting lists are being corrected, and by another week will be in proper order. We thank our patrons for their kind forbearance and patience manifested during these weeks in which we could not make corrections on the lists. Should any mistakes have been made which we have not discovered we ask our friends kindly to inform us and they will be corrected.

God wants us to be frultful. That is to say, he wants results of discipleship. These results are twofold. (1) He wants us to grow in grace and in the knowledge of his words. (2) He wants us to win others. In both of these respects he wants us to "ahound." And what does growth in grace and in the knowledge of his truth result but a desire to win others to become partakers of this same grace? Let our spiritual vitality no be wasted on seif, hut on those whom God wants us to be instrumental in saving.

Over six hundred Canadian and American dele gates expect to attend the World's Sunday School Convention in Rome, Italy. They sail on the chartered steamers "Romaine" from Boston, and Neckar" from New York. On the four days the convention conferences will be conducted English, French, German and Italian. At the close the American and British sections of the Sunday School Lesson Committee will hold an

important conference in London, Engiand, and will select the lessons that are to be studied by the more than twenty milions of Sunday school pupils throughout the world.

More preachers are needed in this world of ignorance and sin. There is no need for more men to preach an adulterated gospel, nor for those who preach for money or to tickle the ears of a disobedient, rebeiilous, pleasure-ioving people. The ranks of these classes are more than full, and they are spreading the abomination of desolation ahroad. But there is need of men who will preach Christ. Men are needed who not only approve of God's ways, his doctrines and commandments, but who practice them, men who have full confidence in God and his word, whose lives are given to the dissemination of a pure gospel by word and life, who will preach the truth in love and rebuke, reprove, exhort and teach in all faithfulness, humlity and candor, because they love the souls of men and desire their salvation. Should not the Mennonite church furnish a thousand such preachers to the world?

To Our Patrons.—The large majority of our subscribers to the Herald of Truth have been prompt in renewing their subscriptions for the year and many have been especially thoughtful us in the trying times of the past and bave paid their subscriptions a number of years in advance and a number of others have been so generous as to send us direct donations to heip cover the disastrous loss by fire which destroyed so great an amount of property in the Publishing House on the 26th of March. For ail these mani festations of love and kindness from so many, as well as for the words of good cheer and sympathy given us in many letters, we sincerely and heartily return to all our best thanks, and shall ever try, as best we can, to show our appreciation for them

Aside from these, however, there are also some who are in arrears on their subscriptions, and these we desire, in the spirit of kindness, to remind of the fact that there never was a time in the history of the Mennonite Puhlishing House ln which we could appreciate so much your heip as now, and if it is possible for you to do so send the amount you owe and renew your subscriptions for the coming year, or if you can and feel to do so for more than one year we shall he doubly thankfui. We shall be glad to hear from all who are still owing us. Your assistance in our work will he appreciated and will do us good in whatever way you may he ahie to give it. We need your help, your influence and your prayers, and, as you see, we do not hesitate to ask for it. May God hless you all.

False accusations are hard to bear, and yet they are one of the means which God uses to train his children in the way of life and fit them for their work on earth and his glory in heaven. In the Epistie to the Hehrews we have a beautiful explanation of this subject. See Heb. 12:5: "My son, despise not the chastening of the Lord, nor faint when thou art rehuked of hlm. For whom the Lord ioveth he chasteneth, and scourgeth every son whom he receiveth. \* \* Now no chastening for the present seemeth to he joyous, hut grievous, nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them

which are exercised thereby." When we have passed through the severest trials of this kind. we can well rejoice while we appropriate to our seives the words of our Savior, when he says, Hiessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you faisely for my sake: Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which

were before you" (Matt. 5:11, 12). This is one side of the subject and gives the persecuted one comfort and reason to rejoice. But what is there for him who produces or causes such chastening to be produced for the children of God? Wiji not the displeasure of our heaveniy Father rest upon him? And does not the Bihie teil us that "It is a fearful thing to fall into the hands of the iiving God"? Paul deeply deplores tne fact that he persecuted the church of Goal, and held that for this reason he was not worthy to be catled an apostle. How very careful should we be that we, as the children of God, do Lot persecute or hring faise accusations against any one, and especially not against our hrethren and But we can readily judge how greatly mistaken men may be who trust in their own wisdom and strength, and who exait themseives above measure in their own righteousness, when Jesus teits his disciples of the trials awaiting them (John 16:2), "They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service." The history of the church and the developments of the age abundantly prove the truth of our Savior's propnetic deciarations.

Bro. Byers' article in this issue merits the attention of the church. There need he only one church paper for our little Mennonite church, likewise only one publishing house. There never was need for more. The fact that another was started only showed to the church and the world the intensity of feeling existing some years ago. A second paper cannot otherwise than foster that feeting. Considerable money has been spent establishing another plant. If the promoters of the second have not pald for it, the Mennonite church from whence the patronage comes, has been paying for it. Moreover, where there is not enough patronage to support more than one, it is to be expected that, notwitustanding the dignified posltion the second enterprise outwardly took upon its first appearance, toward ali other and similar enterprises, means and methods would be employed to gain a footing and to push the other aside that, outside of the Mennonite church, would be called reprehensible. Who is primarily responsihie for it? Who should pay for it? What under the present conditions would result from the merger if the Misslon Board or the General Conference would make the conditions on which the merger should be consummated? By virtue of its charter the Mission Board is to-day the highest authority in the church, hetore which even the General Conference must bow. However as the personnel is largely one and the same, it would he an easy matter to do so. We are willing to seil the papers and Mennonite publications to the Mennonite church, for whose henefit aione they were hrought into existence, or we would be willlng, on certain conditions, to have a board of trustees or advisory hoard appointed by the Mennonite church to direct the publication work. A

pest ways to do this is by means of a good paper

We need a Mennonite Publication Board for

the same reasons that we need the other boards

mentioned, and I see no good reason why the

church cannot have it. Some anticipated serious

was first suggested, but prayerful courage and

good sense prevailed and no true hrother could

tand in the way of what was so evidently the

sight thing to do. I am sure the same will be

I have heen waiting for older and wiser persons

to urge this matter, and I am simply writing now

to me the time is ripe for action. There will soon

be held a number of state conferences that could

consider the matter, and there will be several

quite representative gatherings—the annual meet-

ings of the Boards of Missions and Charities and

for preparing the way for some definite action at

the time of the meeting of the General Conference

I have no definite plan to suggest, but some

such method as was used to consolidate the mis-

sion forces ought to work here. There would be

no need of any present interest suffering hy such

plan, because whatever will bring about bette

conditions for our publications will be directly in

the line of all their efforts, and no one who wishes

o serve the church will be unwilling to be obe

I hope others will consider the matter and sug-

gest some more definite pian for proceeding in

THE JUDGMENT DAY.

By Sister Maud Gregory.

of that day and hour knoweth no man, no not the

angels of heaven, but my Father only." An angel

the people who are dead. "Come out of your

graves." Those who love Christ will be like the

angels: if you are alive when Jesus comes he will

catch you up into the air to meet him. He wili

his head and everybody will stand around the

throne. He will open a book in which he has

have done. God has seen all of the wicked things

that we have done. He can see in the darkness

laose that do not love Jesus, God wal bind in

chains and put them into a take of nre called hell,

and there shail be weeping and gnashing of teeth.

his children shall he tormented forever. They

shall not have one drop of water to cool their

burning tongues. Many people in hell will say,

'If I had instened to the words of my teachers!

but I would not mind; and now it is too late.

I can never come out of this dreadful place. How

oolish I have been! Once God would have heard

my prayers, but now I am weeping in valn." I

hope, my dear readers, that none of you will ever

speak such sad words. Remember, Satan goes

about like a roaring lion seeking to devour you

by tempting you to displease God. But Christ

"Oh, say, shali I be tnere,

To see the fearful giare, The dreadful sound to hear, The burning heat to bear?"

Those who love Jesus with all their hearts, he

has written down their names in another book, cailed "the book of life." He will forgive their

sins, wipe away all their tears, and let them live

Do you hope that Jesus will write down your

name in this book? If you are God's child you

will not be frightened when the world is burning,

with him forever.

will keep you from wickedness if you pray to him.

Satan is the father of the wicked, and he and

as weil as in the light, and knows all our thoughts.

written down all the wicked things that people

sit on a white throne and will wear a crown upon

wiii blow a great trumpet and Jesus wiii say to

We all know that Jesus will come again; "but

For the Herald of Truth

dient to her directions.

this matter

Education. These will give ample opportunity

to call forth their opinions at once, for it seen

true of our publishing interests.

lifficulty when consolidation of mission intere

#### PERSONAL MENTION.

Bro. Jacob Gerig of Wayne Co., Ohio, was called to Lawrence Co., Pa., on May 1, to officiate at a functal

Bish. I. J. Buchwaiter and wife of Wayne Co., Ohio, spent Saturday and Sunday with the congregation near Elida, Allen Co., Ohio.

Pre. Daniel Yoder and wife of Myersdale, Pa., were visiting during the heginning of the month among the A. M. brotherhood in Moultrie Co., Ili.

Bro. Jacob C. Godshaik of Montgomery Co., Pa., who has been suffering for some time with paralysis, is improving. We hope he may be speedily restored.

Bro. Jos. F. Brunk left home two weeks ago to attend the meeting of the Mennonite Board of Missions and Charities near Ritman, Ohio, and to solicit funds for the Sanitarium at La Junta, Colo.

Bro. C. B. Allebach, of the Towamencin congregation, Montgomery Co., Pa., preached at the Franconia meeting-house on Sunday, April 28. A large audience usually gathers for worship in this place.

Bro. A. C. Kolb, of the Mennonite Publishing House Book Department, left last week for a tendays' trip to the Canadian Northwest, looking after some land interest in that locality. We wish him a successful trip.

The brethren Samuel Garher of Groveland, III., and Bish. A. Schrock of Metamora, III., officiated at the funeral of Peter Bachman, who died in Woodford Co., III. He (Bachman) died on the 20th in the seventy-ninth year of his age.

From S. F. Coffman of Vineland, Ont., we are giad to learn that the sick ones of his household are improving and Bro. Coffman himself could again take up his work, at least in part. May the Lord speedly restore the sick and prosper the brother in his work.

A. Sims, the well-known preacher and author of Toronto, Ontario, on a recent visit to Elkhart, called at our office and we had the pleasure of an hour's conversation on different important topics. He also left with us a few samples of books about which we may have more to say later.

Bro. M. B. Shank, formerly of Tennessee and who with his companion and son spent the winter in Rockingham Co., Va., have settled recently in Warwick Co., Va., where he has purchased a home and will proceed with the erection of a dwelling. The Lord bless the brother and family in their new home.

Bish. Isaac Peters of Henderson, Neh., is at present spending some time with the brethren and sisters in the vicinity of Inman, Kan. He expects to remain there until Whitsuutide. The congregations over which he presides contemplate publishing a new edition of their catechism in the German language.

Bro. J. P. Bontrager of Hubbard, Oregon, is at present on an evangelizing trip in the far West. He left home on the 9th of April, expecting to stop at Coifax (Washington), Rilisville and Prosser. He was booked to return May 7, and then make another trip to California. May God bless his efforts in the work of saying souls.

Bish. J. M. Shenk and wife, now residing in Denbigh, Warwick Co., Va., have returned for few mouths' visit with their friends and former neighbors and the brotherhood where they spent and labored so many years. We hope they may have a profitable visit with the people there, which shall tend to their mutual edification.

John G. Sauder and wife of Manor Twp., Lancaster Co., Pa., on their wedding tour, after visiting at Freeport, Sterling and Chicago, Ill., came to Elikhart on May 4, and spent Siunday with the brotherhood here. On Monday they went to Goshen, and after stopping at several places in Ohio they expect to return to their home in Lancaster county.

Bro. Jacob Davidhizer, who left his former home near Wakarusa, Ind., several weeks ago, reached his destination, the home of his son, near Sumpter, Oregon. The mountains and the country in general seem to look altogether different from the beautiful and productive iands in Elkhart Co., Ind. On his way he also stopped to see Nampa, Idaho.

Bro. J. S. Hartzier of Goshen, Ind., conducted the services in the Mennouite congregation at Elikhart last Sunday. In the afternoon Bro. J. F. Funk conducted communion services with Bro. and Sister Samuel Powden and a number who had met together there on the occasion. Bro. Powden is in his ninetieth year and virtually blind, but still honeful and natient.

M. F. Rittenhouse of Chicago, Ill., who has always heen a devoted friend of the Mennonito Puhilshing House at Elkhart and who has taken a deep interest in its prosperity, and to whom we are indebted for favors and encouragements which have heen in the highest degree heipful to us and our work, made a short visit to Elkhart last week, during which we had the pleasure of entertaining him in our home, a privilege which we highly appreciated. He has been for many years engaged in an extensive lumber business and has at the same time contributed largely to educational, agricultural and general benevolent purposes. His helpfulness and general benevolent purposes.

For the Herald of Truth.
PENTECOST.

By Catharine E. Miller.

The feast of Pentecost is of great importance to them that believe on the Lord Jesus. It is both memorial and typical. To the Jews it was partly in memory of the law given on Mount Seven weeks after the deliverance out of Egypt and after they had entered the promised iand and were sowing and reaping their grain. God commanded that in the Passover feast they should bring a sheaf of the first fruit unto the priest on the morning after the Sahbath and wave hefore the congregation. This was a type of Christ's resurrection. So we see the feast of Pentecost was memorial and typical to the Town is also the same in the Christian era, and the helievers have a type in the Pentecost feast of the remaining resurrection. We keep the feast also in memory of that time "when the day of Pentecost was fully come," and the promise Comforter had come, and the three thousand souls were added to the church.

This feast was a time of great joy. There was joy connected with the Pentecost feast, hut in our Pentecost we have a type of still greater joy, which will be the greatest of all events. That is the time when the wheat harvest shall be fulfilled and the dead in Christ shall rise first. The seven weeks between the Passover and Pentecost may represent the seventh age wherein the believers are gathering in the harvest.

If the feast of the Pentecost stood without an organic connection with any other rites, we should have no certain warrant in the Oid Scripture fo regarding it as more than the divinely appointed solemn thanksgiving for the most useful sort of food. But it was, as we see, essentially linked to the Passover, that festival which above all others expresses the fact of a race chosen and senarated from other nations. We notice that in the Passover feast God commanded them to bring a sheaf of the first fruits unto the priest, as stated above on the morning after the Sabbath. This hrings it to our Easter morning. In the morning of the wave offering, God said, "Count ye sever Sahbaths or fifty days." During this time the remaining wheat harvest was brought in, and then at the end of seven weeks the feast of Pente cost was celebrated. It is also called "Feast of Weeks," "Feast of Harvest," and may be regarded as a supplement to the Passover. Upon this feast the people were especially exhorted to rejoice before God with their families, their servants, the fatheriess and the widow. All were commanded to be present and have part in the joyful celehration and presentation of the two loaves made from the first fruit of the remaining wheat har-

Christic kingdom (Matt. 13:34).
As the sheaf of the wave offering in the Passover feast was a piedge of the remaining harvest, so is Christ our piedge of the remaining resurrection, and the day of Pentecost is a figure of that event. "Christ, the first fruit; afterward they that are Christ's at his coming." Bilessed are they that have part in the first resurrection." Springs, Pen

vest baked with leaven. The two loaves repre-

sent the Jew and the Gentile believer; the leaven,

For the Herald of Truth

CHURCH PUBLISHING INTERESTS.

By N. E. Byers.

Several years ago I wrote an article urging that the various lines of church work he grouped into a few divisions and organized under several general boards representing the church as a whole. Since then there have been organized two such hoards—the Mennonite Board of Missions and Charities, and the Mennonite Board of Education.

These, I believe, have served a good purpose in unifying the workers in the church and promoting the work with the least waste of energy and the best possible results.

There is still one very important phase of church work that is not properly provided for in our church organization and that is the publishing interests. The church owes much to the pioneers in this line of work who took all the risk and bore the hurden alone when the church as a whole did not even favor the cause. All such must have due consideration, but the time has come when practically every one favors this work and there is no reason why it should longer be entrusted into private hands.

So long as the church has no voice in the matter, any group of dissatisfied persons can start up a new paper, force their own views on the people and they will be sure to get some patronage. As a result, the unity of the church is endangered, our funds are scattered and wasted, and in the end our publications are not what they outset to be

The church does not need two general church papers. It is a fruitiess waste of energy and money to publish all our news, reports and many of our articles in two papers. The same effort and money could be made to give us one hetter church paper and at the same time a good yours people's paper. And I should like to emphasize the great need of giving more attention to our young people. We can not depend upon the spaemodic efforts put forth at revival meetings and Bihle conferences. Young people must have strong leadership during the entire year and one of the

for you will be safe with Jesus, praising him for naving loved and saved you.

"Lord, by the blood he shed,
Who hung upon the tree,
Betore the books are read,
May my sins pardoned be;
And then my tears shall all be wiped away,
And I shall dwell in everlasting day."
Datton, Ohlo.

For the Herald of Truth.

PEED INE PEOOR OF

By Silas Bowman.

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not reof, not he, hut of a ready mind. Neither as being lords over God's heritage, hut being examples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of giory that fadeth not away" (1 Pet. 5:24).

In this text we have the charge given to the eiders of the church, and the wages promised; and also how the charge should be discharged. The charge is to feed the flock and to look after them-not hy constraint. A minister or eider who only performs his work hecause he is duty bound to do so, is not in the position Peter or the Lord wants him to be. He should have the welfare of souis at heart, and this should he the strongest power to move him to do his work. If the ministers can say, The love of Christ constraineth us, then they have the power of God on their side and are willing to declare the whole counsel of God. Now he is in a proper position to feed the flock. Now the Lord is ready to prepare him with food that he may feed the flock. If he seeks the honor of men he has to prepare his own food; and has to prepare it in such a way that it suits the people, whether it is good for their souls or not.

The minister who is not liberal in the line of his work will not find the Lord a liberal master and has a hard task to perform. But he who freely gives what he freely receives is enjoying a service which he is pald for as he goes, not for fitthy lucre, but of a ready mind. A true minister is always ready to do his part or more than his share to feed the flock if he does not look for his sown gain, but for the gain which is in naving soulis and huilding up of those who are saved to keep them strong and healthy.

"Neither as being lords over God's heritage, but being examples to the flock." The flock is God's heritage which he has bought with his own blood, and the minister has no right to act as a lord over them. The minister who is continually commanding, instead of holding up higher ideals and aiming after them himself, is not keeping his flock in a healthy appetite, and instead of leading the flock to the green pastures, he gets them to the idea that the minister himself is not enjoying the pastures of God's word. Christ said, "If ye continue in my word, ye are my disciples indeed."

contique in my word, we are my inschede lived Shapherd (Christ) shall appear ye shall receive a crown of giory that fadeth not away." This is the reward the true minister is aiming after. If he is aiming after those lower things, homor or earthly gain, no wonder that his fock does not prosper. Please read Acts 20:28-38.

Men as a rule are willing to pay a servant wellwho feeds and tends a flock so well that it prospers. Can we not trust our Lord? A well-fed and tended flock will nearly always prosper and give pleasure to the owner and him who tends it.

When we speak of prosperity we mean the huilding up of those who are saved, and convincing the unsaved in the church that they must be born again. Before they are born again they cannot feed on God's word, but God's word continually condemns them.

Floradale, Ont., Canada.

For the Herald of Truth
PRAYER THE ONLY MEANS FOR REVIVAL.

By A. K. Kurtz.

There never was since the beginning of the Holy Spirit dispensation, any good accomplished without prayer. The effectual, fervent prayer of the righteous man availeth as much at the present time as it did in the days of the apostles, and is just as much in order and just as necessary to bring spiritual life to a cold, worldly Christianity as at any time in the world's history.

The first great revival of religion was preceded by a ten-days' prayer meeting, and there is no record of any great revival since that time but was hrought about by earnest, persistent prayer, either by a band of praying saints or some consecrated men or women praying in their closets. Years before the great revival in Wales broke out meetings for prayer were held in many places throughout the province.

Last winter in a town in one of the Western states a most gracious revival broke out, where many of the worst characters were saved and they in turn brought their associates to the meeting and many were saved. This revival was preceded by the gathering of a few of the faithful in their weekly cottage prayer meetings, while some of the cold professors would sneer at them for attending their little meetings.

There is nothing so much needed as a general revival. When we take a glance at the condition of the church in general and notice where she is drifting to, and then the great wickedness of the world, it should awaken in us as God's children a desire for an awakening all over this land. As true Christians we feel a love for lost soulis and very much desire their salvation. Prayer is the only means whereby a revival of religion can be brought about. The same efforts put forth now will bring the same results, but to suppose that God will pour out his Sprirt with less prayerful effort than at the beginning is a mistake. God singing is all right in its place, but never can take the place of prayer. Yet it is sometimes used in

Here is what Dr. Torrey says of prayer: "The great need of our day is prayer. It was a masterstroke of the devii when he got the church so generally to lay aside this mighty weapon of prayer. The devil is perfectly willing that the church should multiply its organizations, and deftly contrive machinery for the conquest of the world for Christ, if it will only give up praying. He laughs at the church to-day and says to himself, You can have your Sunday schools and your Young People's Meetings, your Young Men's Christian Associations and your Women's Christian Temperance Unions, your grand choirs and your fine organs, your brilliant preachers and your revival efforts, too, if you don't bring the power of almighty God into them by earnest, persistent, believing, mignty prayer."

People are sometimes puzzied to know how to pray or what to pray for. Now we all know that the Lord has no pleasure in the death of the wicked. So we can come boildly before a throne of grace and ask him to grant us a gracious revival. We know this is all according to his will. And then if we have the Spirit of Christ we will always think of the poor, jost souls when we come hefore the Lord in prayer.

we come neture the Dott in places, let us earnestly pray for a revival that will not only bring the lost into the fold, but that will purge and cleanse the church from pride and worldliness, and get her ready to meet the Bridegroom when he comes. Swithyillic, Ohio.

The power of going out of one's self and seeing and appreciating whatever is noble and loving in another, is one of God's best gifts.

No one ever saves his dignity by losing his temper.

## TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.
india. — American Mennonite Mission, Dhamtari, C. P. India.

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HOME MISSIONS. Chicago.—Home Mission, 145 W. 18th Street, Chi-

cago, Ili.

Chicago. — Mennonite Gospel Mission, Emeraid

Ave. and 26th Street, Chicago, Iii.

Ave, and 26th Street, Chicago, III.

Chicago.—Hoppe Avenue Mission, 75 Tate Street.

Veish Mountain.—Wetsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.

Philadelphia.—Memonithe Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.

Ft. Wayne.—1299 st. Mary's Ave., Ft. Wayne. Ind.

ancaster.—462 Rock and Street, Lancaster, Pa. don Home, 1934 East Eighth Street,

Canton, Ohio. Kansas City.—200 S. Seventh St., Kansas City, Argentine, Kan,-

The regular business meeting of the congregation at La Junta, Colorado, was held May 4. Considerable business was transacted. Bro. Jacob A. Heatwoie, formerly of near Harrisonburg, Va., was appointed correspondent for the La Junta congregation. We hope the readers of the Heraid will near from him often.

At the Skippack M. H. in Montgomery county, Pa., eleven persons will be baptized and received into church membership on Sunday, May 12. Bro. Andrew S. Mack will conduct the services. God biess the new converts and make them valiant and faithful members of the church.

A brief report from Oscoda Co., Mich., informs us that the recent meetings there have been well attended and that Laptismai services were held on Saturday afternoon, May 4, and on Sunday, May 5, the communion services were observed.

Baptismal services were held in the Salem congregation in Alien Co., Ohio, on Saturday, April 27 and twenty-four precious souls received the sacred ordinance and were received into church feilow ship. It is certainly an encouraging feature in our church to see so many separating themseives from the world and casting in their portion with the people of God.

From Seward Co., Neb .- We are informed that Bish. Joseph Schiegel bas recently had quite a severe attack of rheumatism. We trust the Lord may speedily restore him to his wonted beaith and strength. During the latter part of April he visited the congregation in Filmore county, where communion services were held on April 21. . . .

From Woodford Co., III .- The Sunday schools in the Roanoke and Harmony congregations in Woodford Co., Ill., were reorganized for the summer. Bro. John J. Smith, superintendent; Beni. Shertz, assistant in the Roanoke district; Joseph Reber, superintendent, and Christian Studer, assistant in the Harmony district." A good Sunday school is the life of Christian work among the young people in any congregation and we are glad to hear of the progress of the work in these districts. . . .

From Lancaster Co., Pa.-The congregation at Indiantown held communion services in their meeting-house on Ascension day. A very appropriate time for such a service.

On Saturday afternoon, May 11, preparatory services were held by the brotherhood in the well-known Weaverland congregation, and Sunday forenoon communion was observed in the same congregation. Usually a large congregation assembles at this place, it being one of the largest in the country.

Topeka, ind., May 5, 1907 .- To all the Readers of the Herald of Truth:-Greeting. The Lord in his love. I feel that it would be to the glory of God to tell the dear brethren and sisters in Christ of his joving kindness to me. He saved me and keeps me. Jesus sald, "I witi never leave you nor forsake you," and bis word is true. If we remain faithful to him he will lead us safely to the end. Let us look up to him in faith believing and pray. Much prayer is the step-ladder to heaven to bring salvation to our hearts. Let us follow the Savior in all his commandments. He wiii give us grace to heip us on in every time of need and what he has promised he is able to perform. Let us therefore especially pray for those out of the ark of safety that the Lord may draw them by the cords of his love that they may be saved before it is too iate. The time of the Lord draweth nigh and we should not delay, but wisely prepare and be leady that we may enter in with the Bridegroom to the marriage feast of A. W.

Weaverland, Lancaster Co., Pa., May 5, 1907 .-Dear Herald Readers:-We were made to rejoice again when on April 28 our bishop, Benj. Weaver, baptized and received into our congregation eighteen precious young souls who have now made their confessions publicly and sealed their yows with water baptism. May the Lord bless and prosper them; may they be the means of leading many more into the way which leads to eternal blice. The Lord willing, we expect to hold our communion services at this place on May 12.

COR

Logan County, Ohio, May 7, 1907 .- At the communion services at the South Union M. H. on May 5 the largest number we ever saw assembled at one time on such an occasion, was present, and most ail of the large congregation assembled partook of the sacred embiems of the broken body and the shed blood of our Savior. After partaking of the bread and wine the ordinance of feet-washing was practiced, which took about one and one-quarter hours. A very interesting and appropriate discourse for the occasion was preached by S. E. Algier of Champaign county. May God biess the efforts put forth on this occa sion and ail the efforts of God's people to promote the cause of Christ among the children of men. COR.

Ottawa, Ohio, May 6, 1907 .- On Sunday, April 28, the Blanchard River congregation reorganized their Sunday school for the ensuing year by electing the following officers: Superintendents, Bro. Harry Brenneman and Bro. Lewis Strite; chorister, Bro. E. Good: secretaries, Sisters Sadie Sbank and Delia Brenneman; treasurer, Bro. Lon Strite. It is just about one year now since the Sunday school was started. The attendance in the beginning was not very jarge, but we are glad to note that the school as well as the church has increased fully one-third in attendance. The interest is also growing. Since the roads have dried up, Bibie meetings are held with a large attendance. May God sustain us in our efforts.

Arrangements are completed for a series of meetings from May 20 to June 3 by Bro. J. E. Hartzier. We expect to hold two all-day Sunday services on May 26 and June 3, to which we most earnestly invite brethren and sisters from the neighboring congregations. We solicit an interest in the prayers of God's people in behalf of the cause at Bianchard. A. J. STEINER.

Stony Brook, Pa., May 6, 1907.-Dear Brethren and Sisters in the Lord:—Greeting in Jesus' name. There have not been any tidings from this piace in the Heraid for quite a while. When the Son of Man shail come in his glory and all the holy angels with him, then shall he sit upon the throne of his giory, and before him shall be gathered all nations, and he shail separate them one from another even as a shepherd divideth his sheen from the goats. "Let none that wait on thee be ashamed; iet them be ashamed which transgress without cause. Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth and teach me; for thou art the God of my saivation."

The Lord willing, we will have our communion on May 19. Bisb. Jacob N. Brubacher will be here to conduct the services. We now have our Sunday school every Sunday morning at 9 o'clock. "Thou shait guide me with thy counsel and afterward receive me to giory. Whom have I in heaven but thee? and there is none on the earth that I desire but thee. What shall I render unto the Lord for all his benefits toward me? Open thou mine eyes that I may behold wondrous tnings out of thy law." COR. . . .

On the Way to Conference, May 10, 1907 .-Out under the clear hine skies of the Shenandoah Valley, where the landscape is dressed in the garb of spring, with meadows all sprinkled over with the beautiful yellow dandelion daisy, where timestone cliffs and tedges are bespangied with the crimson honeysuckie, and while the forest-clad hills and mountain sides are showing their snow white flashes of the dogwood biossom, the writer is wending his way in company with many others to the Virginia Conference. This body is being assembled at the Lindale M. H. near the village of Edom in the Lower district. The bishops, in company with the moderator and arranging committee, met at the home of Dea. John J. Wenger yesterday afternoon, where the business intended for the conference to consider, was laid out.

Of those who are here from a distance are Pre. H. H. Good of Woif Trap, Hailfax Co., Va., and M. B. Shank of Denbigh, Warwick Co., Va. Of the thirty members of this conference, twenty-two have aiready arrived. Judging from the nature of the work already arranged by the committee, some very important business will be considered in this session of the conference, the result of which is being anxiously awaited by many of our people. Trusting that ail will be well and that the ministers and deacons may be encouraged and the church edified, we close with the promise to send a full report to the Herald later on.

COR.

Chicago, III., 562 E. 26th St., May 11, 1907 .-Dear Readers:-Greeting in our Master's worthy name. The burden of this article is "Sunday School Libraries." We trust it will be carefully considered before it is finally passed by.

The cituation is as follows: About a year ago steps were taken to instal a Sunday school library at the Home Mission. A committee of three was appointed and as a result of several meetings the writer was appointed ilprarian and was given the responsibility of in some way securing money, books, methods of keeping a record of the books, etc. A little money was raised and the library opened with thirty books. To these there wer afterwards added about twenty others, so that at present we have some over fifty volumes. With some over 100 pupils we need double the above number of books to properly supply the school Two other schools have been organized since with a combined attendance of over 100. Each of these schools needs a library. We trust by next fall to have an attendance of over 100 in each of these schools. We could use several hundred books to properly supply these children with good litera-

Here is a supposition which we think is not overdrawn. We suppose that there are a number of congregations that once had a library for their Sunday school, but for some reason it was discontinued. They still have the books, but have no use for them. We suppose, too, that there are a great many brethren and sisters in the church who have in their private libraries good books that are practically of no value to them. Then

lastly we suppose that there are perhaps a few bretbren or sisters who have a coin or two burning in their pockets or rusting away in the bank that could be used to purchase several good books, in fact that they are looking for a place o invest where good returns are insured.

Now, then, what is the most practical way to supply the need on our part and for you who are able-and, we feel confident, ready-to help to act intelligently? Why not have you send us the tities of all the suitable books you can furnish and allow us to select out of that list such books as we can use? Money could be sent directly to the writer, designating that it is to be used for library purposes. May we not hear from

The above affects the three Mennonite missions in the city of Chicago. There is another matter that concerns only the work at the Mennonite Gospel Mission. It is this: We are aiming to piace Bibies into the hands of all our regular Sunday school pupils. We had a supply of about twenty, but they are all gone and we need more. You read in last week's papers the suggestions by the Local Mission Board of Illinois, to the workers, to keep down expenses. Perhaps you can heip us. We have several cheap offers in Bibies, but do not have the money to buy them. Perhaps you can help us do this. If you can and wili, we will do our utmost to place them into worthy hands. Or if you want to send the Bibles direct that will be very acceptable. We trust the Lord will move upon many to help us in these which we deem worthy causes. Kindiy asking an interest in your prayers in behalf of our work and workers, I remain, in Jesus' name,

A. M. EASH.

For the Herald of Truth.

DO THEY NEED THE GOSPEL?

While many thousands of souls are reached and won for Christ in the vast population of India, there are still millions upon millions who have not yet even heard of a Savior of mankind. How can it be otherwise when there are 155,000 persons in India to every missionary? The Methodist Episcopai denomination has to-day a large force of missionaries in India, and a large native membersbip, whose influence is making itself feit for good over a rapidly widening area, and yet there are incidents here and there aimost in the shadow of Christian churches that show how deeply steeped in superstition people may be when they hear not the blessed gospel message. At the viiiage of Wisard, not far from Baroda-which place has become well known to Americans through the visit of its Gaekwar to this country-the Hindu priest of the viliage about a year ago dug a deep weii, fiiled it at the bottom with wood, upon which he poured a liberal amount of oil. He told his people that if they would obtain giory they must leap into the burning well. The day was fixed for the event. He had assured them that the fire would not burn them. The fire was lighted, and he exhorted his devotees to jump in and "obtain the desired giory." First three men leaped in, then some women, one a mother with a babe in her arms, who entreated the husband and father to accompany her. Finally she gave the babe to the father and jumped in. Then the priest leaped in, with three more men, ten in ali; but the jast three men shricked in agony that they were burning, and begged to be puiled out. This was done, but it was too late to save them; they died suffering norribly from their burns. But white it was a horribie occurrence, it showed that the priest had ited when he said the fire would not burn them, and this no doubt has helped to lessen the power of the priests over the people. In this district there are now about 20,000 native Christians, out with only two church buildings, that will not hold one-twentieth of the Christians. Many of them hardly know of any church but the sheitering shade of a wide spread

Our Mennonite people have great opportunities

in India. The American Menonite Mission is situated at a piace where there is the greatest opportunity for expansion, especially toward the south-toward Konker State, the state which our beloved Bro. Burkhard yearned to bring under tne influence of the gospel. Things more hideous than the occurrence mentioned take place among tne poor, benighted heathen. Do they need the

HERALD OF TRUTH.

Something is needed here. The need is men and money, more men and more money. The church likewise needs a greater measure of that spirit that makes staunch Christians. Bro. Ressler says they can use no patched-up affairs in India. In the great market place of Christian activity such persons are not needed. India needs the gospel; we need out-and-out gospel Christians, who will give, go, or let go. A young married man who earns \$1,500 a year as a cierk lives on \$000 a year, and sends the rest to india. His daily prayer is that souls may be saved in that country, and his prayers are accompanied with \$900 per year. Reader, what are you doing?

For the Herald of Truth

A SPECIAL MESSAGE.

By E. J. Rutt.

David Livingstone might weil be called the high priest of missionaries. He was of Scotch lescent, born March 19, 1813. In his youthful days he showed his scientific bent of mind by collecting flowers and shells. His love for learning as also his persistency were early evinced by his continued reading in the factory while going about his usual work. At the age of twenty, influenced iargely through the reading of missionary biography, especially the "Life of Henry Martyn," he resoived to give his life to the cause of missions. His preparation extended over six or seven years, during which time he studied theology, the art of preaching and the science of medicine.

He desired to go as a medical missionary to China. But Robert Moffat's deciaration to him that he had "sometimes seen in the morning sun the smoke of a thousand villages where no missionary bad ever been," determined for him the sphere of his godiy fruitful labors. He landed at Cape Town in the early spring of 1841; was offered a good paying charge at this place, which he declined. He then pushed on to Mr. Moffat's station, 700 miles through the crust of heather dom. On this journey "the physician and the scientist, the minister and the reformer are all combined in this one man." After his marriage with the eidest daughter of Moffat, Mary, he pushed on into the interior. After eight years of teaching, preaching and heating among a number of tribes, his wife and four children ieft for

Left aione, he determined to push on toward the heart of the Dark Continent. The inbuman siave trade made him desirous of blazing a path through the interior and of opening up Africa. About this time he wrote, "Can not the love of Christ carry the missionary where the siave trade carries the trader? I shall open up a path to the interior or perish." He then set out upon that perilous journey for the West Coast, fully expecting to meet death. The hardships of this journey are beyond beiief. Thirty times smitten with fever he reached St. Paui de Loanda a tiving skeleton, almost consumed by dysentery and

While here he was offered free passage on an English vessei, but decilned, because he had given bis word of promise to his black attendants to return with them again to their own country. A two-years journey of 2,000 miles through jungies, swamp and desert brought him to Quilimane on the east coast. During this journey he made many valuable geographical discoveries, chief among them the Victoria Faiis, and submitted a map of the highest value to the London Society. After sixteen years of absence he returned to

England for a sixteen-months stay. He received the highest honors on every hand. In his parting message, as he returned to Africa, he exhorted the people to forward the work he had begun of opening Africa for civilization and Christianity. On his second and third journeys he continued his expiorations, submitting reports to religious and scientific societies at home, exposing the iniquitous crime of the slave trade and ministering to the physical and spiritual needs of thousands of natives. When in 1871 he reached Ujiji he had not received supplies or letters from England for three years. "His feet uicerated, bis teeth come out, he lay in his low hut for eighty days and read his Bible four times through."

The Royal Society becoming anxious to know where Livingstone was, if still alive, sent out Stanley in search of him. Then resulted that touching scene of meeting and mutuai upiift which gives such a beautiful color to the closing chapters of that great medical missionary's life Stanley tried to induce him to return to England, but Africa had bis life even unto death. About two years after this separation, Livingstone iaid down his feeble life to the country he loved so dearly. On May 1, 1873, at four o'clock, he was found dead in the attitude of prayer. His heart was buried under a tree at liaia and his body at Westminster Abbey. The jast words from his pen are truly befitting words for the black slab which marks the end of his pilgrimage: "Ail I can add in my ioneliness is, May heaven's rich blessing come down on every one-American, English, Turk-who will help to beal this open sore of the world." And it is truly coming to pass that "the end of the exploration is the beginning of the enterprise."

> For the Herald of Truth. CONFERENCE RESOLUTIONS

At the Semi-Annual Conference of the Mennonite church of Waterloo Co., Ont., held at the Berlin meeting-house on Thursday, April 11, 1907, the following resolutions were adopted: RESOLVED-

1. That a minister be ordained in the Latschai congregation.

2. That each congregation shall bave the right to appoint the time to bold their preparatory service previous to communion.

3. That a bishop be ordained for the Waterloo and Woolwich field to assist Bro. Jonas Snider. 4 That we advise our brethren not to hold

funerals on Sunday, if possible. Inat we recommend that each congregation hold a collection for the famine in China and

Russia, at their earliest convenience. 6. That we urge the Bienheim congregation to have a minister appointed as soon as circumstances permit.

7. That the bretbren Noah Stauffer, Jonas Snider and David bergey be a committee, with power to add to their number, to draw up a form of petition to our government, and get it circulated for signature by our members and others who are in sympathy with its object, to protest against the military spirit that is being fostered by our government, and to ask that our boys may be exempted from taking part in military drill in our public schoois.

8. That our different congregations be asked to take up collections for the Toronto Home Mission, once every three months.

#### SPEAK THE TRUTH.

Let you and me, dear reader, beware of being untrue. Let us be honest, and speak the truth. Let us pray daily that God would give us a true heart and then help us to live that truth under all circumstances of life. Let us be too true even to speak unnecessary words. Let us follow our Master Jesus in the way of truth.

"Oh, 'tis a lovely tning for youth To walk betimes in wisdom's way, To fear a lie, to speak the truth, That we may trust to all they say." -Selected by Sister N

van-devii?

they did."

Young People's Department

One of the avenues hy which a young man or

roman may easily find a short route to spiritual

degeneracy and to perdition is the vaudeville. The entrance fee to these phonograph announcing

halis of evil delight is cheap, the "show" is cheap,

and those who go in thereat are seiling their

souls cheap. Going along the street, past one of

these places, the other day with a friend to whom

the French name vaudeville was strange, he read

the announcement of a "show," but got the ac-

cent on the second syllahie. And yet, did he not

call it hy its proper name when he called it

Not long ago Bro. L. J. Heatwoie quoted from

the catechism proposed by a scientist for the

henefit of school children instead of Bihle study.

Bro. Heatwoie showed how absurd such efforts

are, and how they lead the young away from faith

in God. David asked the question, "What is

man?" The authority (?) which Bro. Heatwoie

quotes gives the child a difficult answer, hut look

at Herbert Spencer's answer-and then take a

iong hreath. He says: "Man is a transcendental

ideation of solidaric introsceptive autochonal re-

daction and orgasmic individualization of mobil-

ized egresus and noctic and dianoctic plasticities

of intellectivity: that is, an ectypical microcosmic

modality of ultraneous and fusiform differentia-

tion, spontaneously racemated into homogeneous

individuality." What a relief to know all this!

To such a definition one feels to say: "Mayhe

It is a sad sight to see school boys of tender

age walk along the street, or rather the alleys,

trying to make themselves and others believe that

they are confirmed smokers. That the hahit of

smoking nine times out of ten is the outgrowth

of youthful vanity is beyond a doubt. That the

hahit has a baneful effect upon the minds and

morals of children is also established heyond a

douht. Not iong ago a booklet was sent to us

that purported to show, on the authority of "em-

inent scientists and physicians," that this talk

of preachers, teachers and temperance people

that tobacco even in cigarette form was injurious

was ail silly twaddie, and that the accounts in

the newspapers of boys dying or becoming insane

from the cigarette hahit was all manufactured

news. Upon investigation it turned out that this

booklet was in reality the publication of a firm

that sells enormous amounts of tobacco and

cigarette paper, and that its authorities were

partly misquoted and partly fictitious. (We think

this is evidence that even the handling of tobacco

has the same effect upon the morals of these men

that the hahit itself has upon their youthful vic-

tims.) Nevertheiess the papers continue to pub-

lish accounts of the sad ending of many hright

boys who have become addicted to the cigarette

nahit and through that and the associations which

it fosters have become victims of other destructive

vices that speedily place them into the asylum

or the tomb. Herhert Secrest of Detroit, a six-

teen-year-old schoolboy victim of the cigarette,

before he died last week, made his thirteen-year-

oid hrother promise never to touch a cigarette

again. At the funeral ahout a dozen of his chums,

as they gathered round his coffin to take a last

look at the face of their friend who had died a

victim of the cigarette, tearfully vowed never to

smoke a cigarette again, and to ask other boys

to quit. When state governments, upon careful inquiry, pass laws prohihiting the manufacture

or sale of the vile "coffin nail" it is worse than

silly for selfish, heartless, greedy manufacturers

to try to save their nefarious business by filling

the country with lying literature that says, "There

God wants men who are always in a revived

is no harm in the cigarette."

## YOUNG PEOPLE'S BIBLE-MEETING PAGE

### TOPIC: A Pioneer Life in Central Africa—Livingstone, Isaiah 43:1-13, (Missionary Meeting) May 26: '07

THE LESSON MOTTO.

Trust in the Lord with all thine heart. and lean not to thine own understand-lng. In all thy ways acknowledge him and he shall direct thy steps. Commit thy way unto thy Lord; trust also in him, and he shail bring it to pass.

#### DAILY READINGS.

- M.—A psalm of deliverance. Psa. 34.
   T. —Called out of Egypt. Hosea 11:1-8.
   W.—The land of Ham. Psa. 105:13-27.
   T.—The calling of Egypt into the church. Isa. 19:18-25.
- 24. F. —"So is the kingdom of God." Mark 4:26-29. 25. S. -The fruitfulness of the attempt. Matt.
- 26. S. —Topic: A Pioneer Life in Central Africa.— Livingstone. Isa. 43:1-13. (Missionary Livingston Meeting.)

#### APT QUOTATIONS

In the privations, sufferings, and dangers he has passed through during the last eight years, he has not been actuated by mere curiosity, or the love of adventure, or the thirst for applause or hy any other object, however jaudable in itself, less than his avowed one as a messenger of Christian love from the churches .- Thompson.

Traveler, geographer, zoologist, astronomer, missionary, physician, and mercantile directordid ever man sustain so many characters at once? Or did ever man perform the duties of each with such painstaking accuracy and so great success? -Blaikie

Does the African have intellect enough to receive Christianity? The reception of Christianity does not depend on intellect. It depends on a spiritual intuition, which is not the fruit of inteliectual culture.-Sir James Stephen,

Mr. Wailer says this concerning Dr. Livingstone: "He continued his generous services to all connected with the mission whether white or black, till they were no longer needed: his conduct to them throughout was truly nohie, and worthy of the highest praise."

You may take any point in Dr. Livingstone's character and analyze it carefully, and I would challenge any man to find a fault in it. His gentieness never forsakes him; his hopefulness never deserts him. He thinks, "All will come out right at jast": he has such a faith in the goodness of Providence.—Stanley.

His religion is not of a theoretical kind, but it is a constant, earnest, sincere practice. It is neither demonstrative nor loud, but manifests itself in a quiet, practical way, and is always at work.—Stanley.

This age presents one great fact in the providence of God; missions are sent forth to all quarters of the world-missions not of one section of the church, hut of ail sections, and from nearly all Christian nations, it seems very unfair to judge of the success of these by the number of conversions which have followed. These are rather proofs of the missions being of the right sort.-Livingstone.

Such a man deserves every encouragement in the power of his country to give. He has done that which few other travelers in Africa can boast of-he has fixed his geographical points with very great accuracy, and yet he is only a

#### LIVINGSTONE'S TESTIMONIES CONCERNING THE AFRICAN.

Their conceptions of the deity are of the most vague and contradictory nature and the name "God" conveys no more to their understanding

than the idea of superiority. Hence they do not hesitate to apply the name to their chiefs. I was every day shocked hy being addressed hy that title, and though it has often furnished me with a text from which to tell them of the only true God and Jesus Christ, whom he has sent, it is indeed a mournful truth that man has become like the heasts that perish.

What a wonderful people the Bushmen are! Always merry and laughing, and never teiling lies wantonly like the Bechuana. They have more of the appearance of worship than any of the Bechuana. When will these dweilers in the wilderness how down before their Lord? No man seems to care for the Bushman's soul, i often wished I knew their language, hut never more than when we traveled with our Bushman guide,

I might have recommended Jesus and his great atonement more. It is, however, very difficult to hreak through the thick crust of ignorance which envelops their minds.

The more intimately i become acquainted with barbarians, the more disgusting does heathenism become. It is inconceivably vile. They need a healer. May God enable me to be such to them.

The double influence of the spirit of commerce and the gospel of Christ has given an impulse to the civilization of men. But what for Africa? God will do something eise for it; something just as wonderful and unexpected as the discovery of

The Africans were all deeply imhued with the spirit of trade. Commerce was so far good that it taught the people their mutual dependence but Christianity alone reached the center of African wants.

#### . A FEW ANECDOTES.

Livingstone, after conversing with a certain chief concerning the religion of Christ, was struck to the heart hy the chief's question: Since it is true that all who die unforgiven are lost forever, why did your nation not come to tell us of it hefore now: hav ancestors are all gone, and none of them knew anything of what you tell

Another story is told ahout Dr. Livingstone in his attempt to try to save a poor fellow's life. A party of hunters were startled by the appearance of a black rhinoceros. The furious beast dashed at the wagon, and drove his horn into the howels of the driver, inflicting a frightful wound. A messenger ran ten miles' distance to secure medical help of Dr. Livingstone. The path was dangerous, and the doctor was advised by his friends not to go. He repiled: "It is my Christian duty to try and save the poor fellow's life, and 1 am resolved to go, happen what may."

Livingstone was not always certain what part of Africa he was exploring. Upon one occasion when attempting to discover the source of the Niie, he remarked: "I wish I had some of the assurance possessed by others; after all, it may turn out that I have been following the Congo: and who would risk being put into a cannibal not and converted into black men for it?'

#### PRAYERS OF THE MISSIONARY LIVINGSTONE.

May God in mercy permit me to do something for the cause of Christ in these dark places of the earth! May be accept my children for his service, and sanctify them for it! My blessing on my wife. May God comfort her!

O Aimighty God, help, help! and leave not this wretched people to the slave dealer and Satan. The people have done well hitherto. I see God's good inquence in it. No land needs the gosnei more than this miserable portion. I hope I am not to be left to fail in introducing it.

O Jesus, grant me resignation to thy will, and entire reliance on thy powerful hand. On thy word alone I lean. But wilt thou permit me to plead for Africa? The cause is thine. What an impnise will be given to the idea that Africa is now open if I perish now! See, O Lord, how the heathen rise up against me, as they did to thy Son. I commit my way unto thee. I trust also in thee that thou wilt direct my steps.

To thee, O God, we look, And, oh! thou who wast the Man of Sorrows for the sake of poor. vile sinners, and didst not disdain the thier's petition, remember me and thy cause in Africa. \* \* Hear. Lord. for Jesus' sake.

O Lord. I am thine, truly I am thine-take me do what seemeth good in thy sight with me, and give me complete resignation to thy will in all

My Josus my king my Life my All! I again dedicate my whole self to thee. Accept me, and grant, O gracious Father, that ere this year is gone I may finish my task. In Jesus' name I ask it. Amen. So let it be.

Thanks to the Almighty Preserver of men for sparing me thus far on my journey of life. Can for ultimate success? So many obstacles have arisen. Let not Satan prevail over me. O my good Lord Jesus.

#### SUGGESTIONS FOR LEADER.

It is always a difficult task to make the missionary topics as interesting as they ought to be. This is true, first, because it is difficult to get the members in general to read up on the topic. Second, the source of the missionary knowledge is not always available to all. Leaders will hear in mind that this week's tonic will not be inter esting as well as helpful unless definite prepara-

Most of the time should he taken up with a prepared program. At missionary meetings the talks and papers may be more lengthy than at other times, providing they are fresh and inter-

A word concerning onr lesson motto. This is the part of Scripture that Livingstone took for his life text. Upon various occasions these words appear in his diary. Make use of the motto just at the close of the meeting. Here is a life that has trusted in God, and committed its way unto the Lord-see what it has accomplished! After impressing the members with the need of such a committal, close the meeting with a prayer

The prayer should he characterized by the same spirit that is conveyed in the following message of Livingstone: "Ail I can say in my solitude is May heaven's rich hiessing come down on every one-American, English, Turk-who will help to heal this open sore of the world."

#### Subjects for Short Talks and Paners.

- Life-long prayer of Livingstone. In what respects does Livingstone resemble Christ?
- 3. What can we say about Livingstone's home
- and how they are being met. 5. Some advantages for missionary work among
- the African. 6. Lessons from the Bihle that bear upon the Christianizing of Africa.

(Additional matter on this topic will be found in the Young People's Department.)

### HERALD OF TRUTH.

The Colonial Continental Church Society of England obtained nearly \$50,000 and promises of about \$15,000 during the past year. This money is to be used in carrying on evangelistic work in the Canadian Northwest. The work is a worthy

Owing to a recent ruling hy which the postal rates on Canadian second-class mail matter entering the United States have been increased to a cent for every ounce or fraction thereof, many Canadian publishers will discontinue sending their publications across the lines. It is probable that the new law will he speedily changed.

The well-known English author and preacher John Watson ("ian McLaren"), who became ill with tonsilitis while lecturing in Iowa, died in a hospital at Mt. Pleasant, Iowa, on the 6th of May. The immediate cause of death was blood poisoning. He was born of Scotch parents in Essex, England, Nov. 3, 1850. His little book, "Beside the Bonnie Briar Bush," descriptive of Scotch life, is known all over the English-speaking world. One of his hest books is a life of Christ, entitled, "The Life of the Master."

San Francisco, California, is giving the world its share of news. The city had barely recovered from the earthquake shock, when high city officials were discovered at one of the most stupendous pieces of "graft" known in modern history. Millions out of the relief and other funds found their way into the pockets of these men. Next came the upheaval on account of race prejudice against the Japanese in the city, and now the city is in a state of siege on account of a union labor strike on the street railways. What next?

(Continued from Young People's Bihle-Meeting

A Ploneer Life in Central Africa.-Livingstone.

CHARACTER FLASHES.

l leave my cause and all my concerns in the hands of God, my gracious Savior, the friend of cinners.

1 am ready to go anywaere-providing it be

in my case duty would not lead me home, and home therefore I could not go.

Help me, O Lord Jesus, to be faithful to every Remember me, and let me not be guilty of the blood of souls.

I go hack to Africa to try to make an open path for commerce and Christianity; do you carry out the work which i have begun. i leave it with you. I have felt more than ever lately that the great object of our exertions ought to be conversion.

For the first time in my life I feel willing to die I feel very often that I have not long to live, and say, "My dear cuildren, I leave you. Be manly Christians and never do a mean thing. Be honest

to men, and to the Almighty One. Nothing earthly will make me give up my work in despair. I encourage myseif in the Lord my God, and go forward.

#### A LETTER TO HIS CHILDREN.

"My Dear Robert, Agnes, and Thomas, and Oswell:-Here is another little letter for you ail. I should like to see you much more than write to you, and speak with my tongue rather than with my pen; but we are far from each other-very, very far. \* \* \* \* Though I am far off, Jesus, our good and gracious Jesus, is ever near both you and me, and I pray to him to bless you and make you good.

"He is ever near. Remember this if you feel angry or naughty. Jesus is near you, and sees you, and he is so good and kind. When he was among men, those who heard him speak said, 'Never man spake like this Man,' and we now say, 'Never did man love like Him.' You see little Zouga is carried on mamma's bosom. You are taken care of hy Jesus with as much care as mamma takes of Zouga. He is always watching you and keeping you in safety. It is very bad

to sin, to do anything naughty, or speak angry or naughty words before him.

"My dear cnildren, take him as your Guide, your Heiper, your Friend, and Savior, through Whatever you are troubled about ask him to keep you. Our God is good. We thank him that we have such a Savior and Friend as he is. Now you are little, but you will not always he so, hence you must learn to read and write and work. All clever men can both read and write, and Jesus needs clever men to do his work. Would you like to work for him? Well, you must learn now, and not get tired learning. After some time you will like learning better than playing, hut you must play, too, in order to make your bodies strong and he abie to serve Jesus.

"I am glad to hear that you are in the academy. I hope you are learning fast. \* \* \* Pray to Jesus to deliver you from sin, give you new hearts, and make you his children. Kiss Zouga, mamma, and each other for me. Your affectionate father,

"D. LIVINGSTONE."

#### CONFERENCES.

The Annual Conference of the Mennonite Church of Canada will be held at the Weldman church in York Co., Ont., on the 30th day of May, 1907. A Sunday school conference will also be held at the same place on Tuesday and Wednesday, May 28 and 29, 1907. The nearest station is day, May 28 and 29, 1907. The hearest character was a Markham on the Grand Trunk R. R. All are cordially invited to be present.

D. B.

The Second Annual Amish Mennonite Sunday School Conference of the Pacific Coast will be held, the Lord willing, at the Dunkard church near Aibany, Oregon, beginning on the evening of June 21, 22, 1907. A cordial invitation is extended to all to attend. Come and help and be Come and help and be M. H. HOSTETLER, Sec.,

The Church Conference for the State of Illinois will be held at the church near Morrison, ill., on the first Friday in June, June 7. The Sunday school conference will be held at the same place school conference will be held at the same place on Wednesday and Thursday, June 5 and 6, pre-ceding the church conference. A cordial invitation is extended to all. Persons desiring further in-formation, will please correspond with Bish John Nice, Morrison, Ill. BENJ. HERNER, Sec.

The Lord willing, the Annual Mennonite Con ference for the state of Ohio will be held at the Martin M. H. near Orrville, Wayne Co., Ohio, May 23 and 24, 1907, as per order of exercises. Bishops 23 and 24, 1907, as per order of exercises. Bishops will meet at 8 a. m. Ministers at 9 a. m., and conference proper will open at 10 a. m. It is to be hoped that not only every bishop, minister and deacon in Ohio will be present, but will members of conference from other than the total members of conference from other will also meet with us. A cordial initiation is available. members of conference from other states will also meet with us. A cordial invitation is extended all. Those coming by rail stop at Orrville, Please notify the brethren Michael Horst, Jesse Good or Levi Mumaw, Orrville, Ohlo, of your coming and you will be met at the station. May the Lord's blessing rest upon these meetings.

defence of the district of Indiana and Medigan with the state of the district of Indiana and Medigan with the state of the district of Indiana and Medigan with the state of t

The Lord willing, the Eastern A. M. Conference will convene May 30 and 31, 1907, at the South Union M. H. near West Liberty, Logan Co., Ohio. All are cordially invited to attend. The executive nittee and other conference members who can committee and other contented in a state of so will meet on the preceding day to arrange the work for the conference. Questions should be sent at once to the moderator or secretary. For further information write to the moderator.

ror juriner information write to the moderator. West Liberty is the nearest rillroad station.

DAVID PLANK, Moderator.

Beliefontaine, Ohlo, R. F. D. No. 1.

C. Z. YODER, Sec., Wooster, Ohlo, R. F. D. No. 3.

The annual meeting of the Mennonite Board of The annual meeting of the Mennonite Board of Missions and Charities will Convene at the Old People's Home, near Rittman, Of the People's Home, near Rittman, Of the People's Home, the P J. F. FUNK and A. B. KOLB, Editors.

Entered March 4, 1963, at Elkhart, Ind., as second-lass matter, under Act of Congress of March 3, 1897

#### DEATHS.

Stengel.—On the 29th of April, 1907, near Preston, Waterloo Co., Ont., of Infiammatory rheumatism, which finally affected her heart, Sister Hannah, wife of Bro. William Stengel; aged 59 years. She leaves her sorrowing husband, three daugh-She leaves her sorrowing husband, three daughters, an adopted son, two hrothers and many other relatives and friends to mourn her death. Deceased was the youngest daughter of the late Tobias and Magdalena (Bechtel) Kolb. Burled on the 20th at the Hagey M. H. Funeral services by Jacob Gingrich in German, and hy David Witmers in Decelish.

on the 30th at the Hagey M. H. Funeral services by Jacob Gingrich in German, and by David Wismer in English. Koppes was born in Lehigh Co., Pa. March 30, 1885, and died at his home in Montville, Medina Co., Ohlo, May 2, 1907; aged 31 Y. 1 M. 2 D. When but six years of age he came with his parents to Ohlo and located in Medina contry. On July 2, 1848, he was married to Anna Means. To this union were born six children, three of whom have preceded him to the spirit world. After a lingering lilness of several Jan. 9, 1888, he was married to Hanash lergy, who survives him. To this union were born seven children, six of whom are living. The children and mother, together with twenty grandchildren and five great-grandchildren, are left to mourn the loss of a heloved and indulgent father and hasband. He was a faithful and consistent memwas a faithful and consistent mem her of the Mennonite church for many years Funeral services were conducted at the Guilford M. H. near his home on May 4, in the presence of a very large assemblage of people, by I. J. Buchwalter of Wayne Co., Ohio, assisted by J. M. Kreider and N. A. Lind. Thus ends the life of a brother who has always had the welfare of the

Freed.—Elizabeth, wife of Bro. Aaron H. Freed.

Freed.—Elizabeth, wife of Bro. Aaron H. Freed of Franconia, Montgomery Co., Pa., died May 3, 1967, of erysipelas; aged 79 Y., 1 M., 19 D. She is survived by her husband and many friends.

Clemens.—Alpheus, son of Bro. John C. Clemens, died on April 29, 1907, and was buried at the Towamencin M. H.; aged 3 M., 29 D. "Suffer the Ittle children to come unto me, for of such is the control of the company of the co

der, was born in Somerset Co., Pa., Feb. 4, 1843; der, was born in Somerset Co. Pa., Feb. 4, 1843; came to Indiana in her early life and for a number of years lived in the vicinity of Shore, Lordon Shore Mennonite church. Soveral nember of the Shore Mennonite church. Soveral nember of the moved to White Cloud, Mich., where she resided at the time of death, on March 22, 1907; aged 64 Y., I M., 18 D. Funeral services were held on the 24th in the Pleasant Valley B. H., east of White 24th in the Pleasant Valley S. H., east of White Cloud, Mich., by J. C. Springer and J. P. Miller, from the 23d Frahm, selected by her surviving brought to Shipabewans, Ind., and on Tuesday, the 26th, services were held in the Shore M. H., conducted by A. S. Cripe and Y. C. Miller, from the above text. Interment in the Miller graverant. Peace he hers.

yard. Peace he hers.

Derstein.—Ellmer, son of Bro. Menno L. Derstein of Franconia Twp., Montgomery Co., Pa.,
died April 19, 1997, of typhold fever; aged 10 Y.,
1 M., 16 D. On Friday, May 3, 1907, an infant
child, five weeks old, of the same family, died.
Both were buried at the Franconia meeting-house.

190A were buried at the Franconia meeting-house. The Lord comfort the sorrowing hearts. Blough.—Jacoh J. Blough was born in somerset Co., Pa., March 21, 1869; died in Lagrange Co., Ind., May 1, 1907; aged 47 %, 1 M, 10 D. He was a faithful member of the Shore Mennonite church, an esteemed neighbor. a good husband and and land loving father. His sorrowing wife and a sind and loving father. His sorrowing wife and a kind and loving father. His sorrowing wife and daughters have the sympathy of the church and community in this their great loss. Funeral V. C. Miller and A. S. Cripe from 1 To died. Vi. The multitude of people that met on this occasion could not nearly all get Into the audience room. Interment in the Miller hurying-ground. Peace to his soul.

to his soul.

Holdeman.—Anna Nusbaum was born in Ash-land Co., Ohlo, Feb. 25, 1830, a daughter of Chris-sian and Catharine Nushaum, natives of Europe. She was married to Joseph Holdeman, Sept. 24, 1846, in Ashland Co.; Ohlo, with whom she lived until death separated them on Aug. 13, 1884, 1861, settling in Olive township. At that of the covered with the control of the covered with timber. They did their share in converting this forest into fields of plenty. To

#### HERALD OF TRUTH.

them were born fifteen children, of whom four are living, namely: Christian Holdeman, Catharine Good, Margaret Flickinger and Anna Williard. There are also fitten grandchildren and ten great-grandchildren. More than half a century ago she united with the Menonite church and remained a faithful member until death, which came May 5, 1907; aged 77 Y., 2 M., 10 D. Funeral services were held at the Olive M. H. on May 8, where a were held at the Olive M. H. on May 8, where a large concourse of people met to pay a last tribute of respect to a relative, friend and pioneer. Serr-Jacob K. Bikler, from John 11:25, 28. Her desire was to go to meet the loved ones gone before. The ranks of the ploneer members of the congre-gation are fast thinning out. May God give us grace to carry on the work which older brethren and sisters have borne thus 1ar.

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#### OFFICERS & DIRECTORS

JOHN W. FIELDHOUSE HERMAN BORNEMAN WALTER S. HAZELTON

May 16, 1907.

Mennenite Publishing Co., Elkhart, nd. (Since April 5, 1907).

China Famine Sufferers.-Lucinda Zimmerman, \$5; Mrs. R. W. Davidson, \$1; Abm. Buhler, \$1. Total, \$7.00.

Miscellaneous.-Mrs. C. A. Holdeman, \$35.00 Orphans' Home.-Henry and Danlel Pletcher.

Old People's Home.-Henry an I D. Pletcher, \$5. India Mission.—John Amon, \$1; No Name, \$1; India Mission, \$5; for M. and G. Lapp, by H. W. Lapp, \$4. Total, \$11.00.

Mennonite Pub. Co. Fire Loss.—C. K. C. Kansas, \$5; Mrs. C. A. H., \$5; J. G. Stauffer, \$5; Mrs. G. A. F., \$5; H. B. B., \$1; M. M., \$1, Z., a Friend from Pa., \$5; David Herr, \$12.50. Total, \$40.50.

Order Sunday school supplies and Lesson He of the Mennonite Publishing Co., Elkhart, Ind.



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# HERALDOFTRUTH

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, MAY 23, 1907.

Vol. XLIV. No. 21.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUB LISHING CO., ELKHART, IND.

#### EDITORIAL NOTES.

At the recent yearly meeting of the Friends in Philadelphia the desire was expressed that the doctrinal differences which split the Society of Friends in 1827 into the Orthodox and Hicksite branches might be healed. Some active steps were taken in this direction and the proposal met with some degree of approval. If a union formed on true gospel doctrines can be accomplished the move will be a good one and one devoutly to be

Bro. J. A. Ressier, who was at lgatpuri on April 18, writes that there were at that date, including the thirteen missionaries, a total of 416 members of the Mennonite church connected with the American Mennonite Mission. Many more have been baptized, but some have moved away and are faithful in other places, some have gone back to heathendom, and some have passed to the great beyond, leaving behind their witness for Jesus. With the applicants for baptism the Mennonite congregation at Sundargani, Rudri, Leper Asylum and Balodgahan totals about 500.

We are glad to state that the carpenters have about finished the repair work on the building, and the painters will do what they can to cover the last traces of the fire. All of the presses but one have been put into operation; the one exception-the large "Optimus"-probably did its last work for us on the morning of the fire, and will likely be replaced by a new job press of equal if not greater size. With steel ceiling, fire-proof paint, scientific wiring of electric wires, individual motors for the various machines, more convenient stairways, improved emergency service and the employees thoroughly drilled in the use of the emergency appliances, we believe the chances for fire to gain such rapid headway will be greatly lessened. But may the day never return when the terrible alarm will ring through the building.

From Bro. M. C. Cressman of Berlin, Ont., we have just received the collections of the several congregations of Ontario for the Russian famine sufferers, as provided at their recent conference, amounting to \$103.28. We take pleasure in forwarding these contributions to the suffering people in Russia. It affords us the more pleasure, hecause we have so arranged our course of transfer that these collections all pass through Mennonite hands. The relief work that is being aided by the means we send, is instituted by our brethren in Russia, and how it is handled you see in a letter written by W. Sawatzky, published in another column of this issue of our paper. We have already forwarded over \$4,300.00, which no doubt has proved a blessing to many who would otherwise have nerished.

In addition to the above, we have also forwarded through our brethren in China over \$300.00. There is a little family of five Mennonite missionaries in China, and in a district where they have a large field of labor, three brethren

and two sisters, and they need help for those suffering in their district. They have heen sent out and are supported chiefly by our German Mennonite congregations in the West, and we are in direct communication with them, and it is to these Mennonite brethren that we send all the funds entrusted to our care, and it affords us just as much pleasure to forward means to them to help the poor starving people of China, as those of Russia or India. If all who desire to contribute to the China sufferers and have our Mennonite brethren distribute it, will send it to the Mennonite Publishing Co. or to the editors of the Herald of Truth or the Rundschau, it will receive proper attention and be forwarded according to the wishes of the donors.

Holding to a theory without practicing its pre cepts, as many people in this age of the world do, may be an easy way of getting through the world, but it is by no means the way by which we gain either the great and good things of the present life, or the blessings of the life to come. The word of God teaches not to live hy only maintaining theories, but to live real, practical, Christian lives in all we do. "Ye are my dlsclples," says Jesus, "If ye do whatsoever I command you." And again he says, "If ye love me keep my commandments." Theory without practice amounts to nothing. It is a cloud without water, a faith without works, an empty pretention that in the end will bring only sorrow, distress and disappointment. Our religion, to bring us divine blessings, must be a sincere, active, earnest kind of religion that will make us love God with all the heart and our neighbor as our-

it would be well for Americans who favor a less strict observance of Sunday, to note the conclusions at which Germany, France, Belgium and other European countries have arrived in the matter. "Continental Sunday" has long been known as meaning a day of excursions, worldly pleasure and general disregard of the spirit that makes Sunday a day of worship. These countries find that an enormously disproportionate percentage of casualties of all kinds occur on Sunday. Another interesting discovery is the fact that where Sunday is observed the smallest number of accidents in the week in factories, on railways, etc., occur on Monday, gradually increasing during the week and reaching the maximum on Saturday. The custom of giving a half holiday on Saturday shows a remarkable decrease of accidents on that day and a corresponding decrease on Sunday. Summer is coming on again. The rallways offer cheap rates to tired workers, resorts along lake. river and ocean offer inducements to come and spend the Lord's day in pleasure. God is not in their thoughts, but gold is. Sunday becomes their best business day. Special trains are run, people grow wild, careless, godless. Accidents occur. A hetter term than accident would be, the inevitable result of disobedience to God's law. When people recklessly expose themselves to the elements and take cold that develops into pneumonia and ends In death, we hardly call it an accident; when a man indulges in liquor until delirium tremens result and he dies, it is not an accident; when people grow mad in the pursuit of pleasure, throw conscience, God's word and God's laws to the wind, and come to grief in railway collisions,

boat disasters and the like, it cannot be cailed an accident any more than one would call it an accident when, by reason of induigence in these same kinds of lust, people make shipwreck of their faith. The nation that disregards Sunday will not continue to prosper.

If the papers quote Dr. Clark of New York City correctly, then that "reverend" gentieman is sadly In need of instruction in the plain gospel. He it ls who married W. E. Corey, the steel magnate, to Mabel Gillman, an actress. Corey was once a poor man, but became very weaithy. In his poverty he and his life companion lived happily together. Then wealth came, and with it social ambitions on his part, while his wife preferred to continue the simple life they had led in years gone hy. Corey plunged into the whirlpool of soclety and was caught by morally debasing allurements. Life with the plain, unpretentious wife became a drudge; they were "incompatible," and a divorce was sought and granted. Meanwhile Corey, who had become enamored of a vivacious actress with large social amhitions, planned to marry her, as she coincided with his vlews. Dr. Clark not only performed the marriage ceremony, hut claims that few ministers have any real repugnance to the marriage of divorced persons. We believe that he is greatly mistaken regarding the profession of which he claims to be a member; certainly he is mistaken when he says that it is right for divorced persons to remarry. If not, then Jesus, the spotless Lamb of God, made a mistake in Matt. 5:32; 19:9. The publicity given such adulterous marriages, and their justification by reputed ministers of high standing, breathes out upon the great public a misconception of the marriage tie, and makes the minister of the gospel not only an apologist hut a virtual authority on the right to ohtain divorces on unscriptural grounds and for such to marry again. Under such conditions it is not surprising that the divorce evil is not ahating.

A brother in the West writes as follows: "I hope to use my little talent for the welfare of the church and the uphuilding of Christ's kingdom. wish God might use me to bring about more union and harmony in the churches and among the brethren. If all were union, good feeling and confidence we should have a glorious church." True, but Jesus says, "Think not that I am come to send peace on earth: I came not to send peace. but a sword" (Matt. 10:34). Again in John 16:33 he says, "These things I have spoken unto you. that in me ye might have peace; in the world ye shall have tribulation, but he of good cheer, I have overcome the world." This proves that if we are in Christ, children of God, separated from the world, directed by the Spirit of God, we walk in the light and have peace and fellowship one with another. There is no contention with those who have the Spirit of Christ, but so far as we have to do with the world, so far as our intercourse is with the world and worldly minded people, we have tribulation as long as we contend for righteousness and the truth and stand against sin and corruption. The apostle tells us that "if it be possible, as much as lieth in you, live peaceably with all men." But we must stand up for truth and righteousness, and if our standing up for these principles, and opposing wrong, brings contention, brings opposition, brings enmity, we May 23.

1907.

A person who professes Christianity and never meets opposition, never has any contentions with any one is surely one who lives not an active but a passive life. He must either keep out of the way of the enemies of the cross, or he must permit them to have their way and let the cross of Jesus and his blood-stained hanner he trampled nnder the feet of men, by remaining silent when they attack him; or, as some men do, give assent to what they say, without attempting any defense of the Master's cause. This may appear to be the best for men of this class, but all cannot do this, and for men who desire to stand for the cause of the Lord, it certainly would be a neg lect or at best a shirking of our duty to God, and when this is done we learn what it is to have tribulations and contentions and sufferings in the world.-F.

#### PERSONAL MENTION.

Bish. David J. Plank and Slster J. P. Brenneman of Authur, Ill., are at the present time visit ing their mother near Kalona, Iowa.

Pre. J. D. Bontreger of near Hutchinson, Reno Co., Kan., recently made a trip to Ford Co., Kan. to hold communion with the congregation in the Dodge City district.

Pre John Leatherman and Dea, John L. Derstine of the Deen Run congregation, Bucks Co. Pa., spent Sunday, May 12, in Springfield town shin with the brotherhood in that vicinity.

Bish. S. F. Coffman of Vineland, Ont., was at South Cayuga, Ont., May 12, where communion services were held, and on the 14th conducted the funeral services of Bro. Jacob Sherk of Sherkston. Ont. He returned to Vineland on the 14th.

Pre. J. M. R. Weaver of Bee Co., Texas, con ducted services in the vicinity where he lives and in the evening conducted a Bible reading on the "Second Work of Grace," truly an important subject and no doubt of deep interest to all present

Bro. Abraham Brubaker of Columbiana called at the Publishing House during the early nart of iast week. He came to attend the spring conference of the so-called Old Mennonites at Yellov Creek meeting-house on the 17th, ten miles southcast of Elkhart

The brethren David G. Brubaker and H. Brenne man of the Old Order Mennonite congregation near Brutus Emmet Co., Mich., arrived in Elkhari on the 16th of May and were met by Bro. and Sister D. Wanner. They also attended conference at Vellow Creek on the 17th

Bish. Andrew S. Mack of Balley, Berks Co., Pa. conducted the services at the Upper Skippack Mennonite M. H. in Montgomery Co., Pa., on Sun day, May 12, on which occasion eleven converts were baptized and received into church fellow ship. The Lord give them grace to be faithful unto death.

Bro Sentimus Borntrager of Lagrange Co., Ind. is now well advanced in his ninety-sixth year and is still blessed with good bealth, possesses a good mind and good eyes, but is somewhat bard or hearing. He can walk about and even go out of doors, but his step is somewhat unsteady, and hence needs the care and watchfulness of younger people. May the Lord preserve him in the living faith that he may hold out to the end and finally receive the crown of righteousness promised to all who love the Lord Jesus in sincerity and truth.

Maximillian Matuszkiewitz, for a number of years a faithful employee in the Mennonite Pub lishing House at Elkhart and for some years the unknown editor of the Mennonitische Rundschau but now for some years the proprietor of a print ing plant in Los Angeles, Cailfornia, dropped in suddenly at the Publishing House on May 16 and

spent the day in Elkhart. He was accompanied by his brother and the two were on their way to

New York, from which place they sail for Germany, and expect to spend three months in Vienna, Austria, their early home. We were very glad for the call and wish them a pleasant voyage. a happy visit with friends at home and a safe return to the land of their adoption.

> For the Herald of Truth. THE COMMUNION.

"This cup is the New Testament in my blood" (1 Cor 11:25)

In partaking of the emblems of the broken body and shed blood, the bread and the fruit of the vine, we do show the Lord's death and have before us the emblems of the broken body and

By Catharine E. Miller.

Looking at this scene from the human standpoint it is indeed a very sad one. No pen can describe and no imagination can conceive the horrors of the death of the Son of God on the cross. But on the other hand when we consider the blessings and benefits coming from those hours of suffering to the human race, there is joy unspeakable for all men. The blessings brought to the children of men by the sufferings of Christ, makes a communion service the happlest of ail our religious services.

The soul that is right with God cannot do otherwise than rejoice in the promise of victory over sin and endless death; and this alone in the blood upon the cross which is the source of all joy, and which we can obtain alone by accepting the blessed atonement made by our Lord upon

On the communion of the saints, is it not worth while for us to solemnly consider the great and wonderful manifestation of God's love and goodness, and examine ourselves whether we are in the faith, and whether we fully agree in all the blessed doctrines and commandments of the sacred word?

Paul in his enistle to the Enhesians said, " eseech you, brethren, that ye walk worthy of the vocation wherewith ve are called: with all lowliness and meekness, with long-suffering, forbear ing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace."

There is something on our part to do, so that we may be ready when communion time comes. All who come to the sacred feast in true humility, in true dependence on Christ, in true sincerity of beart, seeking to glorify God in the act, will receive sniritual strength and an increase in grace.

On the other hand those who are negligent in regard to the duties which the Word requires them to perform, and who take the sacred en blems with some sin resting upon them of which they have not repented, or who partake of these peace-proclaiming emblems while the sins of dis cord and envy are still rankling in their souls those persons will only eat and drink damnation to themselves not discerning the Lord's body, and so make themselves gulity of the death and the

In the sixth chapter of the Gospel of John the Lord Jesus gives us the contrast of the spiritually minded and the sickly, sleepy minded, when he says. "I am the bread of life," and adds (verse 51) "I am the living bread which came down from heaven: if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world

At this saying the Jews murmured and said "How can this man give us his flesh to eat? And Jesus knew their thoughts and said further Verily I say unto you. Except ye eat the fiesl of the Son of Man and drink bis blood, we have no life in you." "Whose eateth my flesh and drinketh my blood, batb eternal life and I will raise him no at the last day. For my flesh is meat indeed and my blood is drink indeed."

We are sometimes not satisfied to receive the food that God has provided for us, because we hunger after the flesh pots of Egypt, but this brings to us leanness of soul. If we fill our minds with nure and heavenly thoughts and de light ourselves in the blessed doctrines of the dlyine Word, we shall rejoice in our souls in th hope of eternal glory. It is the divine Spirit in the heart and soul that makes us feel glad when we realize that we have fellowship with God and with his saints. "The words that I (Jesus) speak unto you, they are spirlt and they are life."

"As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come. Then shall we see him as he is, and reign with him victoriously.

For the Herald of Truth THE CHRISTIAN GRACES

By Anna Shetler

The first of the graces snoken of in the enistic to the Galatians and the last mentioned in Peter is charity or love. We cannot serve God-we ca not work for God, unless we have love. That is the key which unlocks the human heart. Love is the hadge that Christ gave his disciples that the may be known as Christlans. Some put on one sort of badge, some another, that they may be recognized as Christians. But love is the only hadge by which the disciples of our Lord Jesus Christ are known. It is not anything that we can make. The great trouble with many is that they are trying to make these graces.

To produce them of ourselves is impossible That is an act of God. It is God who speaks the word and gives the love. What we need is to pray to God to lift us up out of this low, cold, formal state in which we have been living, and that the Lord may let the light of his countenance fall upon us that we may shine in this world reflecting his grace and glory. There is no way so sure to win those about us for whom we are anxious, than to adorn the doctrine of Jesus Christ in our lives.

Many are watching God's people; even the most impure recognize the fruit of the Spirit. It may condemn their lives and cause them to say bitter things at times, but deep down in their hearts they know that the world does not satisfy them and if we can show the world that Jesus Christ does satisfy us in our present life, it will be more nowerful than words of professional reformers Christ says, "By this shall all men know that ye are my disciples if ye have love one toward a other." What we need to-day is more love to God and more love to our fellow-men.

After love comes peace. Jesus Christ is the author of peace. His gospel is the gospel of peace. And he says, "In the world ye shall bave tribulation, but be of good cheer; I have over come the world." How true, that in the world we have tribulation! But within, peace may reign indisturbed. There is a good deal of difference between his peace and our peace. Any one can disturb our peace, but they cannot disturb his peace. If we have the peace of God, the world cannot take it from us. "Great peace have they which love thy law and nothing shall offen them." Remember, then, that love is power an peace is power. But there is another fruit of th pirit, and this, too, is power—the grace of jo We read that when Philip went down to Samari and preached, there was great joy in the cit; Because they believed the glad tiding When we believe the glad tldings there comes joy into our souls. Also we are told that the Lord sent the seventy out to preach salvation the name of Jesus Christ, and the result was the they returned with great joy. The Lord seems have corrected them only in this one thing who he said. "Retoice not that the devils are subjeto you; but rejoice that your names are writtheaven." There is assurance for all. God doc-

## HERALD OF TRUTH.

not ask us to rejoice over nothing, but he gives us that which is worthy of joy. Now we should look for joy in the Word and not in the world. Young disciples, walk in the truth, and you will have joy all the while. The joy of the Lord is your strength. If we have Christ in the beart by and by the reward will come. Ob, the reward that is in store for them who serve him! If we have to-day persecution and opposition, let us press forward, for by and by if we faint not we

Kaiona, ia.

10:16).

shall reap without ceasing.

For the Herald of Truth. THE HOLY SABBATH DAY.

By John Smith.

In six days God created the heavens and the earth and all that in them is, and the seventh day be rested from bis labor and set the day apart as the Lord's day. In Ex. 31:12-15 the Lord speaks to Moses, saying, "Verlly my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you \* \* Six days may work be done; but in the seventh is the sabbath of rest, boly to the Lord." law was given to God's people and not to the Gentiles unless they came under the law and became Israelites and accepted the covenant which God had established between hlm and Abraham (Gen. 17). Gentiles who were not under the covenant were not put to death for breaking the Sabbath day, for they were yet without promise, sheep without a shepherd, and not of this fold. But long years after Christ said, "And other sheep have, which are not of this fold; them also must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John

Now that God's promise has been fulfilled in sending his only begotten Son to enlighten humanity and to restore life to all who will become obedient to his commandments and accept him as their righteousness, he gives us another command regarding the keeping of a day to bis glory. "I was in the spirit on the Lord's day, and heard behind me a great voice as of a trumpet" (Rev. 1:10). "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene" (Mark 16:9), "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto tnem, ready to depart on the morrow; and continued his speech until midnight" (Acts 20:7). On the day of Pen tecost (the first day of the week) "they were ail filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1, 4). "And be said unto them, The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath" (Mark 2:27, 28).

The children of Israel were commanded not to gather manna on the sabbath day, but were to keep it holy. So every Christian who is true to God and to himself will keep the Lord's day as a holy day because he knows that Christ arose from the dead on the first day of the week, or on Sunday, to fulfil his Father's will. Upon this day was accomplished the crowning work of redemption, for if Christ had not been raised from the dead then would our faith be vain (1 Cor. 15:17). How gladly every one should keep that holy day! Every day should find us living a holy, righteous life, but the Lord's day is given as a day of special devotion to him and as a day of rest from manual labor, our every-day occupation or means of livelihood. It is the day upon which God's people come together to worship, to preach the gospel. Blessed are they who go to the place of worship hungering and thirsting after righteousness, for they shall surely be filled. We find too many who are slack in their attendance at church services, too many who make excuses which will not stand on the great day of reckoning, "when

the Son of man shall come in his glory, and all the holy angels with him" (Matt. 25:30).

God forbld that we should be found upon left hand when the great separation takes place. He who is thoroughly cleansed and given to the service of the Lord is giad to be found in the place of worsblp on the Lord's day or on any ther day when worship is appointed. He is not likely to be spending his time on the Lord's day visiting his friends instead of going to the house of worship, thus keeping others also from going. Let us be in earnest in all our work for the Lord and always keep holy his day.

Metamora, III. (The above article was recently discovered

among the papers of the present editors, written by Bro. Smith several years ago and by some means either overlooked or for some reason with held at the time. The article is still good, and through it our brother, though dead, still speaketh.-Editor.)

For the Herald of Truth.

MODEST APPAREL

ams subject has been pressing upon my mind for some time and that I should write about it for publication in the Herald of Truth.

Modest apparel is referred to by the apostle in 1 Tlm. 2:9. Modesty means restrained within due limits of propriety, not forward, bold or obtrusive, humble, etc. Modest apparel therefore would signify apparel that is not gaudy or gay or in high style, but an apparel that is modest, appropriate and that manifests a spirit of reserve and bumility. When we, in this age of the world, consider humlilty and meekness and compare the apparel of those who profess to be followers of Christ with these teachings of the apostie, it appears aimost as though this part of the gospei teaching must have been, to a large degree, for-

We often bear the expression that it does not matter how we dress; if only the beart is right, ali is right. But, brethren and sisters, if the heart is right the body will come into subjection, and we would not have so many of our professed plain people who have one dress in which they go to church and another for Sunday gatherings and weddings. We even hear from members of our church who should be well established in faith and practice, who give advice to the younger people that is altogether contrary to the teaching of the Word and leads the young people directly out into the world rather than nearer to God and deeper down into bumility. We should rather humble ourselves before God and seek to exercise more love and piety and more devotion and consecration, and put away these marks of worldliness and be transformed in our hearts and thoughts "by the renewing of our minds that we may prove what is that good and acceptable and perfect will of God," remembering that "God resisteth the proud, but giveth grace to the

> For the Herald of Truth SOUND DOCTRINE.

> > By F. B. P.

The aposties, in their episties, have a good deal to say about sound doctrine. Sound doctrine means the pure and unaduiterated doctrines and teachings of the word of God.

It is true, there is much difference in the opinions of men as to what sound doctrine really is, and these differences in the views and convictions of men are largely due to the fact that men judge far too often with prejudiced minds or from erroneous views formed because of a want of a true and correct knowledge of actual facts, or of the correct teachings of the word of God.

Let us study the word of God, and the great principles of righteousness and truth with unbiased minds-minds shorn of all vanity, pride and self ishness-with charity and with a purpose to es teem others more highly than ourselves, looking to the welfare and interest of others just as much as we look upon our own, and we will not be likely to judge wrongfully of our neighbors, nor yet o the doctrines revealed to us in the eternal word of truth. In all things let us follow the grand and beautiful precept of our Savior, when be says, "Whatsoever ye would that others should do to you, do ye even so to them.'

For the Herald of Truth

SHOW YOUR COLORS

By John W. Weaver.

Recentiv a number of young people were at a certain place after church service on Sunday. Some were of the number who not long ago bave been added to those who promised to live for Christ and remain faithful under all circumstances as far as God will give them grace. Some were of those who have not yet made the wise choice. After dinner one said, "Let us go out on the mountain for wildflowers."

This suggestion seemed to be pleasing to a number of the company, when one dear young sister said, "I am going to Sunday school," which was several miles from the place where they were. At last they all concluded to go to Sunday echool

Just what amount of good has been done cannot be estimated, but we do know that it was far better for them to spend Sunday afternoon in Sunday school, than roving around on the bilis after wiidflowers, etc., on the Lord's day. May ail our young brethren and sisters take encouragement from such incidents as the above and under ail circnmstances be true to the cause and stand up for Jesus. It has often turned the course of such who are living outside of Christ. May the Lord help us all to be more active in his service.

Spring Grove, Pa-

For the Herald of Truth MY PRAYER.

By C. V. Swearingen.

I tried to ask this of my God To give me wisdom pure.
Clean bands and heart, and lips not vile,
And make me to endure.

little knew the thing I asked How very grave when told;
"Twas like the mother of the sons
Of Zebedee of old.

She could not see the cross beyond, With all its weight and woe; She knew not of the crimson flood That from His side must flow.

I could not see the chastening rod, Nor could I understand What agony those stripes would bring Wrought by Hls loving hand.

Methought I heard my Savior say,
"Ye shall, my child, indeed,
Receive in part the thing ye ask,
The wisdom that ye need."

i put my laws within thy mind, And write them in thy heart; And when thou readest thou shait find How helpless here thon art."

His chastening rod He did not spare Till many stripes and sore. Though loving hand had wielded it, My sinful body bore.

The age of mud huts for our missionaries wili have passed when the copper age in our mission ary giving is past.-Lockhart.

## TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India. - American Mennonite Mission, Dhamtari, C. P., India.

Chicago.-Home Mission, 145 W. 18th Street, Chi-

Chicago. — Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill. Chicago.—Hoyne Avenue Mission.
Toronto, Canada.—Home Mission, 75 Tate Street.

weish Mountain.—Weish Mountain Industrial Mis-sion, New Holland, Pa., R. F. D. No. 4. Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa. Ft. Wayne,—1209 St. Mary's Ave., Ft. Wayne, Ind. -462 Rockland Street Lancaster, Pa.

Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio.

Kansas City.—200 S. Seventh St., Kansas City, Kan.

Argentine, Kan.-

Lake Charles, La., May 11, 1907.-Dear Herald Readers:-Greeting in the worthy name of Jesus. Since writing my article in the Herald, I have found out that there are some of our people who did not know that there were any Mennonites living in Louisiana and wish to know whether there is a church here. So, by the permission of the editor. I will give the information through the Herald. We have a Mennonite church here of eighteen members. We have regular church service and Sunday school, and would be glad to have more of our people move in and help us along in the work. We also appreciate visits very much. I will also state that in mentioning about the rice crop the editor made it read bushels in place of dollars. Rice is not sold by the bushel here, but by the barrel. A good part of the crop last year brought from \$40 to \$50 at acre. When the crop is started and a person is in shape to give it sufficient water it is quite safe to count on, as it has no insect enemies.

We were sorry to hear of the misfortune of the Publishing House by fire, but were glad to see that the brethren were not discouraged, but only hindered for a while, and can already again print the paper on their own press. May the Lord add his blessing that the work may continue to prosper. Yours in Christian love. J. T. NICE.

Harrisonburg, Va., May 10, 1907,-To the Readers of the Herald:-Greeting in Jesus' name. 1 am on my way to the conference to be held on the 11th at the Linndae M. H., and will write you a few lines. I read in the Herald that the Publishing House was burned on the 26th of March, for which I was very sorry, but am glac it could be started up so soon again.

The word of God tells us that "whospever believeth that Jesus is the Christ, is born of God, and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God when we love God and keep his commandments. For this is the love of God that we keep his command ments and his commandments are not grievous For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus Christ is the Son of God?" (1 John 5). The Lord bless S. M. EVERS. you all, is my prayer.

From the Salem Congregation, New Paris, Ind .-Dear Herald Readers:-Greeting. We have again been made to rejoice when lost ones are coming into the ark of safety. Saturday afternoon, May 11, five persons were baptized and received into church fellowship. Sunday the 12th communion of the Lord's supper was observed. A few of the members could not be present, but there were sixty-three who partook of the sacred emblems. Bro. David Burkholder officiated at both services. Although meetings of this kind cause much re-

joicing, yet on the other hand we are made feel sad when some who were so near the fold baye again fallen back. May we all remember such here and eisewhere. . . .

Springs, Pa., May 15, 1907.—Greetings. Bro. L. A Blough of the Johnstown district is conducting meetings here at Springs. Interest and attendance good. So far five have confessed Christ. One person was received into our congregation from the Amish congregation on May 12. May the good work continue and souls be born into the kingdom ANNIE MILLER.

Toronto, Canada, May 15, 1907.—Greeting, Every mission has its time of encouragement and of trial. Just now the Toronto Mission is experiencing the latter. Sister Lena Weber of Waterloo has been compelled by failing health to leave the work. Her nervous system had been overtaxed in caring for the sick. City missions are not the places where nerves can be built up. We miss her greatly in every phase of our work.

Sister Bernice Devitt has not yet returned from her visit home. She has been having some trouble

Attendance in Sunday school is keeping up quite well for the season of the year. Forty-two children were here May 12. We are finding it expedient to drop some of the work for the sum mer months. The warm, pleasant days attract the children to the outdoor amusements. The boys' class and one mid-week meeting have been closed for the present. Pray for the work and OLIVIA G. HONDERICH.

75 Tate St.

Canton, Kan., May 13, 1907.-Dear Herald Readers:-We were made glad by the return of one more soul to the fold of Christ. He was received into the fellowship of the church Saturday, the 11th. On Sunday we were greatly blessed in observing the communion and feet-washing May God help us to more fully realize the spiritual significance of these sacred ordinances and prove it by our every-day lives. Bro. G. R. Brunk officiated at these meetings. In His love,

FANNIE LANDIS.

From Johnstown, Pa., May 15, 1907,-On May 9 there was a Sunday school conference held in the Kauffman meeting-house near Davidsville The meeting was well attended and interesting throughout. Six schools were represented, viz.: Blough's, conducted by Silas Blough; Thomas', conducted by Jacob Saylor; Stahl's, conducted by John Stahl: Kauffman's, conducted by S. D. Yoder: Weaver's, conducted by Levi Blauch: Salix's, conducted by Bro. Stuhl. We hope all the above schools were benefited by what was said and done during the conference. We were glad to have with us during the conference two missionary brethren and their wives, from Akron, Pa. Both these brethren took part in the conference. On Saturday they left for Scottdale Pa They evpect to work in Chicago for a while and also in the Kansas City Mission. Sisters Mary Kendig and Anna Althouse of Lancaster City, Pa., and Daniei Schrock of Goshen, Indiana, were also LEVI BLAUCH.

Lima, Ohio, May 15, 1907 .- To the Readers of the Herald:-Greeting in Jesus' name. Baptismal services were held at the Salem M. H., Alien Co., Ohio, on April 27, when twenty-seven young souls were received into church fellowship by hentiem and two on confession. Communion services were held on the 28th, when nearly 200 members partook of the sacred emblems. These meetings were largely attended. Bish. J. M. Shenk and Bish. I. J. Buchwalter of Wayne Co., Ohio, officiated. Baptismal and communion services will be held in the Dayton (Ohio) congregation on May 18 and 19. Three young persons will be received in that congregation. This leaves us all in good health. Our sons seem to be well pleased with their new home in Texas. They were weil at last writing: are holding Sunday school and church services at private houses. They have now six families of our people and expect more soon. Wishing God's blessing on your labors. remain your brother in Christ, MOSES BRENNEMAN

. . .

Nampa, Idaho, May 14, 1907.—Herald Readers -Greeting in Jesus' name. On April 27 the bretaren John and George Hilty and Sister Clara Burkholder returned home from their Eastern trip. Sister Kate Blosser, of the Chicago Home Mission came with them. Sister Blosser's Lealth failed. being unable to labor in the mission field any longer, and she decided to try the climate of the mountain region. We are glad to say that she 18 regaining her health. May 10 Bro. Benj. B. King, of the Fort Wayne Mission, came into our midst Bro King preached Sunday morning at the Antioch M. H. and in the afternoon at the Nampa Home Mission. We expect, the Lord willing, to have a series of meetings in the near future. On May 26, the Lord willing, we expect to hold communion services. Bro. Noah Thut and family came into our midst some time in April. We are thankful to our heavenly Father that ae permitted the brethren and sisters to come into our midst. Pray for us. E STAHLY

#### FEEDING THE HUNGRY IN RUSSIA.

From a private letter written by W. Sadwadsky, dated March 18, 1907, we translate, by his permission, the following extracts for the Heraid of Truth

We have now arranged four kitchens in four different villages, where we feed twelve hundred persons daily, giving them one meal. And we expect by the first of April to add probably three thousand more. Besides this, we have arranged in these villages places to feed the children in which five hundred receive their allowance daily. The children under one year old get a teacupful of coarse meal and milk, boiled, with sugar added. Those from one to two years old get two teacup fuls, and by the first of April we will feed at leas eight hundred

By the first of June, if the Lord will, we will feed three thousand people and eight hundred children. The famine is continually increasing When we made our first list a good many of the neonle in the village still had two horses and a cow. These we did not take in our list, but since then a good many of them have eaten up every thing they had, and their horses have either died or been sold and the cow slaughtered and eaten These have now also been added to our list and receive their daily provisions from us. Many must sell their cattle because tney have nothing to feed them with and by April and May the want will still be greater.

When I get into the village there will be in a few minutes a number around me begging to be received and entered on the list in order that they may receive their daily food. But I do not take them in every day, for in that case it would be difficult to keep the accounts properly, aithough there are some exceptions. One day when I cam into the village a woman came to me. (The now me by the conveyance in which I ride, I come and go in a mail wagon.) This womabegged to be received with her children. asked her whether she could not wait a week longer. Her eyes fliled with tears and she gav no answer, while she looked at me despairing! I then asked her whether she did not have and thing to eat. "Yes," said she, "we have just enough yet for one day; then we will have starve." Many of the men have gone away look for work, leaving wife and children at home

who are looking for help, but the men are unable to send them any. One day a woman came to me with her husband who was sick. They wanted see the doctor in the house where I live. ter the doctor had examined him he told then that he had typhoid fever and that be had to go to the hospital and eat chicken to strengthen him. as dry bread would not be sufficient. The woman replied with tears, "We have no chickens and no money." I gave the man three rubles. Not able to speak a word of thanks, he threw himself, without my being able to hinder him, on his face before me, entirely overcome by his feelings. Then I helped him up as he was so weak that

he could hardly stand alone. Without being able to hinder it I am almost worshiped by these people. When I go into the sitchen the mothers say to their children, "This s the man who feeds thousands; thank him." "No," I tell them, "thank God for it." Sometimes when I am tired and when it so happens that from early in the morning until late in the evening bave gone without taking any food, I feel downcast and discouraged. But then again when I think of their great needs and the gratitude these people manifest, I take courage and do it all with pleasure. I must close my letter, but ask you to remember me in your prayers. There rests a great responsibility upon me.-[Friedenst.]

For the Herald of Truth MORRISON COVE SUNDAY SCHOOL MEETING.

The sixth annual Sunday school meeting of the Morrison Cove district was held at Roaring

Springs, Pa., May 12, 1907. The meeting was opened with devotional exercises by Abraham Snyder at 2 o'clock p. m. M. K. Smoker was chosen moderator; G. W. Snyder, assistant; Bessie C. Johnson, secretary; Benj. Benner, treasurer; J. M. Eby, chorister. The convention sermon was delivered by Jacob Snyder from Josh. 1:6. The following subjects were discussed:

"Willing Workers," by J. M. Eby; an essay by Louisa Wisseman.

"Real Purpose of the Sunday School," by Abm. Snyder; an essay by Hannah Durr.

Bro. J. M. Eby's two little girls from the Orphans' Asylum sang a song, after which a collection was taken for the Home.

#### EVENING SESSION.

Devotional exercises by Jacob Snyder "Responsibility of Sunday School Members." (a) "The Superintendent," by M. K. Smoker; (b) "The Teacher," by Jacob Snyder; (c) "The Pupil," by Ed. Hausacker.

"Neglected Opportunities," by H. B. Ramer. Essay by Nora Metzler.

#### Gleanings from the Thoughts Presented The Christian worker needs to have the cour-

age of his own convictions. A Christian will be a worker and a willing one,

too. Great blessings are awaiting just such workers. One of the primary purposes of the Sunday school is to unfold the child's soul and prepare

it for communion with God. A successful Sunday school must have a real

urpose or a fixed goal in view. The superintendent should be present on time sud open the school at the appointed hour. This

essential to a prosperous Sunday school. A Spirit-filled teacher will teach by inspiration, by illustration, plainly, earnestly, cheerfully and prayerfully

Keep the children in the Sunday school if you wish to win them for Christ and the church. The Sunday school is the nursery of the church

Both sessions were well attended and good inerest was manifested.

BESSIE C. JOHNSON, Sec

One who has gone into partnership with Christ in this world, works with an asset assured both in this world and the next.

For the Hereld of Truth.

MISCELLANEOUS JOTTINGS.

By J. Metzler.

May 5 is a beautiful, pleasant, sunsbiny day after the cold, wet April days and a long winter. When we behold all animated nature bappy and biitbe, domestic and wild fowls instinctively building their nests and feeding their young; sheep grazing and lying down in green pastures by the still waters; the cattle on a thousand hills which are all his; all vegetation springing into new life; the verdant grass and clover around wheat fields, and the beautiful fragrant flowers, we see the wisdom and goodness of God who made all things; and the Scripture declaration is verified: "Wbile the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

As I look out through the window and cast my eyes over the forest, I notice a few tree-tops far above the others. There are some prominent thoughts which we can remember above the others. The preacher or the author who has the ability and tact to get into his production the most important and prominent thoughts, fired by the Holy Ghost, will accomplish the most good.

When one gets into a community or church that is very prosperous financially, he will not exhort or warn amiss, if he exhorts or warns against spiritual poverty or leanness of soul.

When we have breachy stock we confine or hopple it, or make the fence stock-proof. It would be unwise to let it run where it pleases, for it would not only do harm to itself, to other stock or to people, but it would also get other stock to be breachy. We may take a spiritual lesson from this. When disorderly and unruly church members are left uncorrected, they not only do themselves harm and sin against God, but they offend and lead others into sin. To correct such, is a Bible command; 2 Thess. 3:6-15 and 1 Thess. 5:14 makes no exceptions. It does not say, "Warn the unruly" if it will cause them to repent, or to subdue their worldly proclivity. Neither does Matt. 18:15 make exceptions and say, "if thy brother trespass against thee, tell him his fault, between him and thee aione" if you think it will do any good or he will hear thee. The fact that the compulsion may not subdue the evil propensities of transgressors, does not give excuse for allowing them to run at large in disorder and transgres-

Speaking of the dangers of accumulating riches, J. S. Coffman made the remark in a sermon preached in Midway church, "What will become of this wealth-getting?" According to 1 Tim. 6:6-11, it is very dangerous and may cause us to lose our souls. Let us heed the warning.

#### FEEDING THE FIVE THOUSAND.

#### Selected by Sister N.

This miracle is considered a great and interesting one, which it really is, but we must not only view it as a miracle, but also as a great lesson taught us by the Savior.

In this miracle Christ teaches us that he has the power to feed the natural body as well as the spiritual man. He does not only teach us that he has the power, but that he will feed his children.

When the Savior told his disciples to beware of the leaven of the Pharisees and of the Sadducees, they began to reason among themselves, saying, It is because we have taken no bread He told them that he did not say it for that reason. He then cited them to the time when he had fed the five thousand with the five loaves, and the four thousand with the seven loaves. demonstrating to them that he had the power to feed them under all circumstances.

In this miracle, as well as in all others, the Savior taught the fact that he had all power on earth. In the Sermon on the Mount he taught

his disciples that they should take no thought for their lives, what they should eat, or drink, or put on their bodies. He assures them that their heavenly Father would feed them and clothe them. In another place he told bis disciples that he would be with them unto the end of the world, assuring them that he would care for them under all circumstances of life. We are still under the same protecting band.

By these words and examples Christ teaches us that our minds and hearts should be free from being fastened on these earthly things, but that our cares should be to love and obey him. When we have become disengaged from these tem poral cares we certainly have lost a great burden and gained great light and knowledge.

> For the Herald of Truth THE WAY OF SALVATION.

You have lost yourself. It is getting dark and you ask for your way home. There is a woods yonder and you may again lose your way there.

There are enemies abroad; you may be at-

The one thing you desire to know just now is, which way you must take.

A thousand questions far more interesting than these might suggest themselves at another time, but the one now suggesting itself in your condition of mind is the all-important one: "Which is the way? Which is the right way?" Such a condition of mind and feeling frequently comes up in the experiences of the human soul.

A man wants to know the way by which he, a guilty sinner, can obtain forgiveness. What are you looking for? You want salvation; you want some one to tell you how to be saved, or how to find the way of everlasting life.

The mission of Jesus in the world was to show unto lost sinners the way to glory and eternal life, and this being so plainly and pointedly shown in the word of God, leaves us without excuse if we are not saved.

Jesus Christ, the Savior of the world, says to his disciples (John 14:6), "I am the way, the life, and the truth; no man cometh to the Father, but hy me."

Men tell us now that it matters not whether a man believes one thing or another, or whether he has really repented and turned away from sin, if he is only sincere; that is quite enough. But Jesus says, "Ye are my disciples if you do whatsoever I command you.' Truth will never tolerate a lie. The apostie also tells us that there is none other name given under heaven among men whereby we can be saved but the name of Jesus. And again, Other foundation can no man lay except that is laid, which is Jesus Christ. Those, then, who will not believe or who will not obey, have no hope of salvation. The fact that they are sincere (if such can be the case) will not avail them. We must have the true gospel method, "Believe and obey."

#### GIVE THE WORLD YOUR BEST.

There are loyal hearts, there are spirits brave, There are souls that are pure and true; Then give to the world the best you have, And the best will come back to you.

Give love, and love to your life will flow, A strength in your utmost need; Have faith, and a score of hearts will show Their faith in your word and deed.

Give truth, and your gift will be paid in kind, And honor will honor meet; And a smile that is sweet will surely find A smile that is just as sweet.

For life is the mirror of king and slave;
"Tis just what we are and do;
Then give to the world the best you have, And the best will come back to you. -Madeline S. Bridges

The virtue of a man is measured, not by extraordinary exertions, but by every-day conduct.

TOPIC: Christ Ideals and their Price. Luke 18:18-22; Matt. 5:3-11. (CONSECRATION MEETING) June 2, 1907

THE LESSON MOTTO.

Christians are called "saints," for their holiness; "believers," for their faith; "brethren," for their love; "disciples, for their knowledge. —Fuller,

DAILY READINGS.

May, 1907. 27. M.—The price of power. Luke 7:23-26. 28. T.—God "first." Acts 5:20-32.

W.—A pleasing service. Luke 1:68-75.
 T.—Humanity glorified. John 1:6-14.
 F.—"A test of saintship." 1 Jol. 14:1-6.
 June. 1907.

 S. — A fulfilled mission. John 10:7-17.
 S. — Topic: Christ ideals and their Price. Luke 18:18-22; Matt. 5:3-11. (Consecra-

THINGS WORTH REMEMBERING.

Christ came not to talk about virtue, but to be virtue. What we need is less speculation and more being.

"Thy will be done, thy kingdom come," ought to express the motive power of every Christian life. Our acts ought to be dedicated within a realm sufficiently large to enable us to say, "The love of Christ constrainth us."

There is a price connected with every ideal.

The highest price is coupled with the Christ ideal—a cross.

To be Christilke implies mastery, and without it there can be no approach to character.

Christ demands of his followers not only their best, but their all. Our love must be sent Godward, our talents consecrated to the divine purpose, and our energies controlled by the Holy

"He went about doing good." This Man of Gaillee first sent his love Godward, then mauward. And with a fixed purpose he determined to bring man and God "at one" by himself becoming a perfect revelation. in him we have ideal humanity realized.

Christ ideals always imply a capacity for sufferlng; goodness, gentieness, meekness, faith and temperance are perfected through long-suffering.

Bringing the world to God is a difficult task; but bringing God to the world is the Christian's greatest opportunity.

#### PERSONAL THOUGHTS.

Christ represented his religion purely, loftily, impressively, before the multitudes. He was a living Bible. It is not professing but living he demands of you.

in what ways am I attempting to do good? Christs ideal of manhood is seen in the perfection of his humanity. Am I making an honest attempt to become like him?

"When he was reviled, he reviled not again." How contrary to man's natural desire! Am I pursuing a selfish course to obtain what I consider to be "my rights"?

What the world needs is not so much men who shine as men who redeem. The redemptive qualities of character are not easily attained,

#### BIBLE HINTS.

Luke 18:18-22. The final test to this young man's goodness depended upon his willingness to follow Christ. No one could rightly say anything uncompilmentary about him. To some he might have appealed as a worth example of manly integrity. Others might have mentioned the fact that he was a gentleman in every particular. Still others might have been attracted to him because of his absolutive clean halfs of living. Integrity.

gentlemanliness, cleanliness are certainly not to be despised. Christ surely must have seen these virtues in this young man, but unlike many, he also detected at once that his whole life was founded upon selfsh ambitions. The test was a severe one, and the young man went away sorrowing.

Maitt. 5:3. The poor in spirit are enriched with the fuiness of Christ, which is the kingdom in substance. All taose who have made an honest effort to be humble, meek and iowly, know the price of this beatitude.

Matt. 5:4. "Mourning." Evidently it is that feeling which the sense of our spiritual poverty begets. There is much of bad in the best of us, and much of good in the worst of us.

Matt. 5:5. The meekness and gentleness of Christ ought to be a sufficient incentive to create in us a desire for meekness.

Matt. 5:6. Many men do not as much as even to appreciate righteousness. But none of us can become righteous without a thirst that is constantly created by an effort to attain.

Matt. 5:7. "Mercy is twice blessed; it blessetb him that gives and him that takes."

Matt. 5:8. With what grand simplicity, brevity and power this fundamental truth is expressed! How demon-like men become when they allow the heart to be filled with vain imaginations, and yield themselves to passionate desires? On the other hand, how Christ-like humanity becomes when the very issues of life are pure!

Matt. 5:9. Before we can become peacemakers we must have experienced the sweet, settled peace within the soul that comes from the consciousness of being right with God.

Matt. 5:10. Every child of God has at times a certain amount of opposition. It may come from well-meaning friends or from workers of iniquity. To become discouraged and to lament is unprofitable. God will care for his own and for the work he has entrusted to them.

Matt. 5:11. The cause of righteousness in the world is here coupled with the reception of Jesus Christ. The fibre of Christ's character was continually-being tested. We cannot follow Christ and avoid the harsh criticism of the world.

#### ILLUSTRATIONS.

#### The Price of a Soul.

A Sunday scbool teacher, who had a mission class of rather rough boys, was going to give them up. Before doing so, her pastor urged her to invite the boys one by one to her home for tea. After having a pleasant clast she should have a friendly, quiet talk with him about becoming a Christian, and before sending him home should pray with him. Her face blushed red as a bright red rose, as she repiled, 'Why, he'd laugh at mei' She could not bear the possible chance of being laughed at for the other more likely possibility of winning a soul.

#### Self Instead of Christ.

It does not always foliow that the person who is most devotedly consecrated to the Christ Ideal. Is the most popular or even always spoken well of. Speaking about certain recreations very common in society, a certain young man remarked. "Oh, I don't care much for those things. I colid cashly give them up, but people think you are so queer if you decline, and you feel as if you were a back number." The desire to be will spoken of, and the dislike of being considered peculiar made "self" instead of "christ" his master.

#### "The Battle of the Forks."

Here is the forking of the road. This road to

to Jesus sometimes, but at other times, when it suits circumstances and inclinations better, to do otherwise. The right-hand road knows only one law: Yes to Jesus everywhere, always, regardiess of consequences, though it may entail loss of triendships, or money, or position, or social standing, or personal preference, or radical change or plans. A young woman who had lived a consistent Christian life for six months remarked to a friend, "There are so many places where the road forks."

#### The Price of Powe

There is an incident told of a European pastor, an earnest, eloquent man. One day the realization came upon him that he had not fully tollowed the Master. Self was ruing in much of his lift. After a fierce battle, he got the victory. He vividly describes that battle in the language of a poem:

> "Oh, the bitter shame and sorrow, That a time could ever be, When I let the Savior's pity Plead in vain, and proudly answered: 'All of self, and none of thee.'

"Yet he found me: I beheld him Bleeding on the accursed tree; Heard him pray, Forgive them, Father.' And my wistful heart said faintly: 'Some of self, and some of thee.'

"Day by day his tender mercy, Healing, helping, full and free, Sweet and strong, and, oh, so patient, Brought me lower while I wispered: 'Less of self, and more of thee.'

"Higher than the highest heaven, Deeper than the deepest sea, Lord, thy love at last has conquered; Grant me now my soul's deslie, 'None of seif, and all of thee.'"

#### SUGGESTIONS TO LEADER.

The price of Christ ideals! Frequently we hear the remark that saivation is a rice gift. Christ bestows upon all who desire it the gift of eternal life. This is true, but those who have accepted lis offer have also realized before going very far that there is a price to be paid. We must believe, and that is largely an act of the will. The luperial part of ourselves must vacate for Christ.

There are many pleasant things to enjoy when one comes into possession of the ideals of Jesus Christ. On the other hand, there are many things that are not so pleasant and at times even create in us a desire to rebel. God deals with the individual life and he demands that it be true to him in every detail of life. Bible teachers did not agree with Jesus, but regardless to the price, he must be true to God. And unflinchingly he fulfilled his mission. The striking feature about the minustry of Jesus is the manner in which be refers to himself, and at the same time makes us realize that he is sutterly unselfish in his demands.

Again, he came to giorify the Father and in return God giorified his Sonship. "My will is to do the will of Him that sent me."

The leader, after showing that there is a cost connected with the service of Jesus, may enumer ate the possibilities of a life that is truly dedicated to God.

- Subjects for Short Talks and Papers.
- 1. The value of a fixed purpose in life.
- 2. The forking of the road.
- 3. The fear of criticism.
- 4. How to get possession of Christ ideals.
- 5. True serving and true living.

(See Young People's Department for additional latter on his subject.)

## HERALD OF TRUTH.

Young People's Department

Chief Shippy, the new head of the police de-

partment in the city of Chicago, proposes to carry

out a practical test with the soothsayers, astrolog-

ers, fortune tellers, etc., of that city. Those who,

upon a fair test, show that they can make good

what they claim to be able to do will be permitted

to continue their business; those who cannot,

will be treated as fakirs and vagabonds. We be

lieve there will be a large number of vagabonds

Those who were readers of the Young People's

Paper probably remember mention being made in

that paper of the happy ending of the difficulties

between the Argentine Republic and Chile, South

America, and of their jointly erecting on the

boundary line at the top of the Andes Mountains

a memorial of their agreement. That this has

been followed in spirit as well as in letter is

shown from the fact that both nations have al-

ready reduced their fleets, and that the attendance

at their naval academies has been cut down fully

75 per cent. And both nations gain by doing so

They have gained the respect and admiration of

other nations, and they have, by this great re-

duction of an unnecessary expense opened the way

for using money for the development of the re-

spective countries along various ilnes. May other

I CANNOT PRAY.

By Eliza Betzner.

The frosts of many winters rested upon her

On her plilow she lay faint and weak from

shock, exhaustion, depression. In her heipless

condition she felt that life's vitality was ebbing.

Her thoughts returned to the life she had lived.

She said, "Many years since I was converted."-

There was a pause. In her mind there arose a

Did I spend my life in God's service as I should

have done? The minister says I have been a good

woman. Still there remained a doubt and a ques-

tion in her mind. Could I meet the Savior fear-

lessly, should the messenger from the sky sum-

In a voice sounding with regret she added, "l

It seems wrong that the Christian should leave

his prayers of faith, and trust, and gratitude, and

reconciliation, and love, and, most of all, of re-

pentance-if there be need for such-until he is

laid upon a bed of slckness, his body convulsed

with pain and anguish, and his mind beclouded

A simple lesson very easily understood is herein

It is our duty, and a precious privilege it is, to

The Savior has clearly pointed out the way in

live in health and prosperity in perfect under-

standing with the Master, against the time when

his teachings and said to the apostles, "I go to

prepare a place for you, that where I am ye may

be also. Whither I go ye know, and the way ye

ITEMS.

Louis Brennan, the inventor of the Brennan

torpedo, has turned his inventive genius into the

realm of transportation, and after a study of

thirty years on the project, has succeeded in

developing a principle along the lines suggested

by the spinning top, by which he is able to run

an automatically self-balanced car on a single

track. In an experiment shown before the Royal

contained for both old and young.

For the Herald of Truth.

nations go and do likewise.

Her mind was clear.

mon me to-day?

cannot pray."

with weakness.

we "cannot pray."

Berlin, Ont.

Society of London. England, May 8, he ratounded the scientists present at the perfect case and safety with which the car was put through all kinds of tests. If the car proves reliable under all conditions it will mean a remarkable change in method and cost of transportation. The purpose is to build the cars about tweive feet wide. More and more scientists and the world at large are learning that God's lavs in nature hold principles which, if intelligently utilized, produce remarkable results.

At the late monthly meeting of Newtown Friends' Association of Bucks Co., Pa., the subject of "Birds" was presented in a paper read by Anna E. Worthington, in which it was shown that in this country alone are found 229 different species of birds, and many interesting facts concerning them were referred to.

For the Herald of Truth.

#### THE EVILS OF WARFARE.

#### By Alice May Douglas.

Any one who will take pains to consider the subject will readily see that warfare is altogether wrong and the evils which it countenances are such as would cause a nation to blush if committed at any other time. Property and life are destroyed, disease is spread, thousands of once able bodied citizens crippied for life, homes broken up and hearts broken.

The habit people have of speaking of the good of warfare shows that they do not understand the King's English. They remind one of the woman who hearing a great deal about "preserving autumn leaves," put up a few jars of them. She told a neighbor that she didn't think they would ever be fit to eat, and that she might just as well have thrown her sugar away.

Militarism is especially hard on the children, taking from them their fathers. A war robs also the children of other rights of the territory where it is waged.

A writer, in speaking of the schools of North Carolina during the war, said: "For pens we used goose-quills, unless one was fortunate enough to possess a gold one. Ink was home-made also; generally the juice of some astringent berry, like poke or elderberry, with the addition of copperas. For pencils we sometimes used the sharpened end of a bar of lead. Schoolboys made slatepencils by cutting a broken state into narrow strips and whittling them round with a pocketknife. A small bone of a chicken was burned in the fire until aimost calcined and so used as a slate-pencii, but was rather too soft. To break a good school-slate by accident was quite a misfortune in those days. The school-books were those used by the former generation of children, and sometimes there would be hardly two alike

It is the military spirit which makes the public so careless about supplying the young with firearms. The following incident is a typical one: Two boys were out gunning. They stopped at a pond late in the afternoon, and while one of the boys, aged eighteen years, was stooping over cutting a hole in the ice, his companion, who was fourteen years oid, took the gun of his friend and playfully pointing the weapon at him, pulled the trigger. The gun was filled with shot and the boy fell to the lce. Help was summoned and he was removed to the cottage hospital, where it was found that the wound was as large as a silver dollar and that the shot had ploughed a deep wound, shattering the puble bone. The boy was afterward removed to his home, where he

Milliarism also makes the public less sensitive to the cruelty of certain sports. Not long ago there was a cocking main of eleven bettles between birds owned in Troy, N. Y., and in Olneyville, R. I. it was fought in Cranston on Sunday for \$100 a battle and \$500 on the main. The Olneyville birds won seven battles, including the odd one. There were 200 spectators and they

wagered heavily, \$10,000 changing hands during the day. The main was in progress from 11 a. m. to 5:30 p. m. Would such a game have been allowed among people who cannot conscientiously uphold warfare?

To offset the effects of militarism, let us encourage the best qualities in the children. Charles IX, of France, in his youth, was tender hearted. When his mother first proposed to him the massacre of the Huguenots, he shrank from lt. "No, no, madam! They are my loving subjects," he said. Then was the critical hour of his life. Had he kept that natural disgust of bloodshed, St. Bartholomew's Eve would never have been or have crazed him. To his doctor he said, "Asleep or awake I see the mangled forms of the Huguenots passing before me. They drip with blood. They make hideous faces at me. They point to their open wounds, and mock me. Oh, that I had spared at least the little infants at the breast!" Then he broke out in cries, and bloody sweat came from his pores.

Bath, Maine.

## (Continued from Young People's Bible-Meeting

APT QUOTATIONS.

Unlike all other founders of a religious faith,

Christ had no selfishness, no desire of dominance; and bis system, unlike all other systems of worship, was bloodless, boundlessly beneficent, and most marvelous of all—went to break all bound of body and soul, and to cast down every temporal and every spiritual tyranny. — William

It is the grandeur of Christ's character which constitutes the chief power of his minaitry, and his miracles or teachings apart from his character. The greatest truth of the gospel is Christ himself—a human body becomes the organ of the divine nature, and revealing, under the conditions of an earthly life, the glory of God.—Horace Bushneti.

You never get to the end of Christ's words. There is something in them always behind. They pass into proverba—they pass into laws—they pass into doctrines—they pass into consolations but they never pass away, and, after all the use that is made of them, they are still not exhausted. —Dean Stanley.

All Christ's public acts were consecrated by prayer—his baptism, his transfiguration, his miracles, his agony, his death. He breathed away his spirit in prayer. "His last breath," says Philip Henry, "was praying breath."—J. R. Macduff.

All is loss that comes between us and Christ.— George Macdonald.

A Christian is a man in Christ. "If any man be in Christ."

A Christian is a man for Christ. "Glority God in your body and spirit, which are God's."—Fuller. It is through the multitudinous mass of living human hearts, of human acts and words of love and truth, that the Christ of the figt century has become the Christ of the nineteesth. — Dean Stapley.

A child of God should be a visible Beatitude, for joy and happiness, and a living Doxology, for gratitude and adoration.—Spurgeon.

There is nothing that will make you a Christian indeed, but a taste of the sweetness of Christ.—Rutherford.

To have power in our lives over sin and selfabness, and passion and appetite; over toague, and temper, and self-seeking ambition; to have power in prayer and in winning others over from sia to Jesus Christ, one must first lay down the required price.—S. D. Gordon.

Losses and crosses are heavy to bear; but when our hearts are right with God, it is wonderful how easy the yoke becomes.—Spurgeon.

"The religious life is a struggle and not a

Love is the greatest thing that God can give us, for he himself is love; and it is the greatest thing we can give to God, for it will give ourselves and carry with it all that is ours.—Taylor.

#### CONFERENCES.

The Annual Conference of the Mennonite Church of Canada will be held at the Weldman church in York Co., Ont., on the 30th day of May, 1907. A Sunday school conference will also be held at the same pince on Tuesday and Wednesday, May 28 and 29, 1907. The nearest station is Markham on the Grand Trunk R. R. All are condially invited to be present. D. B.

The Second Annual Amish Mennonite Sunday School Conference of the Pacific Coast will be held, the Lord willing, at the Dunkard church near Albany, Oregon, beginning on the evening of June 21, 22, 1907. A cordal invitation is extended to all to attend. Come and help and belied. M. H. HOSTETLER, Sec.

The Church Conference for the State of Illinois will be held at the church near Morrison, Ill., on the first Friday in June, June 7. The Sunday school conference will be held at the same place on Wostnesday and Thursday, June 5 and 6, present of the conference of the same place on Wostnesday and Thursday, June 5 and 6, present of the conference of the

The twentieth session of the Annual A. M. Conference of the district of Indiana and Michigan will be held at Nappanee, Ind., on June 6 and 7, 1907. We greatly desire every member of the conference to he present as well as all others who have a desire to meet with us on that occasion from this or other districts.

S. E. WEAVER, Sec.,

The Lord willing, the Eastern A. M. Conference will convene May 20 and 31, 1907, at the South Union M. H. near West Liberty, Logan Co., Ohlo, All are cordially invited to attend. The executive committee and other conference members who can ose will meet on the preceding day to arrange the work for the conference. Questions should be sent at once to the moderator or secretary. For further information write to the moderator. West Liberty is the nearest rilroad station.

DAVID PLANK. Moderator,
Bellefontaine, Ohio, R. F. D. No. 1.
C. Z. YODER, Sec., Wooster, Ohio, R. F. D. No. 3.

#### MARRIED.

Neff—Newcomer.—At the home of the bride's parents near Wadaworth, Ohio Bro. Benjamin L. comer, by I. J. Buchwaiter. Bro. Neft is a worker at the Philadelphia Mission and Sister Newcomer at the Philadelphia Mission and Sister Newcomer has been lending a helping hand at the Old People's Home near Ritman, Ohio. May their use-blessing rest upon them.

#### DEATHS.

Weaver.—On May 11, 1897, in Lancaster Co., Pa, near Farmersville, on the Conestoga, Pre. Moses Weaver, aged about 83 years. He had been in ill health for about two years, suffering from a stroke of paralysis. He lived on the place where he died for about sixty years. Had heen where he died for about sixty years. Had heen the first marriage survive; also four grandchilden. Pré. John Weaver of Elkhart Co., Ind., is a brother to the deceased. He was a minister of the Pike Mennonite congregation of Earl township. Funeral was held on the 18th at the Pike interment by the adjoining cemetery.

Swartzendruber.—Anna Swartzendruber, daughter of Jacob and Lizzie Swartzendruber, residing near Kalona, Washington Co. Iowa, died May 12. 1907, of communition; aged 30 Y., 1 M., 3 D. Shaley of the state of the state of the state of the one brother and one sister to mourn her early departure, but they need not mourn as hose who have no hope. She gave every evidence that it was well with her soul. Her desire was to get was well with her soul. Her desire was to get that the state of the state of the state of the state of the but she always said. The Lords care for them is till it would please the Lord to take her home she would be ready to go. She united with the Amish Mennonite Church early in her youth, and was a

HERALD OF TRUTH.

angel called her away. She will be greatly missed, but our loss is her gain. Before she died she said, "I will soon be at home; my Savior is near." She bade them all good-by before the spirit departed. Funeral services were held May 14 at the Lower Deer Creek M. H. by Bro. Joseph Gingerich and Gideon Yoder. Text, 2 Or. 5:1:10. A large concourse of relatives and friends were gathered to pay their last tribute of respect.

Hersiberger.—At Grantsville, Md, Sister Savansah May, wife of Pre. W. C. Hersiberger and only daughter of Bro. William and Sister Barbara Tressler, died May 2, 1907; aged 21 Yr. 5 M., 14 D. She was married not quite one year, leaves a sorrowing husband, father, mother, brother and an infant son two weeks old, with a host of friends. So the wide years and wen a faithful follower of the Lord Jesus until death. As she realized that she could not get well, she requested that a minister be sent for, as she desired to once more observe the communion. Bro. Ed Miller visited her and held the services with her, after which she said, "I am now ready to go; I would like to stay with if it is the Lord's will for me to go, I am ready." She left every evidence that it was well with her soul and that she is now at rest. A short time before she died she sang the beautiful hym, "I'm going home to die no more." How sweet is the earth of the righteous! Funeral, May 4, at Said It M. Geinett, at the church and grave by G. D. and Ed Miller. Over 700 people were present to pay their last respects to one who was loved by all who knew her.

Gingerich.—On May 8, 1807, in Woolwich Twp. Waterion Co., Ont., Moses Gingerich, aged \$2 Y., 2 M., 21 D. He was born in the same vicinity where he died, having spent his whole lifetime in that locality. In his younger years he united with the Mennonite church and was baptized by the late Bish. Benjamin Eby, who was the first Mennowich which body he remained faithful until death. He was married to Susannah Martin, to which union were born six soons and one daughter. After the decease of his first wife, he was married to Susannah H. Brubaker, with whom he had one soon and two daughters. She died several years ago, while homestead, Lot No. 198, German Company's Tract, Woolwich Township, about two miles south of Elmira, where he settled in the woods, cleared up his farm and lived the remainder, of his life. He was never sick so as to need a physicial until a few weeks ago, when he was kicked by a horse, he will be suffered very little pain and prospects were good for a speedy recovery. A few the suffered very little pain and prospects were good for a speedy recovery. A few death very suddenly and unexpectedly to the family. He was burled at West Woolwich on the lattle helped his soon on the farm until this accident befell him. After the doctor had dressed his limb, he suffered very little pain and prospects were good for a speedy recovery. A few death very suddenly and unexpectedly to the family. He was burled at West Woolwich on the fall the lattle help and a ged sister, children, grandchildren and great-grandchildren, besides a host of relatives and friends to nourn his departure. Serves were coulded by Daniel Martin from Matt. 230-225

18:30-32.

Stemen.—Bilzabeth Stemen (nee Beery) was born in Fairfield Co., Ohio, May 6, 1327; died in Putnam Co., Ohio, May 16, 1327; died in Putnam Co., Ohio, May 12, 1907; aged 30 Y., 6 D. She was united in marriage to Daniel Stemen, Nov. 56, 1646, and they lived happily together forters of the state 
May 23, 1907.

ices were conducted at the home on the 14th by Moses Brenneman and J. M. Shenk, from Matt. 24:44. Her funeral was largely attended. Burial at Salem. Peace to her ashes.

## LANCASTER MENNONITE HOME.

Articles Contributed.—A. K. Diener, lard; Fanny Herr, cash, 25c; Isaac E. Hershey, clothing; Benj S. Kauffman, 46 cans fruit; John L. Bear, sweet potatoses, 4 quarte canned fruit; Emma H. Esbasker cakes; Simon Garber, 190a, chickens; Henry Miller, rice, crackers, canned fruit, Merry Hertz ler, canned fruit, skees; Sister Henry Hertz ler, canned fruit, jellles; Anna Harnish, overcosst, Stricker, pantaloons, shirts, hats, shoes, full suit, suspenders, milts; S. D. Martin, cash, 31; Amos Swartesntuber, cash, 32; A. L. Esbleman, cash, 31; Margaret E. Leber, cash, 31. Services.—On March 3, aboot Thomas and Aaron Harnish preached to us from John 11:17. On the strick of th

Services.—On March 3 Jacob Thomas and Aaron Harnish preached to us from John 14:17. On the 14th S. G. Shetler and John H. Moseman paid us visit. Bro. Shetler gave us an interecting talk on Eccl. 12:17. On the 17th A. D. Wenger preached for us from the text, Matt. 18, and we held our counsel meeting. On the 31st Joseph concerning the service of the s

Health.—The health through March was fairly good. Our family numbers thirty-two at present. The health through April was not as good as usual. Leah Good died on the 18th, aged 83 years. Death was due to heart trouble and old age. A few are on the 'sick list on account of old age. We have twelve inmates in the Home over eighty years old.

years old.
Visitors.—There were about 160 visitors at the
Home during March and April. All are welcome;

There will be a 95-foot huilding added to the Home. We expect to begin digging out the cellar in eight or ten days. The Home is full and we have quite a number of applications of persons who wish to enter the Home.

A. K. DIENER, Supt.

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# HERALDOFTRUTH

Organ of Seventeen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

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NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

#### EDITORIAL NOTES.

We are requested to state that a party of three Mennonites who expect to make a trip to Europa and go as far eastward as the Holy Land, desire another to join their number, as in many instances the cost for four would he no more than for three. Any one who may wish to make this trip or desires more information regarding it will please write to A. H. Kolb. Elkhart, Ind.

An interesting article from Sister Rose Lambert of Hadjin, Turkey, on "Hadjin and the Hadjin Orphanage," appears in this issue. We are glad to note that there is prospect of getting the orphans out of the city. Seven acres seems like a small "farm" for such a large family of over 300, but it is infinitely better for them than the conditions which Sister Lambert suggests rather than describes as existing in the city. May God biess the faithful, self-denying workers at Hadjin.

The Dr. Clarke who married the divorced steel magnate Corey to the actress Mabel Gilman, has repented of his act, returned the \$1,000 marriage ee and asked the pardon of his congregation and denomination for the act which he himself now so strongly denounces. But what the Christian world denounces, the law allows and makes legal, even though it is dishoncrable. Merely keeping within the bounds of civil law is therefore by no means sufficient for the Christian. His law is God's written will and plainly implied wish in all things. If the civil law were the standard for the Christian, then such things as repenting for an act like Dr. Clarke's or even of Corey's would be unknown or unnecessary. "We ought to obey God rather than men."

in one of his loftiest moods, Victor Hugo, the great French writer, at an assembly of representative men from various nations, said: "The day wiil come when cannon will be exhibited in public museums, as instruments of torture are to-day, and men will he amazed that such a thing could have existed." This expression has been looked upon as the fanciful dream of an Idealist, or the climax of an oratorical effort. Victor Hugo was eloquent, vain, and in many respects truly Parisian; he was also a deep student, a man who studied nations as a diligent student studies his lext book. And his statement does not sound at all chimerical when compared with that uttered by the great prophet Isaiah that "it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall now unto it. And many people shall go and say, Come ye, and let us go up into the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth his law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and

their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." The Christian world—all but a small number-has looked at this Scripture askance, or as a condition that shall come in a millennium existence, but even in his time Isaiah called unto the people, saying, "O house of Jacob, come ye, and let us walk in the light of the Lord." Will not the time of universal peace among nations be God's rebuke to the Christianity of todsy and of many past centuries which have defended warfare under any conditions? Are not Christ's teaching and example the greatest rebuke to those who hold such views? But the conditions foretold by Isaiah wili not exist until people quit walking in the light of human "reason," or the way that seemeth right unto a man, even in the matter of warfare, seif-defence, etc., and begin to truly "walk in the light of the Lord," ss-children of light. Until then they will not see the full use of that gospel plowshare and the pruning hook of the Spirit, neither will they be able to use these instruments as God designed them to he used. Until that time a perverted or fictitious Christianity will take up the plowshare and use it for a sword, and a pruning hook for a spesr, msking itself a by-word among the nations and a reproach to the Author whom it mlsrepresents.

While writing in another editorial on the subject of international world-wide amity, and especially its conception among the Christian world, our attention was drawn to the various efforts of peace congresses and of what followed immedia ately after the two most important meetings of the kind in the last century. Whether God shows his disapproval of this method of trying to establish peace upon earth, is a question which many answer in the negative, while many others look upon it as one of the most important moves of modern times. Whatever is not done in harmony with God's word and plan does not meet God's approval. What followed the peace conference of Paris in 1849, and in which Elihu Burritt figured so prominently? Twenty years of fierce warfare in which those nations which participated In the peace conference took part. At the peace conference they spoke with their words, then they spoke with their swords. For that same summer Napoleon Ill. overthrew the new Roman republic, which had driven out the pope; in 1851 the streets of Paris ran red with blood. The bloody Crimean War followed in 1855; Maginta and Solferino are remembered as the frightful international butcherjes of 1859; the Civil War in the United States began in 1861 and laid a million men low, and before its close Prussla attacked Denmark, and two years later, in company with Italy, the same attacked Austria, and in 1870 France was humilitated by the overpowering hosts of Germany. Within those awful twenty years almost the entire civilized world had been engaged in frightful warfare. That is not very long ago, but the awful and only lesson which the various nations seem to have learned was, that the vanquished would have to make renewed efforts to bring into existence armies and navies that would he, able to cope more successfully with their vic torious rivals, while the latter seem to see that the only way to retain their supremacy is to correspondingly increase their efficiency on land and sea. Thus the desperate international race goes on from year to year, and toward what? The

present pace means financial exhaustion; the present method, moral decay. The second great peace conference, at the Hague, Holiand, in 1899. fifty years after the first, was instigated by the Emperor of Russia. What followed? The Russo-Japanese war, the flercest warfare of modern times. The instigator of the peace conference threw army and navy into the scale and lost. So iong as peace is considered a dream, but war a necessity, so long will nations rush for the sword upon provocation, nay, so long will some nations carry the proverbial chip on the shoulder, inviting certain other nations to knock it off. Only when nations will honor God by accepting his plans as interpreted and exemplified by his Son, as the wisest and best for humanity, will the principles of the Prince of Peace receive the recognition due them, that is, precedence above all present human theories and ideas and methods of national or international advancement.

#### PERSONAL MENTION.

Bro. Daniel Hochstetter and wife of Lagrange Co., Ind., visited with the congregation at Nappanee in Elkhart Co., Ind., on May 12.

Bro. i. W. Royer of Goshen, Ind., conducted the services at Elkhart, Ind., two weeks ago. His discourse was well appreciated by the audience.

Pre. John Schmucker and wife of Allen Co., Ind., went to Pennsylvania for a short visit with friends and relatives during the early part of

Pre. Peter Nissley and wife, Harry Cassel and wife and John Reist and daughter, all of Lancaster Co., Pa., visited over Sunday with the brotherhood in Montgomery Co., Pa.

Bro. G. L. Bender, general treasurer of the Menonite Board of Missions and Charities, left Elkhart for Rittman, Ohlo, May 19, to attend the annual meeting of that body at the Old People's Home.

Pre. Stephen Yoder and wife spent Sunday, May 12, with the small congregation at Shellsburg. Bedford county, where, much to the edification of the brotherhood, Bro. Yoder dispensed to them the word of life.

Pre. Daniel D. Yoder and wife and Sister Petershelm of Somerset Co. Pa. were visiting friends and relatives in Moultre Co. III., during the middle of the month. They also expected to visit in Pike and Davis Co. Ind., and parts of Ohio.

Pre. Chr. Lefever and wife of Lancaster Co.
Pa. visited with the brotherhood in Fillmore Co.
Neb., over Sunday, May 12, and Bro. Lefever
preached the word of God to the congregation
assembled there. They also expected to visit
in Kansas and other places.

Bro. John Bender of Springs, Somerset Co., Pa., is at-present writing visiting als son, G. L. Bender at Elkhart. We were much pleased for the pleasant visit he made at the Publishing House on Friday and much enjoyed his company. He expects to stay a number of days.

On his return hone from Clarence Centre, N. Y. Monday, May 20, where he spent Sunday, Bro. S. P. Coffman found his wife dangerously ill, with the prospect of an operation for the removal of an obstruction in the bile duct. Our earnest hope is that she may have a speedy recovery.

Bro. N. E. Byers of Goshen, Ind., accompanied by several brethren attending school there, attended the Intercollegiate Peace Conference at Cincinnati, Ohio, two weeks ago. Bro. Byers has been actively interested in this line of work and it was largely through his efforts that this movement among the colleges was brought aboutment among the colleges was brought about-

Bro. Cornelius Epp, of the Isaac Peters congregation in the vicinity of Henderson, Neb., on his return trip from the "Board of Missions" meeting at the Old People's Home in Wayne Co., Ohlo, stopped over at Elkhart and visited the editors and purchased some books at the Publishing House. His visit, though quite short and unexpected and finding Bro. Funk sick in bed, was much aumerciated.

Bro. Isaiah Christophel, of the Salom district, with a serious accident in Nappanee, Ind, last week. He took a load of hay to Nappanee and as he drove up to the barn where he was to miload, on account of the unevenness of the ground the wagon turned over. Bro. Christophel was on top of the load and in his efforts to get down he fell and struck the front wheel of the wagon and the doubletree, badly cutting his face and scalp. He was unconscious and at first it was supposed that he was dead, but after being carried to a physician's office and his wounds dressed he revived and later was able to drive his team home.

For the Herald of Truth.

EVIDENCES OF CONVERSION.\*

By Benjamin Huber.

We hear much sald about conversion in these days, and it is a question that impresses itself deeply on my mind whether we all believe in this doctrine as we should. When Nicodemus came to Christ and sald, "We know that thou art a teacher come from God, for no man can do the miracles that thou doest except God be with him," Jesus answered him and said, "Except a man be born again, he cannot see the kingdom of God." Nicodemus began to question him on this important subject, as he could not understand how this could be. Regeneration by the power of the Holy Snitit was to him a new subject.

This is a time in which many claim conversion in the different churches throughout the land, and I wish at this time to especially impress upon your minds the importance of being faithful. I pray that all you young converts who have but recently started in the Christian race may be so strengthened in your Christian life and conversation that you may ever rejoice in the Lord and that you may have no need of doing your first work over like so many in these last days are accustomed to do.

Here the question may come up. How shall I know that I am converted? To this I will say, Let us examine ourselves on this point with the Word. Jesus says, "Ye are my disciples if ye do whatsoever I command you." Now if we live close to Christ and observe all the precepts and commandments of his word, we will have abundant evidence that we are his children. The apostle John says, "Hereby we know that we know him, if we keep his commandments." Again the same apostle says (1 John 3:14), "We know that we have passed from death unto life, because we love the brethren." If we have these evidences of God's love in our hearts, we need not fear that he will reject us: but if we live in disregard of some of the things commanded and, as many do. say that this or that does not matter, if only the heart is right, all is right, we may fail to obtain

#### HERALD OF TRUTH.

the crown promised to the faithful. If the heart is right, all else also will soon be right. But when unfaithfulness in any department of life is manifested, it shows very clearly that the heart is not right. Therefore let us examine ourselves and see whether we have these Bible evidences that we are in the Lord. Prove your own selves (Col. 3) whether ye be risen with Christ and whether ye are seeking those things which are above.

My dear young friends who have but recently given your hearts to God, examine yourselves and see where your mind is mostly centered. What do you love most, the things that are of God, or the things of this world? The apostle says, "Set your affections on things above and not on things on the earth, for ye are dead and your life is hid with Cbrist in God, and when Christ, who is our life, shall appear, then shall we also appear with him in glory."

Then he tells us how to go on to mortify our members which are on the earth, seeing that we have put off the old man with his deeds, and have put on the new man which is renewed in knowledge after the image of him that created him.

edge after the image of him that created him.
In Sph. 5:1 we read, "Be ye followers of God
as dear children, and walk in love, as Christ also
has loved us." If we further study well the fifth
chapter of Galatians, it appears to me we can
readily see whether we have the Spirit of God
or not

The apostle also admonishes us to prove the spirits, whether they be of God. He tells also that many false spirits have gone out, and therefore gives us the admonition to prove them, and this is very needful indeed in this day and generation. I fear many are yet under the law, and have not received the Spirit of Christ by which we are called to spiritual liberty; but we are again warned in this also not to use our spiritual liberty for an occasion of the flesh, but by love to serve one another. Then he goes on in the nineteenth verse and tells us what the works of the flesh are and that these are manifest and gives us a clear test by which we can prove ourselves continually, telling us that those who do these things shall not inherit the kingdom of God. But on the other hand, in verses 22 to 24 he shows us the Christ side, giving us the fruits of the Spirit of God, as "love, peace, joy; longsuffering, gentle ness, goodness, faith, meekness, temperance; against such there is no law, and they that are Christ's have crucified the flesh with the affec-

Brethren and sisters, from the above teachings we may readily understand the difference between him that serveth God and him that serveth him not, and we can easily know that we have passed from death unto life, because we love those things that God commands, and we love the brethren, and we love the church, and we don't feel satisfied until we find peace in our hearts, and also in our dear old church, and throughout the entire brotherhood.

When we look around us and see how great is less thays, we must conclude that the number of God's people is indeed small. As I have noticed the statistics taken from different churches in the land, some of them numbering millions, while our own numbers are only so few, the text came to my mind where Jesus says, "Many are called, but few are chosen." and my prayer went up to God, Shall we all be of the chosen few? If we as a small body would work together in love as a small body would work together in love and peace, what a grand work might be done for the Lord! But where there is disunion and backbilting, there is every evil work, and if we find these among ourselves, let us not boast of our good works.

Oh! that we could all say, "We know that we have passed from death unto life, because we love the brethren." This is my sincere prayer.

The time of life is short. To spend that shortness basely, 'twere too long.—Shakespeare.

For the Herald of 'fruth.

LET SOMETHING GOOD BE SAID.

By James Whitcomb Riley.

Mr. Riley has many very good things in hippoems, but this one is probably one of his very best. If all of us could withhold our quick censures, our mean insinuations, our downright calumnies of our reliow-men against whom we happen to have a grudge or whose position or success we enzy, or against those even who have gone wrong, and speak to them instead of about them, we would be nearer the apostolic injunction to do good unto all men, especially those of the household of fatth—Ed.

When over the fair fame of friend or foe, The shadow of disgrace shall fall; instead Of words of biame, or proof of that and so, Let something good be said.

Forget not that no fellow-being yet May fall so low but love may lift his head; Even the cheek of shame with tears is wet, If something good be said.

No generous heart may vainly turn aside, In ways of sympathy; no soul so dead But may awaken strong and glorified, If something good be said.

And so I charge ye, by the thorny crown, And by the cross on which the Savior bled, And by your own soul's hope of fair renown, Let something good be said.

For the Herald of Truth

SELF-DENIAL.

"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple"

The sinner does not understand the meaning of this, for he has not as yet tasted of the love of Christ. To the Christian it means more than words can express to deny all the pleasures of this world. But we should deny ourselves of all worldly honor and vanity and be clothed with humility, knowing that God resistent the proud, but giveth grace to the humble.

We should not love or praise the things of this world, but love Christ more than anything else. Many people are so selfish that they think all they have is theirs and that they can use them as they please. And for all the things which they do, they take the honor to themselves when God has put these things into our carc to use them to his glory. We will be held responsible for the way we use these things to or they are the Lord's.

We should deny ourselves from the sinful lusts and the evil habits of the world and take up our cross daily and follow Christ. Our cross will not be heavy if we follow Christ as we should. He has given us an example that we should follow in his steps, for even Christ pleased not himself When the devil tempted Jesus he said he would give him all the kingdoms of the world if he would fall down and worship him; but Jesus refused and would not. And Christ did not even have so much that he could call his own where he could lay his head on. We should always try to please God and our fellow-man, and then God will take care of us under all circumstances.

We should always do everything in the best way we can. Then if things do not go the way we want them we should be ready to say, "Lord thy will be done, not ours." It is the little thinst that lead people away. Some will say that it is only a small matter; it will not harm us, and justify themselves by saying that others do this or that thing. In this way many just after the things of this world. For an example they pattern after some one else, when they should deny themselves of the world and follow Christ.

We should love others as much as ourselves and love Christ above everything. Brethren and sisters, deny yourselves of worldy talk, and le'd your conversation be as it becometh the gospel of Christ, that whether I come and see you or else be absent. I may bear of your affairs that y stand fast in one spirit. Even though Christ is not with us in human body he hears our conversation and knows our thoughts (Heb. 13:5). "Let your conversation be without covetousness and be content with such things as ye have, for he hath sald, I will never leave thee, nor forsake

We should deny ourselves of some of the pleasures of this world, and labor not so much for our own interests, but take more time to work in the service of the Lord for the upbuilding of his kingdom. In Heh. 13:21 we read, "Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever

Dear Christian people, we should be more earnest. If we deny ourselves for Christ's sake he will reward us, for his yoke is easy and his burden is tight.

For the Herald of Truth.

FAITH.

By Mamle Plank.

For a definition of faith we can find none better than that given by Paul in Heb. 11:1, "Now faith is the substance of things hoped for; the evidence of things not seen." It is that feeling of trust toward God, given by him through his Spirit, that makes us feel that we can wholly rely upon his word, although it may seem ever so impossible to our natural minds.

No Christian can get along without faith. In Matthew we find these words, "if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Verily I say unto you, If ye have faith and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed and be thou cast into the sea; it shall be done." If we ask our heavenly Father for anything we need, we must ask in faith, believing. He knows all our needs and we must be careful not to ask anything amiss, for he will not grant it if we ask amiss.

The apostles said unto the Lord, "Increase our faith." If it was necessary for them to ask the Lord to increase their faith, then truly it is just as necessary for us to ask him and he is willing to grant our petitions.

The true Christian cannot long survive without this implicit trust in his heavenly Father. It is one of the essential factors in the Christian life. It is by faith that we have access unto him.

A prayer offered without faith is destitute of power. The apostle James says, "But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea driven with the wind and tossed; for let not that man think that he shall receive anything of the Lord." He teaches us that we shall ask in faith, not wavering. But how many there are who do not ask in faith They believe they do, but we must be in full harmony with the Lord or he will not answer our prayers.

Let us have faith in God, so that when our call comes to leave this world we can say with Paul.

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of rightcounses, which the Lora, the rightcous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing.

Harper, Kansas.

For the Herald of Truth

STEWARDS.

By Jesse A. Witmer.

When God created man, it was with the purpose of letting him have dominion over the earth. God said. "Let us make man," and in the same sen-

tence he says, Let them have dominion over the fish, fowl, cattle, reptiles and all the earth. After they were created, God, blessing them, said, Be fruitful and multiply and replenish the earth and subdue it, and have dominion over it. Then God gave all vegetable life as food for man and for beast. Here was a man who practically owned all

HERALD OF TRUTH.

the earth.

Again, after the flood, God repeated nearly the
same blessing on Noah, adding also that all beasts
and all living creatures should fear and dread
him. God delivered them all into his hand, and
he was to have them all for meat as well as the
beach.

Again, when Joseph was ruler of Egypt and the famine was over all the land, Joseph sold corn to the people till their money was all; then he took their cattle in exchange for food, and then their land, and finally the people themselves became his property.

Conditions have changed somewhat, and now man's power is estimated in money value, but as far as God's part is concerned it is still the same. He simply lets us have a fraction of this earth to take care of for him; as the man spoken of ln Matt 25:14, who left five talents to one servant, two to another and so on according to their several abilities. I think this is just the way we should look at our possessions. God places us h this world (as he did Adam )and gives us something to take care of for him. We should therefore be industrious and careful with our God-given possessions, trying to at least be able to return them with usury, if we cannot return them doubled. When God asks us to send some of the means he has given us to some other part of his earth to some of his needy creatures, we should be ready to respond at once.

ready to respond at once. When the man in the parable began reckoning with the servants, then those who had done their very best were to have larger dominion. If we accept Christ as our king in this life and are faithful to him we shall be kings with him and sit on his throne with him. He shall say to his faithful ones, "Come, ye blessed, " \* \* Inherit the kingdom prepared for you from the foundation of the world." He that is faithful in that which is least is faithful also in much.

Preston, Ont.

For the Herald of Truth

WHY?

By Clara V. Swearingen.

I watched a fragrant rosebud.
Dripping with dew of the night,
As it hung on the parent bush,
Swaying in modest delight.

While rapt from gaze upon it, I stood for a moment nigh; 'Twas seized and quickly severed, Then cast to the earth to die.

Then, next I saw bright eyes grow dim And rosiest cheeks grow white; Felt the soft hands growing cold While a spirit took its flight.

But I know that through the Wisdom So infinite from on high, Of God, the great Revealer, In his time will show the why.

For the Herald of Truth.

THE WAY AND THE TRUTH.

By N. W.

Dear Readers of the Herald of Truth:—Jesus says, "I am the way, the truth, and the life." Knowing that Jesus is the way, we know that by following his commands we shall never lose the way. Let us pray for all the dear ones who have come to Christ that the Lord may keep them from the evil in the world and from its unholy influences. He is not willing that any one should perish, but that all should come to a knowledge of the truth, and live. What a pleasant thought

that he will not turn away any one who comes to him! He is too merciful to forget our prayers or to neglect any of those who sincerely put their trust in him and faithfully seek to serve and obey him.

May the Lord strengthen and keep you, and let us go on praising and serving God in all earnest ness and sincerity, and by and by he will receive us to himself and we shall dwell with him foreyer. The Lord bless all his children.

Topeka, Ind.

WALK IN THE SPIRIT.

"He that findeth his life shall lose it; and he that loseth his life for my sake, shall find it" (Matt. 10:39).

These words of our Savior, spoken to the dispresent day. From a human standpoint to find life is to live according to one's nature. But from a divine standpoint to lose one's life for Christ's sake is to live according to the Spirit and obtain eternal life. Paul says. "To be spiritually minded is life everlasting." The Savior came, suffered and died, and through his suffering and death we have life. He also came to his own (the Jews), and they received him not, but as many as received him, to them he gave the power to become the sons of God.

If this privilege then be ours, we can be happy, not only amidst the changing scenes of this world, but also in the world to come. On the other hand, to be carnally minded is disobedience, sin and death. Our Savior tells us that if we die in our sins, where he is we cannot come; but if we repent and die not in our sins, we shall have a home with Jeaus in the house not made with hands, eternal in the heavens, and have our home with him forever. God desires that all should come to a knowledge of the truth, be born figal and live. Jeaus came not to condemn the worldness of the state of the state of the worldness of t

The Spirit of God passeth none by. He seeketh an entrance into the heart of every sinner. As also the grace of God which bringeth salvation unto all men, teaching us that, denying ungodliness and worldiy justs, we should live soberly, righteously and godly in this present world. God's free grace is offered to all, yet, sad to say, its easy terms are accepted only by a few; for narrow is the way, and straight is the gate which leadeth to life, and few there be that find it. The reason that so few find this narrow way, is because they will not seek it; they will not become submissive to the plain and easy terms of the gospel. They will not deny themselves the desires of the flesh They will not take up the cross and follow Jesus He plainly tells us that whosoever will not take up his cross and follow him eannot be his dis-

The disciples are the elect. And God is not willing that a single soul shall perish, but that all should repent and live. Therefore, by his Spirit he is constantly calling and warning us, from the rising of the sun to the setting thereof.

impenitent sinner! Behold, how much love pilty and forbearance the Lord has manifested toward you! Oh, why will you refuse to hearken? Bear in mind that now is the accepted time; behold, now is the day of salvation. If to-day you hear his voice, harden not your heart, but let it be softened; let the Spirit of God enter and purify it and make you his child. If you suffer this call to pass, there may be no other—It may be the last call; God says, "My Spirit shall not elverse write with man."

May the Lord help us all to be more faithful and zealous in his cause; and that many may be brought from darkness to be worshipers in spirit and in truth.

It is not the amount of money, the amount of power, the amount of brains that a man has, but it is his character which counts.

<sup>\*</sup> The above was written and sent in some time ago. Bro. Huber inas since been called to his reward and this earnest appeal to the people with whom he was identified and the church which he loved, may be taken as a farewell admonition of our beloved brother to those in whose salvation he was so decayl interested.

## TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

- American Mennonite Mission, Dhamtari, C. P., Indla. HOME MISSIONS.

Chicago,-Home Mission, 145 W. 18th Street, Chi-

cago, Ill.
Chicago. — Mennonite Gospel Mission, Emeraid
Ave. and 28th Street, Chicago, Ill.
Chicago.—Hoyne Avenue Mission.
Toronto, Canada.—Home Mission, 75 Tate Street.
Weish Mountain.—Weish Mountain Industrial Mis-

gion New Holland Pa R F D No 4

sion, New Holland, Pa., R. F. D. No. 3.

Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.

Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.

Lancaster.—462 Rockland Street, Lancaster, Pa. Canton -- Mission Home, 1934 East Eighth Street, Canton Obio

Kansas City.—200 S. Seventh St., Kansas City,

Argentine, Kan-

From Taxas we have the information that Pre-J. M. R. Weaver, who recently moved to Be county from Kansas, is now living in the new house which he built this spring; that David R King preached at Teluta on Sunday. May 12: that Pre P. Unzicker preached at Pettus on the same day a sermon that was much appreciated. We are glad to hear that our brethren in this new country are not idle in the Master's work. It is said also that occasionally a few Mexicans attend the Mennonite services.

The annual meeting of the Mennonite Board of Missions and Charitles held at the Old People's Home near Rittman, Ohlo, last week was well attended. The reports of the various institutions conducted by the Board were very interesting. During the year about \$80,000 was contributed for the various mission and benevolent interests in the church, asldo from that contributed by the congregations for home evangelization work, the total for which would probably be not far from \$15,000, making a grand total of not far from \$100.000

Bish. C. M. Wall of Henderson, Neb., writes us under date of May 21, 1907; "We feel thankful to God that we are still enjoying reasonable health. and wish you the same blessing. On the 11th of April Bro. Isaac Peters and I went to Kansas, where Bro Peters is still staying though as we hear, he expects to return by to-morrow. I wish you all God's abundant blessing, and remain yours C M Wall" truly.

The congregation worshiping in the Thomas meeting-house in Somerset Co., Pa., held communion services on Sunday, May 26. The Amish people in the same vicinity had their communion at the Kauffman meeting-house on the same day.

Elkhart, Ind., May 22, 1907.—Baptismai services were held here on the 19th inst., when nine persons were received into church fellowship by the sacred rite, Bish, David Burkholder officiating One member was reclaimed. We rejoice in the Lord for his love and goodness. All of the converts are members of our Sunday school and we are all encouraged. May God lead others into the way of life and keep us all faithful. COR.

Hespeler, Ont., May 17, 1907,-Dear Readers of the Herald:-Greeting in Jesus' name. On May 12, baptismal services were held at the Wanner M iI where one precious soul was received into church fellowship by water baptism. The same day communion services were also held and quita number of brethren and sisters partook of the sacred emblems. We were glad to have with us Blsh. E. Weber, Bro. S. Gehman, Bro. A. C. Snyder and Bro. l. A. Wambold, who preached unto us the truths out of God's word. On March 3, one precions soul was also received into church fellowship by water baptism. We feel to rejoice in the Lord that there are still souls willing to confess Christ and trust in the promises of God. We have also reorganized our Sunday school, with Bro. Edwin Shantz, superintendent; Bro. Herbert Crob assistant: Dro I & Shanty charleter and Sister Martha Snyder, secretary. Though our number is not so large, the attendance is good The interest taken will be richly blessed. May the Lord bless the work at this place and grant that we may be more fully determined to do his holy wili. COR.

Bowne, Mich., May 15, 1907,-Bro, J. P. Miller of White Cloud, Mich., came to us May 18 and held communion services at the Bowne M. H. on Sunday May 19 when civty-civ members partock of the sacred emblems and observed the ordinance of feet-washing. COR

From Unland, Calif.-Dear Readers of the Her aid:-Greeting in the blessed name of Jesus. God be praised that a number of the brethren and sisters were permitted to listen to the precious Word as it was delivered unto us. Bro. J. P. Bontrager of Albany, Ore., came to Upland on May 10, and remained until May 17, preaching five sermons at the General Conference Mennonite M H. and two at the River Brethren. Sinners were warned to "flee from the wrath to come." and believers were encouraged to press on in the work for the Master. We can truly say, "It was well for us to be there." How glad we were to meet with those of like precious faith, as some of us have not had that opportunity for nearly two years. I trust the Lord will open the way that some day we may have a church established in this land of "sunshine and flowers." On th evening of May 17 Bro. Boutrager took the train at Los Angeles for Reidley, Calif., where he could meet with a few of the Mennonite people. May Lord bless him as he goes from place to place, and may he win many souls for Christ, is my prayer, in His name, ANNA L. MILLER, Pasadena, Calif.

Goshen, Ind., May 20, 1907.-Dear Readers:-Bro. J. F. Brunk of La Junta, Colo., stopped here last week while on his way to the annual meeting of the Mission Board in Ohio. Bro. J. S. Hartzler left last evening for the same place. Bro. I. W. Rover is at West Liberty Ohio at present and will remain there until after the Eastern Conference, which will meet there soon. We expect to hold our communion services on the 9th of June Next Sunday we will have an ail-day missionary meeting. We have had another very practical evidence that mission work is necessary. Hanson, who with a number of others, were in the city over Sunday in the interest of young men. and made a canvass of the streets and saloons on Saturday evening, related that they found about 1.100 men in our eighteen saloons. At one place they found an old man playing pool with a fiveyear-old boy. He estimated that there were about 1,400 of our men and boys in these places during the afternoon and evening. This appears rather a dark picture, and yet Goshen is no mean city. either, having a population of about 11,000.

. . .

Bro. N. E. Byers and several of the students attended the Intercollegiate Peace Conference at Cincinnati, Ohlo, last week. They report a growing interest in the work. Our school year at the college is drawing to a close. Commencement weck is close at hand. The haccalaureate sermon will be preached in the evening of June 9, and the commencement programs will he given during the following week. We extend a hearty welcome to you to attend these meetings. Our College Buljetin is just coming off the press and is ready for mailing. RUDY SENGER

For the Herald of Truth HADJIN AND THE HADJIN ORPHANAGE.

It should be remembered that Hadiin is situated in the Taurus Mountains about 120 or 130 miles from the sea coast and about ninety miles from Torone Paul's hirthniane

The city covers a rocky mountain and is im mediately surrounded by high mountains. It has a population of about 20,000 Armenians. These people generally live intermingled with the Turks but not so in this city. There are not more than seventy Turkish families residing here. There is always a garrison of Turkish soldiers and officers stationed here, amounting to several hundred in all

This is supposed to be one of the poorest (it not the poorest) cities in this country. The ignorance is also considered to be greater than elecwhere and few of the natives horn in this place are free from syphilis or its effects.

Many of the men go to the Adana plain to work during the winter months and return when the weather becomes hot.

Physicians say that 75 per cent. of the infant: die before they are two years of age. Natives of this place consider themselves fortunate if three-fourths of their children live and sneak as if nothing more could be expected. Even if only one-fourth live it is not so bad.

There are two Protestant churches with about 600 adherents. The remainder are Gregorians Some time ago I asked an ignorant old Gregorian friend whether she went to church. She answered with a shrug of her shoulders and laughed, say ing, "Why should I go? My husband goes, that is enough for us. If I cook for him and keep the house swept. God does not expect more of me.

There are three Gregorian primary schools, Catholic school, and the Protestants have four primary schools a Girls' High School and a Boys Academy

So while speaking of the poverty and ignorane of the population, as a whole, let us remember that here and there, all over the city, we meet some who are educated, and it is generally very easy to detect who bave been under the mission aries' influence during the past years.

Hadiin is 3,500 feet above sea level. The all is ideal but on account of the lack of sanitation the air in the city is dense at times, especially is this noticeable during the summer months Shakespeare must have thought of a place similar to this when he said it was fortunate that the streets were narrow, for they now contained all the stench that human beings could endure

In the midst of this city, well up toward the highest point our orphanages are found. Th hoys are in a separate hullding and about two blocks or less from the Giris' Home. In this short distance the elevation is sufficient that the fifth flat of the Boys' Home is on the same level with the first flat of the Girls' Home.

Yards are unknown luxuries, but we do praise God that last year the Cirle' Home was enlarged so that we now have a large and airy dormitory hesides a smail yard, which is enclosed by a wall

Instead of purchasing the house which the hoys now occupy, we have purchased a piot of about seven acres outside of the city where we hope to be able to put up a home which will be mor satisfactory in every way.

Bro. and Sister Barker and Bro. Maurer live it the Boys' Home with two men as helpers. Sister Tchumi and I live in the Girls' Home with tw women teachers as helpers. Each Home has night watch

At present we have 260 orphans, making a fan ily of 300 including the workers and helpers in every department and the missionaries. Include ing the families of our workers and of the poor widows to whom we give work, we have ahou 350 people who depend upon us for their daily bread

God is good. God is great and his mercy e

"O Lord, thou art my God: I will exalt thee,

will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth."

Thanking God for the privilege of helping to relieve the needy, I am, your unworthy sister, ROSE LAMBERT.

For the Herald of Truth. INTERCOLLEGIATE PEACE CONFERENCE.

By N. E. Byers.

The Intercollegiate Peace Association, organzed at Goshen College three years ago; held its third annual meeting at Cincinnati, Ohio, May 16-18. A new feature this year was an oratorical contest in which the students of the thirty-six colleges of the association were asked to participate. Students in twenty-two of the colleges made a careful study of the subject and wrote orations. Of these fourteen were sent in and the best eight delivered their orations at the conference. Among these eight was Bro. Homer B Reid of Goshen College.

To get coileges to buy peace books and get the students to become students and advocates of this great cause, promises to be one of the most fruitful lines of work undertaken by the associa tion. Too many schools have fostered a false patriotism and the spirit of militarism, and such movement is needed to counteract this vicious influence

Another line of work advocated by prominent professors of history at the conference looks toward improving courses in history and government so as to give less attention to war and more to the peaceful activities of men and to the movement looking toward a federation of the races.

The attendance at the meetings was not large. A military parade, some fourth of July jingoism or even a college football game would bave at tracted many more college and Cincinnati people, but this only shows that there is still need for concerted and persistent work among our Chris tian colleges and in our Christian nation to show people the better way.

Goshen, ind.

For the Herald of Truth.

HISTORY OF THE TORONTO (ONT.) MISSION.

For a number of years there were brethren in our Canada conference who looked to the Queen City as a prohable place for our people to open a mission. In May, 1906, the Canada conference appointed the brethren S. F. Coffman, I. A. Wambold, N. Stauffer, D. Bergey and the writer, a committee to open home mission stations. Toronto was selected and after considerable searching for a suitable building, the present site at 75 Tate street was chosen. Bro. Coffman went to Toronto twice to help consider the matter of location, and Bro. Milton Bergey also gave valuable assistance in this connection. Because we were unable to secure a hair with living rooms connected, this an eight-room dwelling, was rented. Since severai partitions have been removed, there is now an audience room where about seventy-five persons can be seated. This place no doubt will be used until more suitable quarters can be found.

The Mennonite Board of Missions and Charities ecured Bro. Samuel Honderich and wife of Goshen, Ind., to work at this place. Sister Lena Weber and Bernice Devitt of Waterloo county volunteered their services. These four constitute the regular working force of the mission, with Bro. Honderich as superintendent. Since March the workers have labored faithfully and are happy in the work. All that is given for their services is a living and a few times that was rather meager because the funds were low. They willingly forego many ordinary comforts and often walk several miles in a day to save street car fare. A number of individuals and a few churches have sent liberal contributions of money and other useful articles, while others, probably, have only prayed. All can pray and also give at least a

HERALD OF TRUTH.

little, that this worthy cause may prosper. The cost of living has been slightly increased by the forty-five meals given to visitors, but as a rule those who thus have called more than made good the extra cost by their practical remembrances. Let all who can do so visit the mission and acquaint themselves with the work. To distinguish this one from other city missions the workers have chosen to call it the "Faith, Hope, Charity Mis-

Condensed Financial Report for the Quarter Ending April 30, 1907.

Received cash contributions, \$212.24. Paid out for furnishing hall and living rooms, \$89.17; fuel and light, \$13.45; groceries, \$8.61; car and street car fares, \$28; rent, three months, \$36; freight, cartage, etc., \$10.83; sundries, \$24.02. Total, \$210.08. Balance on hand, \$2.16.

I. I BURKHOLDER.

For the Herald of Truth.

CONFERENCE IN VIRGINIA.

The Semi-Annual Conference of Virginia met at the Lindale M. H. on Friday, Nov. 10, 1907. The opening exercises were conducted by A. P. Heat-The meeting was presided over by the moderator, Chr. Good. There were present three bishops, twelve ministers and ninc deacons.

The conference granted permission to Blsh. R J. Heatwole to ordain one or two ministers in his district: to Bish. A. P. Heatwoie to ordain a minister and a deacon in his district. In the resolutions adopted we find, among others, the following:

Question 1. Is it not in accordance with the Bible that all members at council meeting be asked to express peace with all men as well as well as with the church? Luke 23:54; Acts 7:60; Rom. 12:18, etc.

Resolved, That the Bible teaches us to live peaceably with all men as much as lieth in us, and therefore we think it according to the Bihle Question 2. Wouldn't it be right and proper to consider the subject of "ministers visiting the sick" more in the future than has been done in the past?

Resolved, That it is the duty of every Christian to visit the sick frequently (Jas. 1:27).

Question 3. The sentiment of our people, as a rule, being strongly against the liquor traffic, is it consistent for our members to take orders from and deliver goods to saloonkeepers, such things as milk, groceries and other household supplies?

Resolved, That as the Bible teaches us to abstain from every appearance of evil, therefore we helieve it our duty to stay out of saloons as well as other questionable places.

Question 4. What is the feeling of this conference toward our members wearing clothing so as to expose their arms and a portion of their body to public view.

Resolved, That as the Scripture plainly teaches that women adorn themselves in modest apparel, therefore such clothing is improper and not becoming to women professing godliness (1 Tim.

Memo.-A certain doctor complains that too many people call upon him for treatment on Sunday, seemingly to avoid taking the time in the weekday, hence the following inquiry:

Question 6. Is it in harmony with the Scriptures for persons to delay going to a doctor until on Sunday for the treatment of chronic cases? Resolved, That to make it a point to go to a doctor for treatment on Sunday is not in harmony with the teaching of the Scriptures.

Question 7. What is the sense of this conference with regard to adding a goodly number of workers, especially ministers, in the Upper and Lower Districts, in order to more thoroughly work the mountainous and outlying sections?

Resolved, That this conference feels to encourage the work of sending ministers and laborers to outside or mission points.

Question 8. Would it not be in harmony with the teachings of the Bihle that at our communion

meetings during the time of feet-washing the washing commence with those in the puipit, thence back bench after bench until each tier of benches are through, and so on, in harmony with 1 Cor.

Resolved, That the same be granted where the membership is sufficiently large to require it.

The moderator stated that the time to adjourn had not tuily arrived, whereupon the hishops gave short taiks on matters pertaining to conference and its relations to the church.

It was announced that the next conference will he held at Springdale church, Upper District, on the second Friday in October, being the 11th of the month.

Conference minutes, together with the financial report, were read and approved. Conference adjourned with prayer and the benediction.

(Continued from Young People's Bible-Meeting Tonic Page.)

PERSONAL THOUGHTS. What am I doing to impress my friends with the fact that I have faith in them?

There are two classes of men. The one class is attempting to elevate society; the other dehases it. If you stop to compare your sonship with the Sonship of Jesus, would all your acts be classified under the first heading?

What effort are you putting forth to combine in your life self-sacrifice and love?

The only way to find out the marks of sonship is to see them, first of ali, in the "Son of Man." Personally, what is your sonship?

Faith in humanity, devoted to its service, and actuated by a love for it, ought to partially explain the acts of a Christian man. Are you paying the cost of sonship?

> For the Herald of Truth. MORNING SONG.

By Fannie Landis.

Father to thee we raise Our song of grateful praise,
For the kind mercies thro' the night
And for the morning light.

Oh, keep us thro' this day, i.est from thy side we stray Help us to do thy holy wili, Thy work in us fulfil

Make us thy servants true That all our journey through Thy glory we may seek with care; In heaven a crown may wear.

THE CONSECRATED LIFE

Jesus disappointed the rharisees. They expected him to take a throne. He took a towel. They looked for a kingdom; he found his highest estate upon a cross. They wanted a leader; he came as a servant.~And so he disappointed them.

He did it willingly. He joined himself to the poor, the humble, the socially outcast, lived in their homes, ate with them, and took them into the ranks of his disciples. He broke through caste traditions and religious formula, and for love's sake touched the Gentile world, despite the criticism of his own disciples. So little did he regard the predilections of Israel that he disdained to win his way into the tardy affections of his people with signs and wonders. He had come with a spiritual message, and be refused to compromise it "to save his own life." He came to be least in a nation of self-seekers. He came to empty himself and to pour forth his soul unto

It was God's plan. This was enough for him. lie wanted no higher compensation than the consciousness that his life pleased God. He came not to do his own will, or to fulfil the expectations of the Jews. His meat, his life, was to do the

This view of life-complete enough for himis broad enough for us. The ultimatum of the consecrated life is to set the heroic measure in the prayer, "Not my will, but thine be done."

Young People's Department

How can we honor God when we honor not

Ray E. Strong, a bookkeeper of Cieveland, Ohio,

The boy who gets angry when his father cor-

rects or instructs him is about as wise as the

man who smashed his watch because its hours

You say a tree cannot grow unless the roots are

in the ground. How can a boy or girl grow into

usefulness unicss the life is rooted in some kind

of moral soil that will develop true mauhood and

womanhood? Watch the roots, and the tree will

It would be well for all to do with books that

are only partly good, what a friend did some time

ago. A book was sent him that had some very

beautiful teachings in lt, but part of it was vile.

He weighed its merits, found them wanting, and threw the book into the stove when the fire was

One of the sweetest of all the sayings of our

Master is contained in the three short words,

'Come unto me." The coming means self-denial,

but it also means rest, and there comes a time

when nothing that earthly joy can give will be

mind. Self-denial is a small price to pay for

what Jesus gives those who come.

worth one-thousandth as much to us as rest of

Examination, graduation, exaitation, situation,

small remuneration, etc. Or after graduation,

what? Graduation should be simply an incident

in, not the aim of, school life. Our schooling con-

tinues, or should continue, along broader lines

after graduation. The real graduation comes when

we achieve true success in things that prove our

iives useful to those around us. That diploma

may not be written on vellum or handed to us in

sight of the admiring hundreds or thousands, but

God's dlploma of "Weil done, thou good and

faithful servant," is, after all, the great thing

that makes time and eternity happy. Strive that

Sobriety, earnestness and thorough preparatiou,

are three characteristics that show prominently

in the Japanese people. It explains their rapid

rise and advancement. All their energies are con-

served and concentrated toward the attainment of

the end sought, and their success is amazing the

world. They are physically and perhaps me.t-

tally inferior to Americans, but they do not dis-

sipate their energies in the pursuit of vanities,

but hushand every resource for the purpose of

using it to the attainment of the thing desired.

Under such conditions success is one of the most

natural things in the world. Learn from the lit-

tle Japs, even as Solomon told his generation of

ITEMS.

For the third time in four months an explosion

of ammonia in the plant of Armour & Co., Chicago,

has occurred. The last, on the 23d of May, killed-

Mrs. McKinley, wife of the martyr president, is

riously ill of apoplexy at Canton, Ohio. With

the other complications of which she has been a

The steamer Naomi of the Crosby Transporta-

ion Company, plying between Grand Haven,

Mich., and Milwaukee, took fire on the night of

May 20 and burned to the water's edge. Several

passing steamers saved all of the passengers and

crew except four firemen who were unable to

escape up the companion way. Their shrieks for

sufferer, she is not expected to recover.

singgards to learn from the ant.

four and injured fourteen.

that diploma may be yours, student friend.

insane from the use of cigarettes.

were uot long enough to suit him.

take pretty good care of itself.

at its best.

## TOPIC: Christ, the Son of Man. Matt. 20: 28-34; John 13: 31. June 9. 1907

THE LESSON MOTTO.

it is our opportunity to follow the "Son of Man." True sons fear not the bloody sweat, the thorny crown, and the cross. They combine self-sacrifice and

#### DAILY READINGS.

- 3. M.—The mark of discipleship. John 13:1, 31-35. 4. T. -Jesus proving his Sonship. Matt. 9:35-38.
- 5. W .- A maniv act. John 8:1-11.
- 6. T. -Considerate of his mother. John 19:25-27.
- 7. F. -A worthy exhortation. Luke 10:17-20.
- 8. S. -A fauitless Man. John 18:37-40.
- 9. S .- Topic: Christ, the Son of Man. Matt. 20:28-34; John 13:31.

#### APT QUOTATIONS.

Jesus Christ is, in the noblest and most perfect sense the realized ideal of humanity.-Herder,

The incarnation of God is a necessity of human nature. If we really aud truly have a Father, we must be able to clasp his feet in our penitence, and lean on his breast in our weary sorrowfulness.-Charies F. Deems.

Every unfuifilied aspiration of humanity in the past; ail partial representation of perfect character; ail sacrifices, nay, even those of idolatry, point to the fulfilment of what we want, the answer to every longing-the type of perfect humanity, the Lord Jesus Christ.-F. W. Robertson.

Christ's whole life on earth was the assertion and example of true manifeess-the setting forth in living act and word what man is meant to be and how he should carry himself in this world of God-oue long campaign in which the "temptation" stands out as the first great battle and vic tory .- Thomas Hughes.

The absence of sentimentalism in Christ's relations with men is what makes his tenderness so exquisitely touching.—Philips Brooks.

Oh, wouderfui Teacher! Oh, favored disciples Oh, famous school-that built no marble halls and collected no grand library, but turned all life into opportunity; made houses and streets and seaside and mountain tops, places of discipline and recitation and delight! Oh, blest example stringing this day on the pages of history-our example, our dream, our desire!-J. H. Vincent.

When Jesus knew that it was not possible for the cup to pass from him, with love to God he held it fast, and with iove to man he drank it ail. -Alexander Dickson.

Christ wrought out his perfect obedience as a man, through temptation and by suffering .-- Alex-

"llaying loved his own which were in the world. he loved them to the end." Often had they been faithless; and now, while addressing them, he knows that they will all in a few hours forsake him. Yet he trusts them; he commits his cause to their keeping. And we must love as he loved .-Richard Fuiler.

#### A SPECIAL MESSAGE.

There is so much of beauty, strength, sacrifice endurance and achievement found in the Christ of man that we pronounce his uame with the tenderest tone of love and veneration. Christ gives to humanity an exemplary life. He becomes "the Son of Man," and in so doing he makes possible to all humanity a similar life. The posshilliies of human souls can never be fully comprehended. How responsive man becomes to divine truths when actuated by right motives, impelied by high thinking and animated with a love that takes root in the ground of self-sacrifice!

Again and again we have been humiliated by the unsympathetic attitude we have taken toward unpromising souls. How frequently we have been confounded when we beheld come out of that which we considered nothing, a true son of man. Every soui has the possibility of administering to humanity's needs.

Dare we speak disparagingly of that which is destined to such great possibilities? Should not our study of the "Son of Man" teach us the folly and sin of depreciating that which God has made holy? It takes humanity to glorify divinity

What then is the message of the "Son of Man" to the sons of men? Have faith in each other. Let sympathetic co-operation establish a living truth-there is a brotherhood of men, and becaus of it, humanity is glorified.

#### THINGS WORTH REMEMBERING.

We should never lose sight of the fact that Christ came to give life. And by himself being life, he teaches us how to live,

"Wanted-A man." How familiar these words look! We see them in newspapers, magazines and in various publications. it is a simple messagesome man is needed to supply a felt want. To be a "true son" one must administer to the needs of humanity.

make him a less divine character. Neither does it rob him of his attractiveness. It brings added beauty, strength, hope and victory,

"The Son of Man came not to be ministered unto, but to minister." And like a true son he stops at an oid well to help a poor, unfortunate woman to an appreciation of right and virtuous

The life and name one bears ought to harmonize. Jesus was true to the title he assumed. His life corresponded to the life of the "Son of Man." Ho aiways lifted man, never pushed him down-What an example of brotherhood!

The final test of sonship is the spirit in which we attempt to serve humanity. The largeness of the achievement will not atone for any of the selfishness that may have stimulated its per-

#### ILLUSTRATIONS.

Unpromising Material.
it was during the world's fair at Chicago when Mr. Moody was conducting a special religious campaign in that city, that a Christian young man was led to enter more fully into active service for Christ. One afternoon as he was passing along West Madison street he spied a poor un fortunate man lying in an alley. After lifting him up and setting him on the curb stone, he took from his pocket a clean linen handkerchief and wiped the filth and dirt from the poor drunkard's face. Then reading for him a bit of God's word, he passed the Testament into the man's pocket. and went on his way. The thought of such tenderness drove the man to Him who is all compassion and there "I tound one," he remarked, "who for the first time fully understood me." Several years passed by and the last time I met this converted drunkard he was superintendent of a city mission in this same city.

At a Sunday school convention over which the evangelist Major Whittle presided, a Presbyterian minister was present, a Mr. Frame, who rather prided himself on being able to tell, after a very short acquaintance, to what denomination a speaker belonged. Major Whittle was a puzzler to him. One night, after having retired, the min ister's wife asked, "My dear, to what denomina-

let's go to sleep!" was the reply. The next night his wife repeated the question, and the good man confessed, "I don't know-can't tell." And it was so throughout the whole convention; not a word fell from any one that indicated to what particular denomination he belonged.

On the closing day Mr. Frame was asked to make some remarks. He stated the facts as above related and said, "Now, before we part, I want know to what denomination you do belong. What are you anyhow?" Major Whittle stepped up to him, took him by the hand, and said, "My brother, I am a sinner saved and kept by the grace of our Lord Jesus Christ."

Mr. Frame, extending both his hands, took the Major's in his own and said: 'My brother!'

#### BIBLE HINTS.

Matt. 20:28. Sonship implies a willingness to corrido "The Son of Man came not to be minis tered unto but to minister."

Matt. 20:29. A life that is truly sympathetic to the needs of its fellows will have a following. It will attract weary, downcast souls, it will inspire ambitious young men, it will cheer the hope less, and bring comfort to the needy. "And \* \* \* a great multitude followed him."

Matt. 20:30, 31. To be considerate is a virtue that needs to be cultivated. Sonship has blessing for all who pay the price. To be inconsiderate and even thoughtless of needy souls about us will deprive us of the sweet charm of life. It is in perfect keeping with the "Son of Man" to hearken to the cry of the two blind men.

Matt. 20:34. The kind of men needed to-day are men who possess something of the compassion of the "Son of hian," whose eyes have been opened to the real needs of humanity, and who after seeing have the ability to supply the need.

John 13:31. Power over sin and unrighteousness glorifies the "Son of Man." We owe it to ourselves as well as to God, to keep ourselve unspotted from the world and worldly desires.

#### SUGGESTIONS FOR LEADER.

The topics for this month's study are directi, connected with the life of Christ. They have been selected because the committee felt sure none of as were too intimately acquainted with this matchless life. The leader may well introduce the meet ing by emphasizing the need of studying the manly

None of us have too lofty a conception of what comprises true manliness. If Christ is the "real ized ideal of humanity," then he must have been the most manly of men, and by a careful study of these qualities, we shall have arrived at larger conception of true manliness.

Make use of some illustrations where Christ is dealing with men, and note how intensely human he is in feeling, how naturally he performs his duty, and with what devotion he stands for til right.

#### Subjects for Short Talks and Papers I. Lessons to be drawn from the story of the

- tempted Christ.
- 2. Unpromising material: How to deal with it. Being considerate of others.
- The manliness of Jesus. 5. The importance of plecing the proper value
- on manhood.

(See preceding page for additional matter on this subject.)

Our grand business is not to see what lies dimly at a distance, but to do what lies clearly

#### HERALD OF TRUTH.

help as they pushed their faces through the small portholes at the sides were heartrending to the helpless rescuers

Over 3,000 priests and curates of the Romish Catholic church in France have sent a petition to the pope to abolish celibacy among the Romish priesthood. In the petition they declare that to do so would mean an immense step forward for the church in France; not to do so, they fear, will witness the ruin of religion and the church in France. Obligatory celibacy of the priesthood was first ordained by a fanatical pope, and more than half the Catholic church to-day believes it a grave mistake.

#### CONFERENCES.

The Aunual Conference of the Mennonite Church of Canada will be held at the Weldmau church in York Co., Ont., on the 30th day of May, 1907. A Sunday school conference will also be held at the same place on Tuesday and Wednesday, May 28 and 29, 1907. The nearest station is Markham on the Grand Trunk R. R. All are cordially invited to be present. D. B.

The Second Annual Amish Mennonite Sunday School Conference of the Pacific Coast will School Conference of the Facinic Coust will net held, the Lord willing, at the Dunkard church near Albany, Oregon, beginning on the evening of June 21, 22, 1907. A cordial invitation is ex-tended to all to attend. Come and help and be helped. M. HOSTETLER, Sec.,

The Church Conference for the State of illinois will be held at the church near Morrison, Ill., on the first Friday in June, June 7. The Sunday school conference will be held at the same place on Wednesday and Thursday, June 5 and 6, pre-ceding the church conference. A cordial invitation is extended to all. Persons desiring further information, will please correspond with Bish. John Nice, Morrison, Ill. BENJ. HERNER, Sec.

The twentieth session of the Annual A. M. Conference of the district of Indiana and Michigan will be held at Nappanee, Ind., on June's and 7, 1907. We greatly desire every member of the conference to be present as well as all others who have a desire to meet with us on that occasion from this or other districts.
S. E. WEAVER, Sec.,

The Lord willing, the Eastern A. M. Conference will convene May 30 and 31, 1907, at the South Union M. H. near West Liberty, Logan Co., Ohio. All are cordially invited to attend. The executive All are cordially invited to attend. The executive committee and other conference members who can do so will meet on the preceding day to arrange the work for the conference. Questions should he sent at once to the moderator or secretary. For further information write to the moderator. West Liberty is the nearest r: ilroad station.

DAVID PLANK, Moderator Beliefontaine, Ohio, R. F. D. No. 1. C. Z. YODER, Sec., Wooster, Ohio, R. F. D. No. 3.

## Means .- Mary Leatherman was born in Medina

Co., Ohio, Oct. 20, 1832; died at the home of her daughter, near Wichita, Kan., May 12, 1907; aged 74 Y., 6 M., 22 D. She was married to Abraham ns Feb. 2, 1851. In 1854 they moved to Ell-Means Feb. 2, 1851. In 1855 they inover a Dahart Co., Ind., and in January, 1884, to near Arkansas City, Kan. Their family consisted of four children: Malinda, David. Frank and Anna. Malinda died in Infancy and David about five Malinda died in Infancy and David about five ars ago. Frank lives three miles west of Arkar sears ago. Frank lives three miles west of Arkansac City, and Anna, married to S. J. Garberfe, lives near Wichita, Kan. Twelve grandchildren allowers and the desired was held in the control of the cont converted and with her husband joined the Mehno-ite church in indiana. Bro. Means later joined the River Brethren church. She was a considera-and devout Christian woman, always and church, church, and remained the church of the day of her dependent of the church of the church of the pendent the conceptation in Harvey Co. Kan., thera-being no other members of her faith where she resided.

resided.

Shelly.—On the 10th of May 1907, at the Lancaster (Pa.) Asylum. Wm. Shelly, aged 40 Y., 6 M., 24 D. He was a member of the Mennonite church, but several years ago he lost his mind; but before that time he tried to do what was

right, so we commit his soul unto God who gave right, so we commit his sont unto the stitle Burled on the 13th in the Bowmansville Mennonite graveyard. Services in the adjoining meeting-house by Bish. Benj. Weaver and N. B. Bowman Bose to his ashes. W. G. G.

Stahl .- Jeremiah Stahl was born Sept. 3, 1830, Stahl,—Jeremiah Stahl was born Sept. 3, 1839, in Somerset Co., Pa. He was married to Fannie Kanffman Jan. 25, 1857. To this union were born two children, Moses and Mary, both of Kent Co. Mich. He moved to Kent Co., Mich., in March 1880. Jerry," as he was familiarly called, was for many years a member of the Mennonite church. For the years a member of the wearnointe canten. For the past few years he was unable to attend services at the house of God on account of ill health. He died May 12, 1907, aged 76 Y., 8 M., 9 D. He leaves a widow, two children, eight grandchildren. icaves a widow, two children, eight grandenlidren, six great-grandchildren, four brothers and three sisters. Funeral services Wednesday, May 15, 1907, at the Bowne Mennonite M. H. by Isaac Weaver and J. S. Hartzler, from John 5:28, 29.

Weaver.—Willis D. Weaver was born in Lagrange Co., Ind., April 4, 1879; died of consumption, May 9, 1907; aged 28 Y., 1 M., 1 D. He leaves tion, May 9, 1907; aged 25 1. 1 at., 1 D. He learned a wife and one child, an aged father, four brothers and six sisters to mourn his early departure. Bro. Weaver was a faithful member of the Shore Mennonite church. Funeral services were held in the Shore M. H., where there were about one thousand people gathered to pay the last tribute of respect to Bro. Weaver. Services were conducted by Y. C. Miller and A. S. Cripe. Text, Psa. 119:174.

Gable.—May 9, 1907, near Stony Brook, York Co., Pa., of pneumonia, Abram, son of Asa P. and Sallie Gable; aged 1 Y., 6 M., 27 D. Funeral serves by Pre. J. C. Miller of Hanover and Pre. Theo. 3. Forry of Stony Brook. Text, Job 1:21.

Hursh .- May 19, 1907, near Stony Brook, Pa., of whooping cough, Minnie Dora, daughter of David and Jemima Hursh; aged 2 Y., 2 M., 10 D. Funeral services May 21 by Pre. Henry Longenecker. Text,

Landis.—Annie H. Landis was born Aug. 26, 1887; dled May 18, 1907; aged 19 Y., 8 M., 22 D. She suffered with lung trouble for the last ten weeks, but was a patient sufferer to the end. She became willing to live for the Master through the time of her afflictions and was received into the church on the 19th of April, and was a member of church on the 19th of April, and was a member of the Mennonite church since that time. She leaves a host of friends, a father, motion as a since of the state of

#### FINANCIAL REPORT Cf the Mennonite Board of Missions and Charities for the Month of April, 1907.

To the Month of April, 1907.

RECEIVED.

Evangelizing—Mo. and la. Conf. Mission Board, \$5.23; licheene P. Huber, \$1. Total, \$6.23.

Chicago Mission—Sem Elby, \$5; A. R. Miller, 50c; Mrs. C. A. Holdeman, \$5. Total, \$16.20.

India Mission—Slate Hill S. S. Pa., \$16.70; Gosher College Y. P. C. A. \$75; a Young Esler, Elkhart, \$5; Maple Grove Cong. India, \$338000, Board, \$2. \$48.25; N. Do. Most, \$22; and In. Mission Beard, \$2. \$48.25; N. Do. Mass, \$22; and In. Mission, Beard, \$2. \$48.25; N. Do. Mass, \$22; and In. Mission, Beard, \$2. \$48.25; N. Do. Mass, \$22; and \$2. \$48.25; N. Do. Mass, \$22; April, \$2. \$48.25; N. Do. Mission, \$2. \$48.25; Neb., \$28.74; Goshen College S. S., \$49, John Michael \$118.56; Friend of the Heathen, \$10; Arthur (III.)

131.5.6; Priend, of the Heathen, \$10; Arthur (III.) Cong. \$3.75; Friend, North Lima, Oho, \$20; Kan. and Neb. Conf. Mission Board, \$3. Total, \$484.62. India Orphans.—A. M. S. S. Belleville, Pa. \$10.45; Henry V. Albrech, \$11.50; Henrich Hartzler, \$45: 40.45; Henry V. Albrech, \$2.50; Henrich S. S. Plan, \$2.50; Hermonia S. S. Plan, \$2.50; Hermonia S. S. Ill., \$15.6; Rehecta F. Huber, \$2; Kan. and Neb. Conf. Dist., \$8.59; I. G. Wenger, \$5. Total, \$11.54; Fort Wayne Mission.—Mattawana S. S. Plan, \$2.52; A. R. Miller, \$60; J. J. Summers, \$5; H. and D. Pletcher, \$5; Mary Funk, \$40; Total, \$1.50; L. Conf. Pletcher, \$5; Mary Funk, \$40; Total, \$1.50; L. Conf. Pletcher, \$5; Mary Funk, \$40; Total, \$1.50; L. Conf. Pletcher, \$5; Mary Funk, \$40; Total, \$1.50; L. Conf. Pletcher, \$5; Mary Funk, \$40; Total, \$1.50; L. Conf. Pletcher, \$5; Mary Funk, \$40; Total, \$1.50; L. Conf. Pletcher, \$5; Mary Funk, \$40; L. Conf. Pletcher, \$40; L. Conf

Crphans' Home (Ohio) .- H. and D. Pletcher, \$10. Crphans Home (Ohio).—H. and D. Pietener, \$10. La Junta Sanitarium.—J. J. Summers, \$5.00. Kansas City Mission.—N. D. Mast, \$1; Mattle Nissley, \$2; F. S. Wenger, \$2; a. Friend, \$10; J. J. Summers, \$5; Mrs. C. A. Holdeman, \$5. Total, \$25. Sister Burkhard.—Mrs. C. A. Holdeman, \$5.00. South America.—Goshen College Y. P. C. A.

Next New Station .- Kan. and Neb. Conf. Dist.

\$1.00.
Russia Sufferers.—Daniel Ohrendorf. \$5; Kan. and Neb. Conf. Dist., \$6. Total, \$11.00.
China Sufferers. — Mahoning and Columbiana Cos. (Ohio) Congs., \$34.93; Mahheim Cong. and S. S., Pa., \$21; Daniel Ohrendorf, \$5; John S. Nice

Thursday, May 30, 1907. J. F. FUNK and A. B. KOLB, Editors.

Entered March 4, 1903, at Elkhart, Ind., as second

and wife, \$5; collected by R. J. Heatwoie, \$41.50; a Friend, Albany, Ore., \$5; Martha Nissly, \$2; Kan. and Neh. Conf. Mission Board, \$26.70; Slister Zimmerman, Jewell City, Kan., \$5; a Friend, \$1.

General Fund.—Levi Blauch, \$3; John Ammon. \$1; a Friend, \$15. Total, \$19.00. Phliadelphia Mission.—Mrs. C. A. Holdeman, \$5.

EASTERN TREASURER

EASTERIN TREASURER.
S. H. Musschman, New Holland, Pa.
India Mission.—Bowmansville Mission Friends,
\$50; a Slister, Milleraville, \$41; Paradise S. S.,
\$43.75; Kinzer Mission Meeting, \$22.85; O. H.
Schenk, \$25; Jacoh Metz, \$50; Delaware S. S.,
\$2.77. Total, \$198.37. \$50; Delaware S. S.,
\$1.77. Total, \$198.37. \$50; Delaware S. S.,
\$1.78. J. J. Herr, \$2.25; Collected by B. F.
Herr, \$2.25; C. H. Ausschman, \$41, \$415. Band
and C. Neff, \$17, Anna Henburgh, \$15. Band
and C. Neff, \$15, J. H. Mellinger and wife, \$15. Total,
\$110.13.

Chicago Mission .- O. H. Shenk, \$25.00. Philadelphia Mission.—O. H. Shank, \$25.00. Kansas City Mission.—O. H. Shank, \$25.00. Mary Burkhard .- A Sister, Millersville, Pa., \$1. General Fund.—Delaware Cong., \$12.00.

WESTERN TREASURER Jos. R. Stauffer, Milford, Neh. India Orphans.—Jos. R. Stauffer, \$15.00. Kansas City Mission.—Widow Hauder, 50c; Joseph Hauder, \$1. Total, \$1.50.

#### LOCAL INSTITUTIONS.

Total \$237.31.

Fort Wayne Mission.—J. M. Hartzler, Supt., 1209 St. Mary's Ave.—Lena Conrad, \$1; Holdeman S. S., Ind., \$13; Working Girls' Missionary Society, S., Ind., \$13; Working Giris Missionary Society, \$10; Brother and Sister, Goshen, \$5. Total, \$29.00. Old People's Home (Ohio).—J. D. Mininger, Supt., Rittman, Ohio.—D. C. Amstutz, \$4e; Mrs. D. C. Amstutz, \$5e; Susanna Gingerleh estate, \$24; Reheca Rohers, \$140; Kan. and Neh. Conf. Mission Board, \$10.50; payment on note, \$142.54; Frany Kauffman, deceased, \$28.62; Mrs. Mary Clapp, \$225; Anna M. Graybill, \$5; D. P. Yoder, \$5, Theresa Zook, \$106; Jonathan Schrock, \$1; Fauny M. Weber, \$1; Hannah Lantz, deceased, \$6,17; profits on Year Book, \$2.26; sale of Scul-lions, \$2c. Total, \$669.13.

Orphans' Home. — Salome Strawn, \$25; Anna Hughes, \$5; Bihle Reading, Falrview, Mich., \$6.37; Mary Kelley, \$10; Bro. and Sister, Goshen, \$5; Kan. and Neb. Conf. Mission Board, \$15; A. M. Kan. and Neb. Cont. Mission Board, \$1.5; A. M. Cong., Martin's Creek, Ohio, \$7; Sister, Rheems, Pa., \$2; E. Miranda, Lippencott, \$3; B. Plank, \$4; Martinshurg (Pa.) S. S., \$6.50; Anna M. Graybill, \$5; J. J. Summer, \$10; produce, \$2.25; Auditor Paulding Co., Ohio, \$22; Nellie Scott, \$6; J. S. Schrock, \$1; Bro., Bellefontaine, Ohio, \$1; Reuber Moser estate, \$25. Total, \$161.62.

Desta Wilson, \$1; C. E. Wagner, \$5. Total, \$120.53. Kanasa Gity Misslon Bullding Fund—Pleasant Valley Cong., Kan., \$45.75; Rosetand Cong., Neb., \$28.30; Sycamore Cong., Mo, \$112; per Jos. Schlegel, \$57.80; J. M. Neunemaker, \$10; David Garher, \$5; Ten Members, Peabody, Kan., \$5; M. E. Hort, \$2; Amos Gelghley, \$5; G. D. Schenk, \$5; Jacob Ehersole, \$5; Christian Hiele, \$16; Elizaheh Rich,

Ehersole, \$5; Christian Huch, \$15; Biuzaneth Ruch, \$5; Ornongo Cong., Mo., \$18.55. Total, \$32.190. Sent direct to India, January, February and March Report.—Eli D. Yoder, \$15; Lillie Minulch, \$5; Amanda Nissly, \$30; Anna S. Litwiller, \$18; a Sister, \$10; a Brother, \$10; L. H., \$70; A. M. Cong., Garrett Co., Md., and Somerset Co., Pa.

\$38; from Bureau Co., Ill., \$25; Upper Deer Creek S. S., la., \$15; Brethren West Union S. S., Ia., \$16; 338; from Bureau Co., Ili., \$29; Upper Deer Creek.

S. In., \$15; Brethren West Union S. S., In., \$16;
Creek. Cong., In., \$14; C. W. Vereler. \$40; per
J. F. Punk., \$60; from Butterfield, Minn., \$225;
Lydla Huber, \$16; Walnut Creek Cong., Ohlo.,
\$30; S. C. Brunk, \$30; from Phila. Mission and
Workers, \$120; Donor Unknown, \$30; La Junta
Cong., Colo., \$40; Clarlon Cong., (na., \$23; Mission
Cong., Colo., \$40; Clarlon Cong., (na., \$23; Mission
Cong., \$15; Hagy's Cong., Ont., \$30; Bridgeport
Cong., Ont., \$21; Waterlon Cong., Ont., \$13; Sission
Cong., Col., \$21; Waterlon Cong., Ont., \$13; Hass's
Sharon Cong. Sask., \$32; Abraham Leatherman,
\$1; Evs Bergey, \$5; Aaron Shantz, \$15; Jesse
Breenneman, \$15; S. E. Roth, \$3; Mission Colo,
\$41; J. W. Headings, \$15; a Friend, \$45,
Ohlo, \$41,5; J. W. Headings, \$15; a Friend, \$45,
Ohlo, \$41,5; J. W. Headings, \$15; a Friend, \$45,
Saston, \$21; L. S. W. Headings, \$15; a Friend, \$45,
Saston, \$21; L. S. W. Headings, \$15; a Friend, \$45,
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Saston, \$21; L. W. Headings, \$15; a Friend, \$45,
Saston, \$21; L. W. Headings, \$21; A Saston, \$21; L. W. Headings, \$21; L. W. P. Zook, \$10.25; Martin's Creek Cong., O., \$19.44; Upper Daudy, \$6; Roseland (Neb.) Cong., \$22.44; A. M. Cong. and S. S., Nappanee, \$50; Levl Schrock and family, \$10; Kate Unsicker, \$30; August Nafziger, \$15; Friends, \$12.50; Sugar Creek Cong., Ia., \$38.39; Two Sisters, Ill., \$30; per J. F. Funk, \$53.50; J. A. Whittle, \$3; Friends for

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J. N. K., \$17; Von Steen Sisters, while visiting in India, \$101; Zlon Cong., Ore., \$\$; B. P. Swartzentuber, \$55; Mother Shoemaker, \$25; J. N. K., \$1; J. J. Summers, \$100; per J. F. Punk, \$45.41; West Union S. S., La, \$47.50; J. F. Brunk, \$30; Bertha Detweller, \$4.25; Dmor Unknown, \$21.22; Government, for School, \$53; West Union Cong., la, \$50.

PAID. Evangelizing, \$30; Chicago Mission, \$154.79; Ft. Wayne Mission, \$71.78; India Mission, \$400; India Wayne Mission, \$41.78; India Mission, \$400; India Orphans, \$135; Kansas City Mission, \$166.13; Old People's Home, Ohio, \$382.80; Orphans' Home, \$89.17; Old People's Home, Pa., \$3.75; China. \$112.43; Russia, \$5; Philadelphia Mission, \$5; General, \$26.6; L. BENDER,

The St. Joseph Valley Bank

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Offering its depositors, as security, the well-known integrity and business ability of its officers and directors, who are in direct touch with every important transaction of the bank.

It is not only one of the oldest (organized in 1872. Charter No. 12) but is the LARGEST BANK in the county and one of the largest state banks in In

Capital & Surplus \$150,000.00 Assets over \$700,000.00

OFFICERS & DIRECTORS

JOHN W. FIELDHOUSE HERMAN BORNEMAN WALTER S. HAZELTON THOMAS SNELL

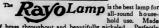
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produces a working flame instattly. Blue flame means highly concentrated heat, no soot, no dirt. Oil is always at a maintained level, ensuring a uniform flame. Made in three sizes. Every stove warranted. If not at your dealer's write to our nearest agency for descriptive circular.



hold use. Made shout and beautifully nickeled. Perfectly constructed; absolutely safe; unexcelled in light-giving power; an ornament to any room. Every lamp warranted. If not at your dealer's write to our nearest agency,

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# HERALDOFTRUTH

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JUNE 6, 1907.

Vol. XLIV. No. 23.

should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUB-LISHING CO., ELKHART, IND.

EDITORIAL NOTES.

Biessed is the man whose delight is in the law of the Lord, and in his law doth he meditate day and night.

How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things (Rom. 10:15).

Give yourseif to the Lord and live as his word and his Spirit lead you, and you will never need be afraid; he will prove a very present help in every time of trial, and in every temptation make a way of escape.

The next annual Sunday school meeting for the Cumberland county district meets at Churchtown, Cumberland Co., Pa., on June 13. All Sunday school workers and friends of the cause are cordially invited.

"The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to he desired are they than gold, yea, than much fine gold; sweeter also are they than honey and the honeycomb."

A heart that still craves after the forbidden things of this world cannot be pure and needs to be renewed and changed by the operation of the Holy Spirit, cleansed from all its impurities and filled with divine love. This is what Jesus means when he said to Nlcodemus, "Ye must he born agaln."

Following the letter from Hadjin, Turkey, in last week's Herald, we hring this week an interesting program for a day in the Hadjin Orphanage, by Sister Rose Lamhert. As in India, this program shows that the Hadjin missionaries' life is an exceedingly busy one for the Master. God bless the noble efforts of every missionary worker at home and abroad.

The greatest comfort, the deepest satisfaction, the strongest stay of the soul of man, is falth in an Almighty Being. And coupled with this fact is the other, that the deepest want in the soul of man is rest. Not all desire pleasure, not all wealth, not all fame, but all want rest. And true faith brings rest. "Ye helieve in God, helieve also ln me. In my Father's house are many mansions." Those who believe shall enter into the rest prepared for the people of God. Let us strive that we may enter into that rest.

Neckties .- At the annual meeting of the Dunkard people during last week at Los Angeles, Cal., the question of men wearing neckties and fashionable hats was discussed and the standing committee presented the matter in these words: advise our men against the wearing of neckties and fashionable hats; yet we do not see our way clear to make this a test of fellowship. At the

same time we urge our members to guard against glving offense, according to Rom, 1:19 and 1 Cor. 10:32, 33." This recommendation by the committee was rejected on the ground that it was not stringent enough.

The Chinese Famine.-From an exchange paper we learn that the Red Cross Society has formally announced that it will no longer receive con tributions of money or provisions for the relief of the Chinese famine sufferers, the famine having been broken by the ripening of the new crops. Altogether the society has collected for these famine sufferers in China \$320,000.00, besides a large quantity of seed wheat and flour. What our Mennonite people have done in this line has been but a very small amount, yet it has no doubt done its share in helping the sufferers. We are glad, however, to learn that the new crops make it no longer necessary for further means to he sent on account of the familie.

Do not fall to read Bish. Isaac Peters' very interesting article on the Sunday school. What he says is prohably a revelation to many. We have in our library a copy of a little hook that was used in the early Sunday schools in our church in the early times of which he speaks. We Menuonites have every reason to make much of the Sunday school, sluce our forefathers were in reality the pioneers in that great movement, as they were pioneers in the great peace movement, the separation of church and state, and liberty of conscience and of speech. It would be well if this fact were given more prominence at our Sunday school conferences and other public gatherings in that it would enlighten the public mind on this historical fact and inspire our people to greater effort to make the Sunday school what our martyr forefathers intended it to be.

Home Influence.-It is difficult, perhaps altogether impossible, for human science or wisdom to trace all the influences that shape the lives of children, but some of these influences are not at all hard to trace. The law of association has most to do with it. We are very much like the company we keep. The old saying, "Like priest, like people," has its virtues; it also has its fauits. A more potent and reliable maxim is, "Like mother, like chiid." When this immutahie, divinely established law becomes more generally and thoroughly known in all its phases, many seeming mysteries will be made plain. We know that a littie child is very impressionable-perhaps we do not hegin to realize how much that means, or how far-reaching that term is when applied to the child mind or the child act. It is certainly not enough to say that the parents' words and example usually form the chlid's ideal. That the parents' mental condition forms the child's mental attitude is perhaps nearer the whole truth. Children go where angels fear to tread, for the power of discernment is often little short of marvelous. But the fireside, the dinner table, is often the place where people and things are discussed in confidential, open-hearted, unrestrained way. Here is danger. Here is mischief. Children naturally think older people wise, good, exemplary. At the same time the statements of parents are not to he doubted. When these statements convey to the child-mind the idea that So \_\_ a \_\_ and a \_\_ the child with curlosity. Hence in no place can there be greater necessity for extreme caution and thoughtful consideration than at the fireside. A little girl was asked why she had such a strong dislike to the minister. Her answer was significant: "Because mamma does not like him." And why? Because that minister in his sermon had spoken very strougly, several years before, on hridling the tongue and the desire for display. The mother was greatly in need of bridles with a special bit in each of these cases, and the sermon was an affront; she was angry with the pastor and her child heard of it almost daily. Is it a surprise when such children, after they grow up, are seldom seen in the church which their parents attend? They have been dally taught to despise the minister, the deacon, the hishop, the Sunday school superintendent, the teacher, or even the janitor, or this, that or another member. The child cannot consistently go to church there if it helleves what the parent says; certainly the idea of uniting with the church becomes preposterous. The plea that wrongs exist and that silence is sinful, is one of the weakest, poorest, meanest excuses that can be made in the attempt to cover evils committed by an unbridled, unruly tongue. Surely we should watch the door of our lips, lest we sin with our tongue. The lesson l wish to convey is, never speak disparagingly of ministerial or other church work or of any minister or other officer or member of the church especially in the presence of our children. Rather pray for them in the presence of our children This alone would mean a great change in the children in the one who prays, and in the one

eves hulge with surprise and the ears become alert

#### PERSONAL MENTION.

Bish. David Schlabach of Oscoda Co., Mich. held communion services in the Fairview district on Sunday, May 19, and at Pre. Daniel Miller's on the 26th.

Bro. D. C. Hershey of Lancaster Co., Pa., is doing mission work during the present summer in the nineries of Maine (Washington county). May the Lord hiess his effort.

Bro. David Garber of La Junta, Colorado, is on a trip through Kansas, Iowa, etc., preaching in the different congregations and making collec-

tions for the building of the La Junta Sanltarium. Bro. Henry Linebach and wife of the Weaverland congregation, Lancaster Co., Pa., visited the Publishing House last week and spent Suuday with the brotherhood at Eikhart and attended

Bro. G. L. Bender, treasurer of the Mennoult Board of Missions and Charitles, spent Thursday of last week in Marion, Ind., attending a convention of United States post office representatives. He returned Thursday night

Pre. Amos A. Yoder of the A. M. congregation in Lagrange Co., ind., visited with hls family in Moultrie Co., ill., during the latter part of May and dispensed the word of God to the congregation there. May God bless his work.

Bro Andrew Schrock of Metamora, Ill., visited the congregation near Mauson, Calhoun Co., iowa, In the recent past; communion services were held on Sunday, May 19, and he also conducted a numher of meetings on other occasions in the vicinity

1907

Bro. M. B. Fast, editor of the Mennonitische Rundschan, our German periodical, expects in the near future to go to Watertown, N. Y., to consult a specialist on stomach diseases with regard to his health. He has for some time been suffering more or less.

We sincerely sympathize with Bro. Jonas Loucks, minister of the Yellow Creek congregation, Elkhart Co., Ind., in the sad and sudden bereavement which befell him in the death of his wife. The Lord comfort and bless the dear brother in this affliction.

Pre. George Ross spoke to the La Junta con gregation in Colorado on Sunday, May 19, from the important text, "My Spirit shall not always strive with man." This is one of the most far reaching and important texts the word of God presents to our consideration.

A brother in eastern Pennsylvania writes under date of May 20: "Enclosed find \$2.00-one dollar for the Heraid of Truth for one year and one dollar to help cover your loss by fire. I am nearly seventy-five years old and failing in health and strength." The Lord bless our dear brother for his kindness.

Bro. S. F. Coffman writes us that his wife, of whose illness mention was made last week, underwent an operation on the 21st of May, when about 140 gallstones were removed. She passed through the ordeal bravely, and although the immediate improvement did not come as expected, she is now doing very well. May God specdily restore her to full health

Bro. John Spiegel of Somerset Co., Pa., who has been spending some time in different localities of the Middie West, spent several days in looking over improvements and business plants in Elk hart. He also spent some time in the Publishing House and we had a very pleasant visit with him Incidentally he met with Bro. John Bender, of the same vicinity, and together the two hrethren left on Friday noon of last week for the East, stopping over in Ohio before reaching their homes

Bro. A. C. Kolb, who has been employed in the book department of the Mennonite Publishing Company for seventeen years, has resigned his position and coes to Northwestern Canada, where he has land interests to develop and where he will engage in wheat raising and breaking prairie with a large steam plow, with a capacity of hreaking forty acres per day. We wish him success in the new enterprise and trust that the blessings of God may attend him wherever he may go

OBJECT AND ORIGIN OF THE SO-CALLED SUNDAY SCHOOL

By Isaac Peters

In the histories of the church we read that our fellow-believers in the Netherlands and in Ger many soon after the Reformation in the sixteenth century established some kind of Bible study or Bible school beside the usual church services, in which, according to 2 Pet. 3:16, they took opportunity to discuss and edify one another in the perusal of Scriptures that were hard to under stand (see 1 Thess. 5:11; Heb. 10:24, 25; Jude 20:21); and of which several ministers testified that these Bible studies had proved to them a preparation for the ministry, and by which the members of the church were qualified for the work of the ministerial office, whereby the body of Christ was edified, in this that they were led to a diligent study of the word of God, according to John 5:39, 40; Eph. 4:11-14.

These congregations also, even in those early times, had some sort of Sunday school, in which they met Sunday afternoons to give instruction to children and young people from the Bible. But because they as the "Stillen im Lande (Silent ones in the land)-because of their un assumling, unpretentious lives - kept themselves separate, as the non-resistant followers of Christ,

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from the state, they were often hasely represented to the state as dangerous subjects by opposing sects and were therefore requested to render to the government a statement of their religious principles. Consequently in 1535-one year before our reformer Menno Simons united with the then so-called "Taufgesinnten" (also known as Anabaptists)-they submitted to Ferdinand, king of Austria, a statement of their principles of faith, as found in their confessions of faith and their catechisms. They had a well-organized church with discipline and rules of order. Religious instruction of children and young people was conscientiously conducted, for which purpose they met every Sunday afternoon. They likewise conducted weekday schools. After finishing their course in school the young people were placed in charge of the ministers, to receive further religious instruction in the faith and the new life, according to 2 Tim. 3:15. The ten commandments and the Lord's Prayer were taught the children very early.

In consequence of the many persecutions of our forefathers because of their faith, this Scripturally enjoined custom of theirs gradually disappeared from among our Mennonite congregatious, and as a result moral restraint grew more and more lax among the young people, until finally in 1782 in the city of Gloucester, England, a noble man. Rohert Raikes, observing with sorrow the large number of children who spent Sunday in hoisterous sport on the streets and in dulgence in vile practices, began to gather them together and give them moral and religious instruction. Soon afterward a pious woman of the common classes became his assistant, and when the success of this effort became evident, other men and women took hold and assisted as teachers Others were ready to help with their means, and in course of time the great movement now known as the Sunday school blossomed forth and spread until it has found a place in almost every community where there is a Christian church.

But how strange that the re-establishment of such a great and good work should have met with so much opposition! The Sunday school work that on account of the persecutions of our forefathers was abandoned, found deep prejudices, ob jections and hindrances among the very ones who should have recognized and welcomed it as a work that had been, but should never have been, discontinued. But in spite of prejudice and opposition the work, once resumed, could not be stopped. But it is to be regretted that among the workers are always found those who are not entirely subject to the will of God and therefore can not discern between the mere appearance of godliness and the power of true piety.

With the introduction of the Sunday school the need of Bibles for the use of children and young people to commit passages of Scripture to memory became very evident, but which was lacking in many houses and families. And aithough in the city of Halle, Germany, the well-known publisher Von Canstein had begun in 1712 to print and publish Bibles, these Bibles and Testaments were so expensive that only a few families of means aside from the ministers had or could have them. (This old publishing concern is still in existence, and the Mennonite Publishing Company huys large numbers of Bibles and Testaments there.--Ed.) This universal need moved on English minister named Charles to bring into being a Bible society and collect funds for the publication of Bibles and Testaments by means of these voluntary contributions, and thus enable the people to obtain a conv of the Scriptures for a small amount of money. This effort was crowned with success, for in 1804 the British Bible Society was founded, through whose now world-wide work the Bible can be had cheap in almost every known language.

In view of these facts, how precious are the words of the prophet Jeremiah (6:16) in connection with the religious instruction of our children and young people, when he says: "Thus saith the Lord. Stand ve in the ways, and see,

and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls."

Henderson, Neb

For the Herald of Truth. MARTIN LUTHER'S ATTITUDE TOWARD THE PRINCIPLE OF LIBERTY OF CONSCIENCE.

By John Horsch.

The principle of liberty of conscience was given the foremost place in Luther's program of reforms after the Leipzig Disputation (July, 1519). But when a few years later the reformer decided that the new church should be united with the state, be did not hesitate to call upon the secular arm to come to the aid of the church in the attempt to suppress heresy. In later years he reaccepted the view which he had held before he assumed the role of a reformer-that capital punishment is to be inflicted on heretics. (Cf. Theologischer Jahreshericht, Vol. XXIII, p. 515.)

If the testimony of Leo X, as stated in the buli "Exsurge Domine" (June 15, 1520), may be relied upon, Luther held at that time the damnable heresy that "to hurn heretics is against the will of the Spirit." The famous book, "To the Christian Nobles" which he wrote in June, 1520, is an eloquent plea for religious liberty. The reformer shows that every Christian is a member of a spiritual priesthood, and that there can be no earthly authority, either ecclesiastical or secular, to rule over the Christian conscience. In the book "Of the New Buil and Falsehood of Eck," Luther refutes the insinuation of his opponent that his disapproval of the burning of heretics was due to his own love of life, since he realized his tenets to be heretical. "The Paptists in Rome," he observes, "when they find themselves unable to resist the truth, slaughter the people and by killing solve all arguments." (Erlangen edition of Luther's works (German), Vol. XXIV, p. 19.)

It was after the Diet of Worms, during Luther's sojourn at the Wartburg (April, 1521, to March, 1522), that he decided on a union of the new church with the state. At that time Andrew Carlstadt, his colleague, introduced the first actual reforms in Wittenberg, aholishing mass and administering the Lord's supper in both kinds to the congregation. Luther realized that Carlstadt's course was sure to lead to divisions within the Saxon church. After some hesitation he resolved that a new church should be organized only when the civil government was ready to make the acceptance of the new creed compulsory for the whole land. In other words, to maintain the (nominal) unity of the church, the task of ee ciesiastical reformation was to be taken out of the people's hands and turned over to princes and secular rulers, to whom, it must be said, the acceptance of the Reformation brought great material advantages.

Luther's deviation from the principle of libert; of conscience is distinctly traceable. In January 1522, he wrote a book on the relation of the state to the Christian church, and chose for it the title "A True Admonition to All Christians to Abstain from Uproar and Sedition." There is indication he says in the introduction, that there are those who would slay or drive away the priests, "unless they promise thorough reformation." But pres ently he corrects himself, admitting that he know there is no danger of such an outbreak. He then proceeds to show that a reformation of the church should take place only with the sanction of the civil rulers. The secular authorities, he say should take this matter into their hands, "every prince in his own land," "But," he complains, "they fall to do anything." Yet he urges that the people "shall without the command of the government or the initiative of the authorities do nothing in regard to this matter." He further

"Therefore, look upon the government. As long as they do not undertake anything and do not give a command, you should keep quiet with hand, mouth and heart, and should be unconcerned about it. If you can persuade the government to proceed and give a command, you may

do so. If the government be not willing, neither should you be. But if you proceed, you are in the wrong and are far worse than the other party [the Romanists]." (Ibid, Voi. XXII, p. 49.)

This book, it is worthy of notice, Luther addressed to his followers in the states where the cause was expected uitimately to triumph, although a new church had not yet been organized. He did by no means propose that the subjects of Roman Catholic ruler should forever shide within the fold of that church. For Lutherans in Roman Catholic states he demanded toleration. One year after the publication of the "True Admonition," when his translation of the New Testament was put under the ban in several states and the people were ordered to deliver the hook to the authorities, he wrote a tract on "How Far is a Christian under Obligation to Obey the Magistrates?" He warns his friends against surrendering the book. Conscience should be free, he contends, and "no one may have authority over the soul but God." (Ibid, p. 87.) In the same year (1523) he wrote a tract, "That a Christian Assembly or Congregation Has the Right and Authority to Decide in all Questions of Doctrine and to Cali and Depose Ministers." From these books it is obvious that the reformer found it difficult to discard the great principle of liherty of conscience. He attempted to maintain it in theory at a time when with his approval heretics were persecuted

After he had decided that Lutheranism was to be introduced by the Saxon government, and the organization of the proposed new church should consequently he deferred, Luther returned from the Warthurg to Wittenberg and discarded the reforms which had been introduced by Carlstadt. Mass in the Latin language was restored, and the communion sub utraque was abolished at the public altar. The weak, it was urged, had been offended by Carlstadt's reforms. The fact, on the other hand, that the restoration of Romauism caused great offense was ignored. When Frederick the Wise died in May, 1525, and his brother John, a staunch Lutheran, succeeded him, the new church was organized and the Lutheran creed made compulsory for the whole land, the protests of the weak heing considered out of place at this time.

Dr. Carlstadt, the former dean of Wittenberg University, was banished from Saxony, September 16, 1524, by Duke (afterward Elector) John. This severe measure has sometimes heen justified on the supposition that the persecuted reformer was a revolutionary disturber of the peace. His crime, however, consisted in this, that (at Orlamuende) he proceeded with the introduction of reforms independently of Martin Luther. His recent biographer, Dr. Hermann Barge, in a standard work which is indispensable for the study of the heginnings of the Reformation (Barge, "Andreas Bodenstein von Karistadt," 2 vols., Leipzig, 1905), portrays him as the first representative of evangelical Puritanism, and shows that he has been persistently misrepresented by the historians of the established church. Two other ministers, Dr. Gerhard Westerburg and Martin Reinhard of Jena, both friends of Carlstadt, were banished with him. In his hook, "Against the Heavenly Prophets," Luther informs us that Caristadt's hanishment had his full approval. "Now tell me, my pious reader," he says further, "have the princes of Saxony not had enough patience with the mad spirit? Yes, alas, too much." (Erlangen, Vol. XXIX, p. 174.) Later he advised the elector that in his opinion the proper penalty to be inflicted on Carlstadt was imprisonment.

The first instance, however, of Luther's invoking the aid of the magistracy in the interest of "pure doctrine" seems to be that of the minister of Oelsnitz (his name is unknown). This brave man, in all probability a friend of Carlstadt, rejected mass at a time when Luther had restored it in Wittenberg. About one year before Carlstadt's banishment the Wittenberg reformer wrote

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to Michael von der Strassen, "Geleitsmann" at Borna: "My petition therefore is that you advise the Schoesser of Ocisnitz that he should com mand the preacher to go slowly and first of all preach Christ properly, putting off his fanaticism, or leave the place." (DeWette, "Luther's Briefe," Voi. II, p. 423.) Again, on December 5, 1523, he wrote to the same officer, admonishing him earnestly "to use force and either drive the preacher of Oelsnitz away or compel him to talk this awkward notion out of the people and to recant. He advises the authorities to "take one or six by the neck and cast them into prison." ("Ibid," p. 439.) A few weeks later the pastorate of Oelsnitz was vacant. ("lbid," 458, 460.) Whether the minister had fled or heen removed by force is uncertain.

In a tract which Luther wrote in 1528 on the Anahaptists and their principles, and in which he speaks of them as "the devil's sure messen gers," be disapproves of capital punishment for those who may err in doctrine alone, but is of the opinion that they are not to be tolerated in the land. A few years later, in 1532, he wrote another little book against the dissenters, giving it the title, "Concerning the Sneaks and Hedge Preachers." He urges the magistrates to make it everybody's duty, by severe penalties, to report promptly concerning the wandering preachers who are not of the established church. The civil authorities, he says, should permit strangers to preach only after the state church pastor of the parish has examined them and pronounced them orthodox. These preachers ought to labor in public announcing their appointments beforehand. If they will not do this, they are surely the devil's messengers. "Whoever tolerates and hears them should know that he hears the devil himself, as he is speaking out of a possessed person." (Erlangen, Vol. XXXI, p. 226.) It is worthy of notice that the time when the Lutheran propaganda was carried on by what the reformer now chose to designate as sneaks and hedge-preachers was past. The further extension of the Lutheran Re formation had become dependent upon the goodwill of the ruling princes.

In the writings of Melchior Hofmann, the Anabaptist, there is found a remarkable passage indicating the mood in which this book of Luther's was received by the dissenters. Since they were severely persecuted in Saxony and were arrested as soon as they could be found by the authorities Luther's insistence that they must cail upon the parish pastor before beginning to labor in a given place sounded in their ears like cruei mockery. Says Hofmann in the same year in which this book was published: "Many cry out against the hedgepreachers and desire to have them come to the light, not with good intention, but to drink their (Cornelius, "Muenst. Aufruhr," Vol. II, blood. (To be continued.) p. 225.)

Cleveland, Ohio

For the Herald of Truth

"IS THY HEART RIGHT?"

By A. K. Kurtz.

"Beloved, if our heart condemn us not, we have confidence towards God" (1 John

It is of the utmost importance that we know the true state of the heart. The oft-repeated phrase, "If the heart is right, all is right," is, as a certain writer says, "hut a half truth," and is a kind of consolatory expression used to vindicate one's own spiritual condition. The fact that the life is the test of true discipleship and reveals the true condition of the heart better than words, verifies the folly if this and similar expressions. The heart that is free from sin is free from con demnation, and according to Rom. 8:21, we must be in Christ Jesus to be thus free. This takes place in regeneration or the spiritual birth, when God gives the new heart, "A heart to know him" (Jer. 24:7), or when God creates in us a clean heart (Psa. 51:10).

This confidence toward God that the apostle mentions must come from a knowledge of God's saving power coupled with his wonderful love. We have confidence in a person when we know, by experience, that he is as good as his word and able to fulfil his promises. So in our experience of justification and regeneration we have learned to know "that God is able to do exceeding ahundantly above all that we ask or think, accord ing to the power that worketh in us" (Eph. 3:20). Knowing then that God has heard our prayers and saved us, our confidence and falth toward him is established so that in after life when trials, temptations and disappointments come we go to Him who has heard and helped us in the pastyes, who has saved us and delivered us out of temptation and the snare of the devil. A heart of sin cannot have confidence in God because it knows nothing of God's power to save; but once saved from sin, that coufidence is established which is the groundwork of that joy and peace in the Holy Ghost which is the biessed heritage of God's children and is that state of grace where God reveals himself as he does not to the world (John 14:22, 23).

It is possible for a person to be free from con demnation and at the same time live in sin. The seared conscience knows no coudemnation. Ignorance of what God's word in regard to salvation teaches debars many from knowing the true state of the heart, "the heart being deceitful above all things" (Jer. 17:9). It becomes necessary that we try our hearts by the searchlight of God's word. So long as God's word condemns us in place of being food to the soul, we may know that the heart is not right. May the poet's prayer be ours for

"A heart in every thought renewed And full of love divine, Perfect, and upright, and pure, and good, A copy, Lord, of thine, Smithville, Ohlo.

For the Herald of Truth.

A CALL TO SINNERS.

May the blessed Lord be with all his churches and all the followers of Jesus Christ. He will give his followers grace to conquer if they will only put their trust in him. He has promised that he would send his comforting Spirit to all who would accept it. He is ever ready to receive all who come wiilingly unto him. Oh, then let us come to Jesus, and ask him to bless us; and pray that he might lead us safely through this world of sln and sorrow. When our sins rise hefore us like mountains and our way looks dark and gloomy, we have the blessed hope that he will lead and guide us safely through and hring us into his fold. Oh, dear sinners, whoever you are, turn, Oh, turn, and come to Jesus before it is forever too late. Come, while the door of mercy is open. Come, while it is yet called today; to-morrow it may be forever too late. When once the door of mercy is shut, we may cry for mercy, but Jesus will say, Depart, I know you not. Let us then flee to Jesus and seek refuge for our weary and never-dying souls.

While in this world we are often pressed down with grief and sorrow, troubles and triais. Let us then come boldly to the throne of grace, repent and mourn over our heavy load of sin, and ask Jesus to forgive us. If we truly repent we have the promise that we shall be saved. Let us walk in the path that leadeth to true happiness; then if we lay our bodies down to rest and siumher in the grave, our souls may take their flight and be with Jesus at home. Let us lay hold on the good work; let us not be so slothful, but let us be persevering and skilful in the cause of Jesus We shall then be erowned with a crown of right eousness that shall never be taken from us. Therefore, I say, take warning in time. The day of life may soon be past and then if we are not prepared, it will be forever too late.

O happy day, when my soul shail take its flight and dweii in peace at home and be forever blest!

## TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India. - American Mennonite Mission. Dhamtari. C. P., India.

HOME MISSIONS

Chicago.-Home Mission, 145 W. 18th Street, Chicago, Ill.

Chicago. — Mennonite Gospel Mission, Emerald

Ave. and 25th Street, Chicago, II.
Chicago.—Hoyne Avenue Mission, 75 Tate Street.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.

Philadelphia.—Mennonite Home Mission, Cor. Amher and Daunhin Streets Philadelphia Pa Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio.

Kansas City.—200 S. Seventh St., Kansas City. Kon Argentine, Kan.-

Baptismal services were held in the East Chest nut Street M. H., Lancaster, Pa., on last Sunday afternoon. Services were also held in the Mountville M. H. at the same time and communion services at the Muddy Creek meeting-house. . . .

From Montgomery Co., Pa., May 28, 1907.-Pre. Peter Nissley and wife of Lancaster Co., Pa., in company with Bro. Amos Hershey and wife, Henry Cassel and wife and John Reist and daughter, all of Lancaster Co., Pa., spent Sunday, May 19. among the brotherhood in the vicinity of Franconia, and Bro. Nissley conducted services in the Harlovsville Chanel on Sunday evening Among the families visited were Pre. Henry S. Bower, Henry C. Delp and others. Sister Nathaniei G. Landle of Franconia is suffering from a stroke of paralysis. COR.

From Sugar Creek, Holmes Co., Ohio,-On Sun day forenoon, May 26, baptismal services were held in the Walnut Creek M. H., on which occasion twenty-nine young souls were received into church fellowship, and in the afternoon the communion was observed. Several hundred members participated in the sacred emblems. May God add A. W. H. hls blessing. . . .

Newkirk, Okla., May 23, 1907.-Dear Readers of the Herald:-Greeting. On Sunday, May 12. we had our communion services at this place; also received one soul into church fellowship by water bantism. Bro. T. M. Erb of Newton, Kan., officiated. Bro. Christian Reif of Newton, Kan., was also in our midst during the meetings. There are fifteen members at present and we have prospects of others moving here in the near fu-COR. . . .

Brutus, Mich., May 27, 1907.-Dear Editors and Christian Friends:-It is a long time since I have written for the Herald of Truth In March 1896 I with my family left Mayton, Alta., Canada, for Michigan. It was very sad for us to leave the brotherhood, who were so very dear to us, and we have not heard from them for a long time We hope, however, before long to see a letter in the Herald from some one from that place.

We are all well, for which we feel very thankful to our heavenly Father. My dear old father was very slck some time ago, but is better now. He had lung-fever. Indeed God's ways are not our ways. Therefore let us prepare to meet our God, while we are in the accepted time and in the day of grace. God shows us his power in many ways. He sends great storms and hurricanes, cyclones, earthquakes, famines, fires and shipwrecks, contentions and disunion in churches here and elsewhere. Satan is constantly putting forth his best efforts and is succeeding so well in his work that we must believe that we are in the last days of the world and the Scriptures are rapidly fulfilling, and the end may he at hand very spectly and follow closely in the Master's footsteps and watch and pray that we may be ready

We have a cold suring. The woods are not yet green. The farmers are done seeding, but it is too cold for the grain to grow. But we do not complain. Our heavenly Father has promised to provide for his creatures and we have plenty for the necessities of life though hav costs \$24.00 a ton. The Lord bless us all and make us fit for every good work and word, and finally gather us home to the rest of God's people.

JOHN BRUBAKER. . . .

Farmersville, Pa., May 26, 1907,-Beloved in the Lord:-Greeting in his worthy name. Oh, the realization of his wonderful works, and how great is his compassion toward us! Oh, how sad to see many follow after the rudiments of the world! Few are they that follow after plety, but we are thankful to God even for them. The Holy One is not willing that any should perish, but that all should come to newness of life. My brother and sister can we not do God service and obedience in all things, according to his revealed will that thousands may be led to cry for mercy and find sweet peace? We are responsible! During this month we received spiritual blessings bestowed through the efforts of our ministers. Bish. Beni. Weaver, Bro. Noah H. Mack and Bro. John Souder of Goodville, Pa. The latter preached for us today at Metzler's. 1 rejoiced greatly when the brethren came and testified of the truth. "We therefore ought to receive such, that we might be fellow-helpers to the truth" (3 John 8). God LIZZIE M WENGER bless us all

Wakarusa, Ind., May 23, 1907.-Dear Brother:-Greeting in Jesus' name. I so heartily agree with Bro. N. E. Byers that I feel there should be more said. I have often been made to wonder why the two church papers could not be one paper. The same effort put forth in one would enable us to have a larger paper, even if the price would be \$1.50 a year, and then if each family in the seventeen conference districts would take the paper they would still have fifty cents left over and above what it costs them to take the two papers: and by adding a little more the church could buy the Mennonite Publishing House at Elkhart, and there would then be no need of employing men outside of the church to manage the Publishing House, on account of which a good many seem to be dissatisfied.

. . .

There is no need of two publishing houses with two church papers Sunday school lesson quarterlies and Sunday school supplies published at each place and thereby getting our young people confused that they don't know to which place to send for what they need, causing hard feelings among the older brethren. As Bro. Byers says. we need a Mennonite publication board for the same reason that we need other hoards

My dear brethren, let us stand by our old ers, and if the Publishing House is not what we think it ought to be, iet us put forth our efforts to make it so. But first let us examino ourselves and see if we are right or not. As for me the Herald of Truth is good enough. It found its way into my parental home when it was first published and is always welcome in my home.

Though there are several advertisements in the back part of the paper that I think would better not be in a church paper, this could be easily remedied. If I have presented any thoughts that are worth publishing you are at liberty to do so. In my way of looking at things the publishing interests at present make the church appear as if it were divided, if you will allow me to say this much. COR

Marion, S. D., May 23, 1907,-Dear Brethren:was serry to hear of the great loss that you sustained by a recent fire, but such are the ways of God and whatsoever he doeth is well done and all things shall work together for good to them that serve him and fear him. Offtimes we cannot understand his ways: notwithstanding they bring about blessed results.

We have had a peculiar spring. During the month of March the weather was fairly pleasant but often cold, and we hoped that during May we should have fine spring weather, but were to some extent, disappointed, as we have only had a few days of warm weather. Sometimes we haa few real warm days and then again cold. On the 14th we had a heavy snowstorm and many frosty nights. In consequence the people are much behind and are working busily planting corn, and there is little pasture for the cattle The fruit trees are just beginning to bloom but it does not appear that they suffered any injury. If we put our full trust in God he is able to bring all things about to his glory and to our good. With kindly greetings, your brother,

CHR. MILLER

- - -Arnold, Kan., May 20, 1907.-Dear Brethren and Sisters and Christian Friends:-- I wish unto you all the grace of God and the sustaining influence of the Holy Spirit. May we, as his children, submit ourselves fully to God and be wholly consecrated to his service, who admonishes us to cast all our cares upon God who careth for us and will help us to bear our sorrows and share with us all our cares. The death angel has again come into our home and taken away a little daughter to the bright and beautiful home above, and we feel very sad indeed over the loss, for we loved her dearly, but we know that Christ is ever near us and sympathizes with us and helps us to hear our burdens, and we take comfort in the words of Jesus when he says, "Of such is the kingdom of heaven." He knows what is best for us, and does all things well. Indeed he cave her and has taken her away, and if we live for him and for his cause we can meet our dear little angel chiid in heaven. Blessed be the name of the Lord. COR.

Elk Park, N. C., May 20, 1907 .- Dear Brother Edltor and all the Readers:-I will herewith write you a few lines. I greet you all heartily with the words of the twenty-third psalm. I have also in my life of faith experienced that Jesus is indeed a good shepherd. He hears our prayers and gives his children strength enough to overcome all that opposes us in this life, and often we feel that Shepherd makes us to lie down in green pastures and leads us by the still waters, and we are strengthened by his blessed word. Oh, that we may all be able to fight against sin and the devil to the glory of God! Then we shall also he crowned as victors with the incorruptible crown of eternal life. But he that will not fight will never obtain a crown.

In Gen. 8:22 we read that while the earth remaineth, "seed time and harvest, cold and heat, summer and winter and day and night shall not cease." So we see it again fulfilled that God is faithful God and still reigneth. The heavens declare the glory of God and the firmament show eth his handiwork. The great hills, with their thickly covered forest trees, have again assumed their summer garh: the fruit trees are blooming the birds sing and praise their Maker. Every thing seems to begin to live. Much seed is sown and if God will prosper and bless it, many bushels will be gathered in at the appointed time: but be who does not sow shall also not reap, and yet Go has decreed that in the sweat of thy face shall thou eat bread, and we shall labor with our hands that we may have to give to the needy.

For the brief life of the present all is well pro vided for; but it is so often the case that for the long eternity before us so little is done and the important work is ever deferred until it is too late, and after death there will be no more parHERALD OF TRUTH.

don. This we see in the parable of the rich man and Lazarus, and whatsoever a man soweth that shall he also reap. Indeed our work and our words will be weighed and, like King Beishazzar's, they may be found too light. Therefore seek ye the blessed Savior. And what I say unto you, I say unto all, Watch, for possibly very soon the Lord may come, with the great day of judgment, and every secret thing shall be revealed, and he will also bring with him the reward of all, both saint

I will also inform you that we and Sister and Brother Wiebe and the orphan children are enjoying reasonably good health, and we are still omforted and encouraged in our work, both physically and spiritually. We also have our little land all planted, after the manner they plant here in the hills. There is not much farming done here. The people work mostly in the iron mines, and everywhere we hear the sound of axe and saw in the woods, and then comes the crash of great trees falling, which are then hauled with ven to the mills and sawed into iumber.

I will also further inform you that we recently received \$105.00 from Bro. Paul Tschetter, of the Hutterische Brethren congregation near Bridgewater, S. Dak. We, of the Mission here, heartily thank all the dear brethren and sisters who con tributed to this fund, for their brotherly heip. May God bless you. We also received 1,200 pounds of provisions and clothing from the Salem congregation near Bridgewater, S. Dak., for which we also sincerely thank the kind donors; and also from the congregation near Beadle we received 160 pounds of clothing and lard, for which we also return our sincere thanks. God bless you all, and if there are still other congregations or persons who desire to give something for this mission we shall be glad and will receive it thank fully, and the Lord will without fail reward each sincere giver; so the great book of books tells us. J M TSCHETTER.

Surrey, N. Dak., May 21, 1907,-Dear Brethren and Sisters in Christ:-Greeting. We are all well and enjoying the gracious privileges that the Lord is bestowing upon us. We are now having warm weather. Grain and garden vegetables are now coming up and growing.

We had our counsel meeting on the 5th of May, and on the 12th we had the privilege of observing the Lord's supper. Peace and harmony prevalled. Bish. Lapp could not be with us this spring and Bro. I. Mast officiated in his stead. On last Sunday, May 19, Bro. Mast went to Portal, N. D., and held communion there, and in a few weeks he will go to Baden and have communion with the brethren there. Some time in the near future he expects to go to Colgon to visit a few brethren there. He also has calls from other places, but cannot go for lack of time, being alone on his farm and no minister to assist hlm. Dea. Israel Zook fills the appointment when Bro. Mast is away. Surely the harvest is great, and the laborers in this great harvest field which is already white for the harvest are few. Pray for us that more laborers may be enlisted in the great work of bringing in the sheaves. D. F. MILLER.

Nappanee, Ind., May 30, 1907.-Editors of Herald of Truth:-Brethren. I received a telegram from Mt. Vernon, Iowa, announcing the death of my brother ln-law, Henry Bucher. I had received letter from him last Monday, stating that he was not well and that the physician had told him the only remedy (ulcer in the stomach) was an operation, and that he intended to go to Iowa City this week for that purpose. I expect to leave to-morrow morning, May 31, to attend the funeral. The work in the Holdeman congregation consequently had to be postponed.

DAVID BURKHOLDER. . . .

La Junta, Colo., May 28, 1907.—Bro. Jacob E. Heatwole and myself and some of the sisters went to the jail here in La Junta last Sunday to hold services for the prisoners. There were thir-

teen of them and we expect (the Lord willing) to have a meeting there again. To help us on in the work we need some of your tracts on "Repentance" to pass round to those behind the bars, as they reach out heir hands to bid us farewell and invite us to come again. I promised them some tracts when we come again, and as I have only two of your tracts left on "Repentance" I feel moved to give you the opportunity to send a few more if you wish to do so

R. J. HEATWOLE.

La Junta, Colo., May 28, 1907.-The congregation here is in good cheer and in good spirits. We held our annual business meeting on the first of this month. Next Sunday, June 2, we expect to hold our semi-annual Sunday school meeting at La Junta. Our bishop, Bro. David Garber, is on a trip eastward and will be gone several weeks in the interest of the sanitarium. He expects to visit Kansas, Iowa and Illinois. Last Sunday I conducted services in the county jaii at La Junta. Bro. R. J. Heatwole opened the way for us and now we hope to have some meetings there at least once a month. The work on the new house of worship at Holbrook is moving along nicely. Most truly yours in Christ,

JACOB A. HEATWOLE.

For the Herald of Truth.

THE HADJIN ORPHANAGE.

Hadjin, Turkey, April 25, 1907

How do you manage so many children? What is your program for the day? These are questions asked very frequently.

5:30 A. M.—The rising bell rings.

5:30 to 6:00 A. M .-- Morning toilet. The larger children are each responsible for one, two or three of their little brothers or sisters, and we for them all. Each child must be dressed, washed and combed and ready for the next bell.

6:00 to 6:30 A M -Study.

6:30 to 6:45 A. M .- Bedmaking. Each child making its own and taught how to do it properly. 6:45 to 7:00 A. M .- Morning prayer, consisting of committing Scripture verses and a hymn and prover

7:00 to 7:30 A. M.—Breakfast.

7:30 to 8:00 A. M.-Household duties. This includes clearing the tables, dish washing, sweeping, dusting, setting each room in order, the yard cleared and dozens of other little tasks that the housekeeper alone can think of. The little ones are at liberty and, naturally, play,

8:00 A. M .- School bell. There is only one Protestant school in Hadjin which none of our orphans attend. A number also attend the Girls' High School and the Boys' Academy. Those attending the schools near the Orphanage come home for dinner. About 140 carry their lunches.

The trade boys go to their trade, and the house girls, after having one-nalf hour gymnastics, begin their sewing, mending, preparing the evening meai. etc.

Before the school children leave the house, the teacher stands at the door and inspects each child to see if their faces and hands are clean. their hair properly combed and their garments properly mended.

9:30 A. M .- The whole house ready for inspection.

12 M.- Dinner. 4:00 to 4:30 P. M .- Returning from the schools. 4:30 to 5:00-Household duties and games. The work is so arranged and appointed that each child that is large enough has a duty and yet none are busy during the three periods of household duties. 5:00 to 5:30 P. M .- Supper.

5:30 to 6:00 P. M.—Household duties and games 6:00 to 7:00 P. M .- Evening services.

7:00 to 8:00 P. M .- Study hour. One evening during the week the study hour is given to mending their garments, as about fifty-five girls mend their own clothes, and each one must see that the holes that appear in the garments of the little ones for whom they are responsible are mended sufficiently to last to the end of the week.

Another evening is given to scrubbing the dinning room, tables and play room, so that they will dry before the hundreds of little feet run over them again.

8:00 P M .- The hell rings for the smaller ones

8:30 P M -The bell rings for the older ones to retire

10:00 P. M.-Missionaries and teachers supposed to have retired, the house having been inspected and the night watch now being on duty.

Thus you can see how our time is occupied. It keeps the few missionaries busy to see that the program is properly carried out. We can forgive the orphans for not coming up to the mark when we find that some of us do not always retire at the proper time ourselves.

This program is more especially that of the Cirls' Home but the program of the Boys' Home variou very little if at all.

When the children are at school we are free for correspondence, buying the necessities, waiting on callers, accounts, overseeing the sewing, caring for the sick, preparing for services, prepar ing food, inspecting the wood as each donkey-load appears, visiting the poor, etc.

On Sunday we have Sunday school in each Home and attend church services in the after noon and evening.

Friday evening we have workers' prayer meetlng: Thursday afternoon, missionaries' prayer meeting. Sunday noon our Bible woman has women's meeting. The missionaries and workers have family worship in each Home daily.

Thus the days come and go. The same hours hring the same respective duties. The only change is in seeing the transformation in the lives of those for whom we labor, work and pray.

God grant that as they increase in wisdom and stature, they may also increase in favor with God and man. Yours among the fatherless,

ROSE LAMBERT

#### THE LIFE DIVINE

Selected by Emma Rittenhouse.

Is life enough for yon?is life enough for you?—
I mean, can you be satisfied
With nothing else beside
The hright To-day, and afterwards—To-morrow,
And nought beyond their happiness and sorrow?

I could not dare to fall asleep to-night, Not knowing if my eyes should see the light Of morning break again, but that I know Of morning break again, int that I know— Beyond these restless years that come and go. All interwoven with their peace and strife— sunlight and shade—there is another life: I know—I know—that death is not to be The end of life—of all—to you and me.

Here we must love and lose, or love in vain-Here we must love and lose, or love in vain— Must dream of happiness, and wake to gain— Must crush our dearest hopes beneath our feet Must toil, yet never find our work complete.

Somewhere-dear hands shall clasp our own once

more.
And hearts that touched our hearts long years before
Shall come to meet us in the morning land:

And there, at last, our souls shall understand How though he hid his meaning from our sight. Yet God was always true and always right; And how, though smiles were often changed for

tears.

Along this tangled pathway of the years.

Yet only so these lives of yours and mine Have caught the likeness of the life divine.

(From "A Believer's Thoughts." by Edith Hick-man Divail. By permission of Fleming H. Reveil Company.)

We cannot love what is pure and beautiful and continue to practice what is base. Set your affections on heavenly things and not on things of the earth, and your life will be lifted heavenward.

You do not learn that you may live-you live that you may learn.

Young People's Department

ascertained that from 50 to 75 per cent, of the

students of Michigan University indulge in in-

toxicating liquors to some extent. We need more

Bro. Leroy Good in his acrostic makes sad

comment on the evils of liquor. We have wit-

hahit within the past few days here in Elkhart

when a young man, in the frenzy of such dehasing

influences, took the life of another young man.

May God drive home the truth of Bro. Good's

article to every reader and help all to shun the

WOMEN OF THE BIBLE.

Young People's Meeting May 5.

The term "noble" in this case, we helieve, does

not mean to attain to a high social standing, but

that excellent Christian character which we find

exemplified in such Bible characters as Noah,

Abraham, Moses, David, Nehemiah, Ruth, Queen

Esther, Daniel, Dorcas, Paul and many others.

Noah teaches us an excellent lesson in ohedi-

generation. Noah walked with God. We do not

find hlm questioning God's commands and arguing

that it would be impossible to cover all the

high hills with a flood, and building for himself a

mansion there, but, taking God at his word, he

goes to work at God's command and according to

God's directions, and the result was the saving

of himself and his house. "By faith Noah, being

warned of God of things not yet seen, moved with

fear, prepared an ark to the saving of his house,

by the which he condemned the world and became

heir of the righteousness which is by faith" (Heb.

11:7). Obedience meant salvation to Noah. It

means the same to us. "Blessed are they that

do his commandments that they may have right

to the tree of life and may enter in through the

gates into the city" (Rev. 22:14). Obedlence is a

proof of our discipleship (John 14:21). "He that

hath my commandments and keepeth them, he it

ls that loveth me." Again, "But whose keepeth

nis word, in him verily is the love of God per-

In the life of Abraham we learn lessons of faith

in God. Though God allowed him to wait a quar-

ter of a century ere he fulfilled his promise, Abra-

ham staggered not at the promise through unhe-

llef, hut was strong in faith; therefore it was

imputed to him for righteousness (Rom. 4:20-22).

Ahraham's peace-loving nature is also worthy of

notice, and is a pattern for us when trouble arises

in the family or between servants. Instead of

quarreling with Lot about the pastures and stand-

ing up for his rights, he says to Lot, "Let there be

no strife, I pray thee, hetween thee and me, for

we are hrethren" (Gen. 13:8). He willingly took

what in man's opinion was the worst of the bar-

gain, but God richly blessed him, and when Lot

was in danger we find Ahraham ready with his

servants to lend a helping hand and they delivered

humility. "Now the man Moses was very meek,

above all the men which were upon the face of

the earth." Though raised in a king's palace as

a king's son, and learned in all the wisdom of

the Egyptians, he willingly left this high position

and worldly honor to be God's servant, choosing-

rather to suffer affliction with the people of God

than to enjoy the pleasures of sin for a season.

When he had left his sinful surroundings God

Moses is a truly humble man and teaches us

Lot with his goods.

fected; hereby know we that we are in him,

ence. He was a just man and perfect in his

However, we can but briefly notice a few.

deadly cup.

nessed the awful evils of the liquor and morphin

colleges where drinkers are not allowed.

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

## TOPIC: Christ, the Son of God. John 8: 12-19: 26-29. June 16, 1907

#### THE LESSON MOTTO.

The Son of God is Christ at the head of all things. His divine life gives him a just claim to the kingship of men's lives. His personal love for them puts him at the head of the majestic march of generations, and makes him the one leader and true shenherd.

#### DAILY READINGS.

June, 1907. T.—Willing to be put to a test. John 10:33-42.
W.—Evil spirits confess the truth. Matt. 8:

-We have a record. John 1:32-34 14. F. -The testimony of a disciple. Matt. 16:

15. S. —"Sons of God." 1 John 3:1-9.

16, S. -Topic: Christ, the Son of God. John 8; 12-19: 26-29.

#### A SPECIAL MESSAGE.

"Whom do men say that I am?" Some say, He is a good man; others say, A great interpreter of life. Some admit his historical reality, hut assert that his virtues have been magnified until we have a realized ideal of humanity. Others class him with the great religious founders as the greatest. Just as long as we ask men we shall have a diversity of opinions. One of the striking characteristics of Christ ls the way he presents himself to man. His life is a challenge. We must somehow meet it. What he has to say comes as a challenge. When he tells us that God is a Father, he does so because he expects us to make him our Father This is true of all he has to say: his whole gospel is a challenge

There are a great many honest, thinking people who cannot answer Christ when he says, "And whom do you say that I am?" And yet each one must answer for himself. Sometimes we undertake to answer before we place ourselves in proper position for an acquaintance with him. The first essential is to seek an acquaintance.

After living with him and learning to appreciate what he appreciates, we shall discover a richness of soul in him that will allow but one answer. The knowledge is not a flesh-and-hone knowledge, but spiritual because it is the great God and Father who has taught us to say, "Thou art the Christ of God."

#### BIBLE HINTS.

John 8:12. It is a fact that the Galilean Carpenter has become the great illuminator of the modern world: not only so, but at this very moment he is exerting ln it a vivifying influence He is "the light of life." Any particle of knowiedge which may he gained that will enable one to rightly interpret life, will also help us to rightly answer the great question of the Son of God.

John 8:15. Many of us do not fully appreciate the whole gospel, all sides of Christ's life, because we judge after the flesh. It is that which we can handie with our hands, see with our physical eyes, which somehow appeals to us as real. The unseen spiritual forces become realities only after considerable effort on our part to live as though they were real and not imaginary.

John 8:17, 18. The person who gets the most satisfaction out of life is the one whose acts are performed in that spirit which will hring the Father's witness upon them. Jesus says, "I am not alone. I bear witness of myself, and the Futher that sent me beareth witness of me."

John 8:26-29. There is something remarkable in the manner with which Christ refers to the Father. He has the courage to say what none have dared to say before or since him: "I do always those things that please him." Some

men get a great deal of enjoyment out of the fact that they can handle men. There are others who find entisfaction in this that they have nower to bring things to pass. Still others enjoy the ability of how to amass a fortune. But where do we find a joy so rich, full, and satisfying as that which comes from a knowledge of always pleasing Him?

#### ILLUSTRATIONS.

#### Look around you and behold!

you were a visitor at St, Paul's Cathedral. and were to cast your eye over the northern doorway you would see a marbie slab upon which is Inscribed the name of the architect, Sir Christopher Wren, with the date of his birth and death: if you look carefully you will discover the following Latin inscription: "Si monumentum requiris, circumspice," which, rendered into English means: "If you seek his monument, look around you." You will notice the inscription says not one word ahout his genius, or the grandeur of the work he executed, but simply tells you if you wish to form an estimate of his powers as an architect to look around you and contemplate his work. A similar course I ask you to pursue with respect to the affirmation of the Jewish Carpenter that he is "the light of the world." Do you ask me Is it true? I reply, Look around you and

#### "He that followeth me."

Christ at this moment is a divinely attractive power, acting mightily in the spiritual and moral world. Most of you know something of the Patagonian savages. Mr. Darwin after one of his voyages expressed the opinion that these savages were irreclaimably brutalized. After this state ment was made. Christian missionaries visited these savages. Later when Mr. Darwin read of the results of their attempt, he candidly confessed his error and sent the society a subscription Christ day after day by his unmistakahle moral evidences proves himself to he the Son of God. "He that followeth me shall not walk in dark-

#### APT QUOTATIONS.

Christ was either the grandest, guiltiest of im postors, hy a marvelous and most subtle refinement of wickedness, or he was God manifest ln the flesh -- Herrick Johnson.

If Christ is the wisdom of God and the power of God in the experience of those who trust and love him, there needs no further argument of his divinity -- Beecher.

Whatever Jesus is, the glorious God-head is; and to have fellowship with the Son is to have fellowship with the Father. To know the love of Christ is to he filled with all the fulness of God .-James Hamilton

The tears of Christ are the pity of God. The gentleness of Jesus is the long-suffering of God. The tenderness of Jesus is the love of God. "He that hath seen me hath seen the Father."-

The life of Christ concerns Him who, heing the holiest among the mighty, and the mightiest among the holy, lifted with his pierced hand empires of their hinges, and turned the stream of centuries out of its channel, and still governs the ages.-Jean Paul Richter.

The sages and heroes of history are receding from us, and history contracts the record of their deeds into a narrow and narrower page. But time has no power over the name and deeds and words of Jesus Christ.-W. E. Channing.

What Jesus spoke was truth; the way he spoke

was gracious. He spoke the truth in love. God is love, and the Son of God spoke lovingly,-James

The world cannot hury Christ. The earth is not deep enough for his tomh, the clouds are not wide enough for his winding-sheet; he ascends into the heavens, but the heavens cannot contain him. He still lives-in the church which hurns unconsumed with his love: in the truth that reflects his image. In the hearts which hurn as he taiks with us hy the way.-Edward Thomson.

My Savior! fill up the blurred and blotted sketch that my clumsy hand has drawn of a divine life, with the fuiness of thy perfect picture, I feel the beauty I cannot realize: rohe me in ne unutterable purity.-F. W. Rohertson.

#### PERSONAL THOUGHTS.

If you were asked by a follower of some other religion healdes Christianity to give the evidences that make Christ the Son of God, what would you give?

Sometimes in forming a new acquaintance, it is materially changed because of a former acquaintance of some relative or friend. What part ought you to make Christ perform in seeking to acquaint yourself with God?

"Christ wants to lead men by their love, their personal love to him, and the confidence of his personal love to them." In what ways are you responding?

In what ways may I hope to become like the Son of God?

Do you consider that that which makes Christ the true Son of Man is the same as that which makes him the Son of God?

What are some of the dangers in humanizing too much our religion?

#### SUGGESTIONS FOR LEADER.

In our last Sunday's study we looked at Christ as a man among men. We see him heal the sick; we see him in his struggle with temptation. We watch him with interest when he meets with the Rabbies and the religious leaders of his day. We sum up ail hy saying, He came to minister. not to be ministered to.

But the topic of this evening's study considers Christ's relation to God. "Christ, the Son of God." First, he is the Son of God hecause he asserts this truth. Study John 9:26-37. Second he is the Son of God, since his works are in keeping with his assertion. Study John 10:33-42. In the third place, evil spirits testify of the same truth, Read Matt. 8:28-34. Again, John h record of the same. Look at John 1:32-34. Turn Matt. 16:13-17, and you will have the testimony of a disciple. These and other references may be used in giving the Bihle proof that Christ is the Son of God.

The personal influence of his life to turn man Godward is another proof of this claim that he is the Son of God.

His prayers indicate the same truth. He knows God as his Father.

The consciousness that he always pleased God is another evidence of this close relationship of

Subjects for Talks and Papers. The benefits of knowing God as a Father. 2. In what respects can we share Christ's UN

3. Lessons to he learned from Christ's love

to God. "Sons of God" (1 John 3:1, 2).

5. Living to always please him.

(See page 208 for additional matter.)

### HERALD OF TRUTH.

met him and gave him a great work to do (Ex. 3). And hereln Moses realized his weakness and inability to carry out God's commands. God suppiled a helper. His life is a standing rebuke to all who are aspiring to high positions in life. He sacrificed a hrllliant earthly career for God's work and God rewarded him and commended him in these words, "My servant Moses is faithful in all mine house."

The life of Joseph stands out without a hlemish His pure life is worthy of imitation. Though deeply wronged by his hrethren, he saw God's hand in it and freely forgave all, and when he had opportunity he returned good for evli. He was a type of Christ who says, "Love your enemies; do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven.

From the life of Ruth we learn that God will abundantiy hless and provide for those who are For the Herald of Truth: willing to leave home and friends for his cause. LESSONS LEARNED FROM NOBLE MEN AND Her choice should he the choice of every person to-day. Let us cling to Christ through favorable and unfavorable circumstances and rest assured that he will hiess in his own good time. Essay read by Mrs. I. A. Wamboid at the Bresiau

From Job we can learn lessons of patience in trials and afflictious, also unshaken trust ln God. Though God permits his flocks to be destroyed, his family taken away, and his own body deeply afflicted, yet his confidence in the goodness and wisdom of God remains unshaken. Job's words, Though he siay me, yet will I trust in him, should reach into every heart.

From the life of Daniel we learn, first, that temperate living is good for body and mind, while intemperance weakens. His noble example and firm decision should inspire us to be courageous, firmly standing for the right, even in the face of higher authorities. Paul says, "We wrestie not against flesh and blood, hut against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." May we have courage like Daniel, be firm to conviction, and God will bless and keep ue from all evil.

God grant that the lessons learned from theso noble Bible characters may be made practical in our lives. But above all, let us take Christ as our example, his word as our gulde, ever yielding our lives in strict accordance to his will; then we can look forward in joyful anticipation of a glorious eternity.

#### For the Herald of Truth. LAURETTA.

#### By Eliza Betzner.

It was on a cold, wintry afternoon in December. We were very husy. About three o'clock the tele-We answered. The reply was an phone rang. order: "Get a bed ready immediately. A patient will be sent in directly.'

We were in charge of the Isolation Hospital An epidemic of diphtheria raged in the town and one patlent after another was sent in until we had more work to do than we knew how to accomplish. In due time a cah drove to the door. The driver opened the door of the cah and from within emerged the well-known form of our sanitary inspector; in his arms, a bundle. We opened the door; the inspector hastened in and hurriedly placed his charge into our arms.

"Is the child very ill?" we inquired.

"Sne's got it bad," he replied. We lost no time, but hastily undid what seemed be a bundle of filthy rags. As we unfolded wrap after wrap, to our surprise there looked up from within a pair of exquisite blue eyes, a fair brow encircled with golden curis, a fairy-like creature, a most heautiful child, a mere baby,

whom they called Lauretta. A glance told us-at death's door-apparently hopeless-a fierce case of diphtheretic croup.

We hastened the filthy garments from the neg-

lected little body and in a few minutes the warm bath was given, a clean white gown covered the iittie form and we laid her in a snug white cot which had been previously prepared to receive the little visitor.

For two long days and so many weary nights we watched by the little sufferer, expecting each succeeding moment to release the restless little spirit. During these days of waiting we realized more perfectly the singular beauty of this child. The physician paid his regular visits. He looked admiringly and sympathetically upon sweet little Lauretta. "Beautiful chiid," he would say. "She will not live. How well for her!"

"Beautiful child," was all we could say. In our hearts we felt a gladness and a joy that we needed not hope for her recovery-that wretched home, that mother, who would teach the now immaculate one profanity, perhaps with the tongue's first lisp-instead of the way to her Maker. How much more fitting to have the wee innocent go to he among the angels!

On the morning of the third day there was an numistakabie change. Our little charge had taken a turn and was really getting well! We were glad to see the sweet little sufferer released. But in our hearts there was sorrow.

In a few days beautiful Lauretta would be claimed by her lawful parents and the little innocent one would go to-instead of a fit home-we dared not think where

Our persuasions with the mother were vain-to give the child to some good Christian family, who would bring her up in the way she should go.

It was a bitter moment when we parted with Lauretta. We have not seen her since, hut we try to think only of the immaculate haby we knew. Berlin, Ont.

For the Herald of Truth.

#### A SHORT SERMON ON LIQUOR.

#### By Leroy Good.

Liquor means strong drink, but the word may be so divided that the different words represented by each letter form a small sermon in themselves.

L .- Leaving the way that leads to the strait and narrow way and lusting after things that are not beneficial to health or soul.

i.-Immorality. This is to what lusting sometimes leads a person who is lusting to satisfy his desires or appetites that have been set on fire by liquor.

Q.-When people gct so low as to be immoral then they get to quarreling, and shooting or murdering one another is the result of being filled with the poisonous stuff which is called liquor. This is all the result of the letter Q.

U-stands for unruly, the condition of people after they are quarrelsome. When in this condition, they neither regard nor respect man or law and continue in their wild career downward till they get down so low that they are

Outcasts, for which the letter O stands. When a person gets down so low as to be an outcast then is the time that seems to be the hardest time in his life.

R-stands for remorse, all of which is the result of all the other words put together. When remorse lays hold on the drunkard, then he begins to see his condition, then he may begin to realize what the earnest pleadings of father and mother meant when he started on his downward course by using liquor. The saddest part or scene that can be witnessed is the sight of a young man in deep remorse, with ruin within and ahead, sor rowfully saying, "Oh, if I had only minded Oh, may none of you, young readers, mother!" ever need to utter these last few words just men-

Now I will give you a few figures about this sorrow-producing stuff cailed liquor:

It is said that the world annually uses 3,250, 000,000 gallons of tiquor. This would fill a lake one mile square and twenty feet deep and would float ail the navies in the world.

#### HERALD OF TRUTH

Thursday, June 6, 1907.

J. F. FUNK and A. B. KOLB, Editors.

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Western District Amish

Nebraska and Minnesota.

Alberta N. W. T. Canada

Pacific Coast District

To carry this stuff would require \$12,500 yessels of twenty tons carrying power per vessel. This amount estimated at \$3.00 per gallon would

cost \$9,750,000,000, and laying one dollar on top of another and counting nine dollars per luch would make a pile 14.135 miles in height. Now, counting at the rate of one ounce for each

dollar, it would require fifty-three trains of thirtyfive cars each to haul the money, each car holding twenty tons.

In the year 1902, 25,262,901 bushels of grain and 5,198,513 gallons of molasses were used for the manufacture of liquor in the United States alone which would average one and one-half gallons of liquor for every man, woman and child in the United States.

At this rate it is no wonder that we read of so many murdered people and of the sorrow that reigns in many homes all over the land called the "Christian nation of America."

Cronege, Me.

(Continued from Young People's Bible-Meeting Topic Page.)

THINGS WORTH REMEMBERING

To be call of mind selfish of heart dischedient to the commands of Christ, will place him beyond

To know the Christ as the Son of God is to know hlm as a living presence.

The life of the Son of God is a living testimony that resounds not in tones of thunder, but love-God is to be obeyed in all things.

It is not so much Christ's miraculous nower to heal the body, as it is his complete understanding of how to supply the needs of the soul, that gives to him the place of the Son of God in men's

The divinely stractive power of Christ is not his miraculous attestations, but the mighty moral and spiritual power that resided in the person

In these days when we make so much of the manliness of Jesus, it is well for us to remember that the one fact which did more to establish the early church was the belief in the resurrection of Jesus-he arose. This fact is substantiated by the Acts of the Apostles and the Pauline epistles.

You will find as you look back upon your life that the moments that stand out are the moments when you have done things in the spirit of love.

If I should "get religion" without knowing it. I might lose it and never miss it.

Order Sunday school supplies and Lesson Helps of the Mennonite Publishing Co., Elkhart, Ind.

#### CONFERENCES

The Second Annual Amish Mennonite Sunday School Conference of the Pacific Coast will be held, the Lord willing, at the Dunkard church near Albany, Oregon, beginning on the evening of June 21, 22, 1907. A cordial invitation is extended to all to attend. ttend. Come and help and be M. H. HOSTETLER, Sec.,

The Church Conference for the State of Illinois will be held at the church near Morrison, Ill., on the first Friday in June, June 7. The Sunday school conference will be held at the same place on Wednesday and Thursday, June 5 and 6, preceding the church conference. A cordial invitation is extended to all. Persons desiring further in-formation, will please correspond with Bish. John Nice, Morrison, Ill. BENJ. HERNER, Sec.

The twentieth session of the Annual A. M. Con free twentieth session of the Annual A. M. Conference of the district of Indiana and Michigan will be held at Nappanee, Ind., on June 6 and 7, 1907. We greatly desire every member of the conference to be present as well as all others who have a desire to meet with us on that occasion from this or other districts

S E WEAVER Sec

Sunday School Meeting. — The fourth annual Sunday school meeting of the Churchtown dis-trict, Cumberland Co., Pa., will be held at Church-town, June 13, 1907. Everybody is cordially invited to be present at this meeting. Persons de-siring to attend may take the trolley line at Harrisburg on the hour and at Carlisle on the

#### MARRIED.

Geib-Weaver.—On May 21, 1907, in Lancaster Co., Pa., by Bish, Jacob N. Brubacher at his home near Mount Joy, Lancaster Co., Pa., Chr. Geib and Tillie Weaver. The newly married couple have gone to Illinois where they will spend a short time in visiting friends.

Sutton—Balcer,—On May —, 1907, at Beaver Crossing, Seward Co, Neb., were united in marriage by Ira Lalpply, Bro. Christian W. Sutton of Milford, Neb., to Sister E. Rosa Balcer of Akron, Summit Co., Ohio. Sister Balcer was one of the workers at the Old People's Home near Rittman. May God guard and guide them through the dark and stormy scenes of life and bless and prosper

#### DEATHS.

Barb.—Abraham Barb was born Dec. 2, 1824; died March 24, 1907; aged 82 Y., 3 M., 22 D. Bro. Barb was one of the first to unite with the church in Bauchman's Settlement, Hardy Co., W. Va., about thirty-five or forty years ago. He was blessed with his wife and children all espousing the same faith as well as most of his grandchildren. He had not the encouragements and comforts that many have where the church is strong, yet was remarkable for faithfulness and stability; his light shone clear and his sun did not set behind a cloud. We can go to him. Funeral services were held on the second Sunday in April by Lewis Shank at the Bauchman meeting-house

Landis.—On May 18, 1907, at the home of her father, Daniel H. Landis, in Mechanicsburg, Pa, after a lingering illness with pneumonia, Annie Landis. Her health had been failing since last winter. She was in her twentleth year. She leaves two brothers and one sister. The funeral took place the 23d at the Mennonite M. H. at

Detweiler.-Bro. Tyson Detweller of Franconia Betweller.—Bro. Tyson Detweller of Franconia, Montgomery Co., Pa., died on May 13, 1907, aged 78 Y., 20 D. He was bedfast for a number of years. His funeral was held on May 19, at the Franconia M. H. His wife died a year ago.

Alderfer.—Sister Mary, wife of Abraham G. Alderfer, of Lower Salford, Pa., dled on May 22. 1907, of pneumonia, after an illness of eight days aged 65 Y., 4 M., 22 D. She was twice married. Her first husband was the late Isaac Hangy. One child from the first marriage survives. Funeral held on May 27, at the Towamencin Mennonite meeting-house,

Eiman .- On April 22, 1907, in Arnold, Ness Co., Elman.—On April 22, 1997, in Arnold, Ness Co., Kan., Sarah Gertrude, daughter of Peter and Anna Elman; aged 5 Y., 5 M., 16 D. She was born in Johnson Co., lowa, Nov. 6, 1901. She leaves father, mother, a little brother and sister and many ritends to mourn her death. But she has been made free from all sin and suffering and gone to the better land. Let us all try to meet her there where all tears are wined away.

Miller.—Bro. John O. Miller died on May 15, 1997. on board steamer from Norfolk to Baltimore, accompanied by his daughter, Nancy J.

Hertzler; aged 75 Y., 3 D. He was on his way to take treatment of a family physician at Baldwin. Funeral on the 18th. Services at Long Green meeting house by Bro. Joseph D. Wert of Fentress, Va., from Num. 23:10. JOSEPH HERTZLER.

Eicher.-Sister Emma Eicher (nee Wyse), wife of Daniel Eicher, was born in Fulton Co., Ohio, Jan. 30, 1868; married April 13, 1893; died May 21, 1907; aged 39 Y., 3 M., 21 D.; lived in a happy wedlock 14 Y., 1 M., 8 D. She leaves to mourn her sad and early death a husband, two daughters. one son, mother, three sisters, two products, host of relatives and friends. This is certainly with their king one son, mother, three sisters, two brothers, and a very sad shock for the family with their kind mother lying in the casket with her little infant bahe in her arms, both resting in the arms of Jesus. Funeral services were held in the A. M. M. H., conducted by Ell Frey, assisted by Henry Rychener. Text, Matt. 25:13; John 11:25, 26. May God comfort the deeply bereaved family.

Schantz.-Bro. Christian Schantz was born lu Alsace-Loraine, France, March 5, 1817; died in Fuiton Co., Ohio, May 14, 1907; aged 90 Y., 2 M., 9 D. He immigrated to Wayne Co., Ohio, in 1833; was united in marriage to Rebecca Grieser in 1837. This union was biessed with seven children, five daughters and two sons. Their mother died Nov. 26, 1851, leaving five children living, three of whom (Paulina, Rebecca and Christian) survive their father. He was again united in marriage to Mary Gingerich, Nov. 5, 1852. To this marriage were born six daughters and two sons; Amos Elizabeth and Samuel are living to mourn the loss of their departed father. He also leaves 29 grandchildren and 38 great-grandchildren to mourn the loss of a beloved grandfather. Funeral services were held in the A. M. M. H., conducted by Christian Freyenberger, assisted by Henry Rych ener. Blessed are the dead who die in the Lord

#### OUR BOOK STORE.

We desire to call the special attention of our friends and patrons to our large line of good books. We still carry all the books usually read book of any kind send your order. If you do not a book of any sind send you order. If you do not find it in the catalogue write us and we will give you prices. Remember that for all kinds of Sunday school supplies the Mennonite Publishing Co. at Elkhart is headquarters. Send us your order; you will receive good value for your money and kind treatment Mennonite Publishing Co Elkhart, Ind.

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# HERALDOFTRUTH

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JUNE 13, 1907.

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NOTICE.-All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUB-LISHING CO., ELKHART, IND.

#### EDITORIAL NOTES.

God resisteth the proud, but giveth grace to the humble.

Jesus descended to the lower parts of the earth, hat he might be Lord of all, and ascended to the highest pinnacle of glory.

Bunyan writes In his Pilgrim's Progress: "There was a man, some counted him mad, The more he threw away, the more he had."

The way of salvation is by the way of the cross. Where there is no cross, there will be no crown. Where there is no fight, there is no victory. Where there is no humiliation, there is no

The report of the Ohio Conference, which appears in this issue, reached us in a badly torn condition. We supplied as well as we could the missing words. If there are any errors, the secretary and brotherhood who attended conference and heard the resolutions as prepared and adopted, will know the reason.

We are preparing a series of Bible Lesson Picture Cards for the third quarter of the present year. We believe that these picture cards, with the lesson story accompanying them, will be found to admirably combine in one the needs of primary classes. The price of this combination of picture card and lesson story is only 10 cents per year or 21/2 cents per quarter.

The Mennonite Board of Education meets at Goshen, Ind., this week. The officials of the board are, Bro. John Blosser, Rawson, Ohio, president; Bro. D. D. Miller. Middlebury, Ind., vicepresident; Bro. J. S. Hartzler, Goshen, Ind., secrelary, and Bro. C. P. Yoder, Goshen, Ind., treasurer. May God's blessing and the directing power of his Holy Spirit accompany all the work of the

We wish to draw attention to the fact that Bro. A. B. Rutt of Goshen, edltor of the Young People's Bible-Meeting Topic Page, has for sale neatly printed folders containing a list of the topics for the whole year. As there is considerable inquiry regarding the topics it may be well for all to know where the topics may be had. They are proving a great help in our congregations, and should be used everywhere.

Coming to Jesus.-One of the prominent lessons taught us in the word of God is that the people shall be taught in the way of life, in the ways of righteousness and truth. They shall be aught to know God and his law-to know their elations with God and the duties that are demanded of us toward our fellow-men. Thou shalt love the Lord thy God with all thy heart, with all thy strength, with all thy mind and all thy soul, and thy neighbor as thyself. Am I doing this?

An intimation came to us that the ludia mission ls at present not in need of more workers or means. This is a mistake. Twenty-five properly qualified men and women could find a place where work is waiting for them there, and as many thousands of dollars could at once be used for necessary expansion of the work. The cause will grow just as men and means are supplied. At Baroda, where another denomination established a strong station well supplied with workers, about 20,000 have been gathered Into the fold within the past few years. Of good missionary material there can not be too much in India, or in any other part of the world, at home

in "Tidings" in this number of our paper you will read a letter from two little girls, Liffle and Ella Stork, which is truly touching. These two little girls, you may imagine, had a very sad and unhappy life while their father frequented the drinking saloon. Through the work of the missions a home of misery and wretchedness, a home where hunger and nakedness and suffering in almost every form were the prominent features, is now transformed into a home of peace and rejoicing, of plenty and happiness; and where unkindness and harsh words prevailed we see now a home of plenty and hear the voice of prayer and praise going up to God, the giver of every good and perfect glft. Many will praise God In the day of final reward to the good work of our

To Our Patrons .- The following described letters have been received, all of which contain orders for books and Sunday school supplies or desiring information regarding them, but which we have not been able to fill because of the want of address or name:

- 1 From Forrest, Ill., no name, writes for prices. 2. From Rose Hill, N. D., no name, Songs of Faith.
- 3. From Dauiel D. Nyce, no address, wants book.
- 4. From Hagerstown, Md., no name, Sunday school supplies.
- 5. From Somerset Co., Pa., no name, Sunday school supplies. 6. From Jasper Co., Ind., no name, books.
- From Winger, Ont., no name, Sunday school supplies.

8. From Peter D. Unruh, no address. If any one knows who the parties are and where they receive their mail, we will gladly send them the desired articles or return their money.

Mennonite Publishing Co.

Doing Good.-Oue of our patrons and also a correspondent of the Herald shows bis appreciation of our work and also his warm sympathy for its prosperity by paying for five copies of the Herald for a year and having them sent to persons who, he helieves, will he heuefited by the reading of these papers and also to some who are not able to pay for it themselves. This is one form of missionary work in which many more might be engaged and do much good for the cause of Christ and the church without going to a foreign country or making any laborious and burdensome journeys abroad, and in many instances it would be done without any real personal selfsacrifice. The poor woman who cast two mites into the treasury (a very small sum indeed) in the temple at Jerusalem gave it at a real sacrifice, because it was "ail she had, even all her living." while others gave of their abundance: In the same way many of us give of our abundance. and then only sparingly. Even the missionaries who go out to do the work go with much selfsacrifice, and meet with many trials and even suffering, while we who are at home never realize what it costs to do this great work for the Lord. The woman who anointed the Savior's feet and wiped them with the hair of her head did what she could, and made a grand sacrifice for the Lord whom she loved. May God give us grace that all of us may do what we can for the cause of Christ, for his church and for the salva tion of perishing sinners.

#### PERSONAL MENTION.

Bro. S. F. Coffman informs us that Sister Coffman continues to improve since her operation. Her brother is now up and about again.

Bish, J. N. Durr of Blair Co., Pa., recently visited among the churches in Somerset county and assisted in the communion services at the Weaver

Bish, G. R. Brunk, who had gone to Comanche Co., Kausas, during the latter part of May, returned to his home on account of the sickness of

Pre. Amos Yoder and family, accompanied by Sister Abraham Troyer, who were visiting friends and churches in Moultrie Co., III., returned to their home in Lagrange Co., Ind., on May 27.

Pre. John Zimmerman and wife of Boone Co., Mo., during the latter part of May visited their children and attended to some personal business in Kansas. They expect to spend there several weeks.

Pre. J. H. Byler, in company with several others of Mifflin Co., Pa., left home on May 28 for an extended visit through Ohio and Indiana. They expected to take in the A. M. conference in Logan

Bish. Michael Yoder and Dea. John L. Zook of Mifflin Co., Pa., spent Sunday, May 26, with the brotherhood in Somerset Co., Pa., where they atended communion services at the Kauffman (Antish) meeting-house. Pre. Cscar Hostettler of Emma. Lagrange Co.

Ind., visited with several friends in Oscoda Co., Mich., recently and while there conducted several meetings which were much appreciated. The Lord bless the dear brother in his work. Dea. Bro. Jacob H. Wisier, of the Elkhart con-

gregation, accompanied by his wife, left Elkhart on Tuesday, June 4, for a visit in Kansas. They expect to be absent from Elkhart about a month. We wish them a pleasant and profitable stay.

Sister Mary Heatwole, wife of Bish. L. J. Heatwole of Dale Enterprise, Rockingham Co., Va., is at present in Ohio, where she attended the Ohio Conference and the Mission Board meeting. Her prospective itinerary included a visit to Elkhart. We shall be very glad to see her.

Replying to several inquiriers we wish to state that the party for the European trip is made up. As there seems to be an increasing interest among our people to visit the "old country," especially the home of our forefathers, we would suggest that small parties be made up if possible.

June 13.

as the expense per head is considerably lessened in this way, and the pleasure and general benefit of the trip greatly increased.

Bro. John Fisher, of the A. M. congregation of Johnson Co., iowa, cailed at the Mennonite Publishing House in Elkhart on the first of June. Pre. Jacob Miller of Elkhart county accompanied him and both took a look through the Publishing House and were much interested in the various departments of work.

The brethren P. J. Miller and Daniel B. Miller of Johnson Co., iowa, made a pieasant call at the Publishing House on June 6. They were much interested in the work being done in the different departments and the machinery employed. They left for Goshen the same evening. P. J. has a son at school in Goshen College who has been down with the measles, but is improving. They are on their way to Pennsylvania to visit friends.

Bro. A. B. Rutt, editor of the Young People's Bible-Meeting Topic Page, is suffering from overwork and is obliged to take a much-needed rest. To do this in as effective a way as possible he has put up a comfortable tent in a lovely spot on the east bank of the Elkhart river not far south of Goshen College, where it was the editor's pleasure to cail upon him last week and spend a pleasant social hour. We are sure all join us in wishing Bro. Rutt a speedy recovery.

Bro. Jacob Tschetter, of the Hutterische congregation near Bridgewater, S. Dakota, spent several days in Elkhart last week, after an absence of thirty-three years. When he first came to this country with his father's family in 1874, they etayed in Elkhart for some time, and Jacob being a mere lad, attended school in Elkhart for six weeks, and thereby got a nice start in the language of his adopted cauntry. We were glad to meet him after so many years of absence.

Bro. A. C. Kolb, for seventeen years in the employ of the Mennonite Publishing Co., most of the time as manager of the Mail Order and Book Department, left on the 6th lnst., for Herbert, Saskatchewan, where he owns a tract of land. He has purchased a large steam plow and expects to spend his summer outing doing things on his own and surrounding tracts with the mammoth way. He was accompanied by Noah Mast and wife and will be followed in a week by Bro. John Wenger. These, with Bro. Levi Hostetler, who left here with his family for that place over a year ago, will form the "Eikhart colony" at Herhert and will remain until the end of the plowing season. Their departure makes quite a void in our church and Sunday school, but we wish them every success and good health, and will be glad to see them return.

For the Herald of Truth.

USE AND ABUSE OF CHURCH FORMS.

By J. B. Brunk.

In these perilous times, in which the world is tiooded with false ideas, doctrines of devils and counterfeit religion, with its dead worldly forms and isms, it is highly necessary to uphold the truth with a clearness and a simplicity that it cannot be misunderstood.

We feel constrained because of a love for the gospel truth to set forth in a clear and precise manner the use and abuse of church forms.

in church forms we include ordinances, methods of church work and order of worship.

in the present age we find about three distinct classes of people with regard to the theory and practice of church forms.

1 There is a class of people that persistently cries, "Away with so much form." This class generally sees the abuse of forms and they fail to see any proper or divine use for them.

2. The next class we find alluded to in 2 Tim. 3:5, "Having a form of godliness, but denying the power thereof." This class as persistently cries for a close adherence to form, but gets no farther than simply form. They think that to lose the form is to lose salvation. These two classes are

in opposite extremes and both decidedly in gross

3. A third class is made up of those who, like Moses, Christ and his apostles, realize the great value of forms, and the still greater value of that for which they stand or symbolize.

From this three-fold point of view we wish to set forth a simple exposition of the use and abuse of church forms.

Some one said that he had been trying to get rid of form and live in the Spirit only, and have others to live so, but has found it impossible, because it appears that humanity is inclined toward tangible or material things. The brother might have known that truth long ago.

We are always safe to pattern after the Lord and his anostles in the matter of adhering to form, but it is sinful to try to improve the divine plan by seeking to put away form in the church of Christ on earth

God knowing the nature of depraved man, that he is material and inclined toward material things. therefore devises a plan to reach man and lift him to the realm of the spiritual through the avenue of the material.

God through Moses gave the people sacrificial ceremonial laws and instituted feasts as tangible things by which the people were to be more able to comprehend the spiritual. The Savior, knowing the same fact, simpufies his teaching and plan of salvation by resorting to nature or materia things for illustrations, parables, and finally blotting out the handwriting of ordinances or forms or the old Jewish economy and again instituting a few new ordinances or forms for our benefit, by which we can the more easily attain to grace and salvation in him.

Our educational men are in line with Christ's method of teaching when they profusely use material illustrations and object sessons for the purpose of imparting truth and knowledge.

Our ministers, Sunday school teachers, and all Christian workers, may safeiy and wisely follow the same plan which is truly divine. But he who would put away the ordinances of water baptism, communion, feet-washing, devotional covering, etc illustrations object lessons and form in wor ship, is out of harmony with God's plan and in fatal error.

We may safely make the assertion that the sacrifices, feasts and ceremonies under the Jewish economy. Christ's parables and numerous iliustrations from nature, and church ordinances which he instituted to be literally practiced for an object lesson to the world and church, present-day educational methods of teaching by illustration, object lesson and picture, together with similar methods of conducting the work of the church, are all in harmony with the divine pian for teaching truth and lifting man to the spiritual. These are all means designed to lead to the same end. The plan is all-wise and eternal.

The question naturally arises, What is the advantage of all this form, mode or object lesson in the church of Christ on earth? The answer is simply this, that man is material and sur rounded with material things and has to a certain extent a knowledge of the material world.

Pestalozzi, the great Swiss educator, who handed out to the world the principle of proceeding from the "known to the unknown" (beginning with the "near by," proceeding to the remotereferring to the material, advancing to the spin itual), is not the originator of it. The principle is God's eternal principle, practiced by Moses, Christ and the apostles.

For the purpose of simplifying the points at issue we shall resort to this same principle by the use of an Illustration

We have in mind a deep and wide river with its two banks and a substantial bridge across it. On the one bank is a man, who is to represent sinful man in this world of depravity and sin. The river is to represent the wrath and dis pleasure or that which separates us from God The other bank may represent the place of the justified and redeemed. The bridge with its large

boits and steel beams is to represent the way from a life of sin to a life hld with Christ in God or plan of salvation, simplified by material llius trations or ordinances. As the large steel bridge cannot span the river without strong bolts to hold the various pieces together, so the plan of saivation is hard to be understood without the use of the material, illustration or ordinance. The ordi nance is the known, near by, or material, from which we proceed to comprehend God's pian of saivation, which is unknown, remote or spiritual Without ordinances or material illustrations the plan of saivation would be complex and abstract. With them, properly used, it becomes so easy that "a wayfaring man though a fool shall not err therein."

The sinner on the bank of sin, realizing that he ls lost, desires to be saved, or get across to God. He may think of getting to God, to the bank of salvation, and even try (as many do) to avoid the bridge and swim the river (depending on good works), but he will surely learn sooner or later that he is too weak and sin-slck for the deep and wide river of God's displeasure. 'He shall surely be swept down to destruction. Then the sinner on the bank of sin may try another way. He may say he will accept God's plan of salvation. So he makes an effort to be saved by submitting to ordinance or form, to cross the bridge that is without bolts, to have the power of godliness without form, but he fails. When we say that eithe water baptism, communion, feet-washing, devotional covering for sisters, non-covering for brethren, etc., is not to be adhered to, we make the way harder and more complex because we re move the tangible things, object lessons or ordinances intended to aid man in the conception and possession of a Christian experience. We are not after the ordinances, but after that for which they stand or what they symbolize.

To accept the Christian ordinances, together with that which they symbolize, makes salvation and a possession of a Christian experience easy. and is attended with blessings from God. To reject ordinances makes salvation (dare we say?) impossible, because in so doing we disobey God and do not recognize his plan. Why call ye me Lord. Lord, and do not the things that I say (Luke 6:46). "Verliy, verily, i say unto you, He that entereth not by the door into the sheepfold but climbeth up some other way, the same is a thief and a robber" (John 10:1).

Here is an established fact. When a man puts away the form of godliness or ordinances he invariably accepts the devil's substitute. Have our sister churches which have neither much form nor power of godliness no form now? Very de decidedly, yes. They have accepted the devil's substitutes. Pride has taken the place of humility. Strife and contention has taken the place of conmunion. Fashionable garb has taken the place of Christian garb. Ridiculous headgears have taken the place of devotional covering, etc. They who have not the form and power of godliness have the form of worldliness and power of sin

Brother and sister, is It not a fact when you put away the form of godliness you accept the nemy's substitute?

Let us again behold the man on the bank of the river. He tries another way. He accepts the form of godliness very willingly. He has a lutorical faith, goes through a Judas kind of the pentance, allows himself to be baptized with water, communes, washes feet, sings, prays, talks religiously, etc., but it is all form without the power of godliness. He never experiences the which the form or ordinance symbolizes. tries to get to God over the bridge of form. might as well try to build a bridge with one bolts as try to get to God that way. A rel gion of form only never makes a bridge from to godliness, but it is mock religion. Reader, a you hanging on form? if you are, you are lost.

Let us consider the question more prayerfully and specifically. The form or ordinance of water baptism is a material object lesson of the "one baptism," vlz. Holy Ghost baptism. Reader, have HERALD OF TRUTH.

you received that which water baptism symbolizes? if you have not, you have only the form without the power, and such religion God abhors. Oh, for a Holy Ghost baptized church! It is one of the greatest needs of this cold world.

Reader, have you reached forth and taken the embiens of Christ's broken body and shed blood? Taking literal bread and wine is only an object esson and symbolizes communion with Christ and one with another. Have you fellowship with the Saylor in his rejection and acceptance? Have you love for Christ's followers and fellowship with them? Are you separated from the world and are you keeping the commandments as far as you have light? If you are not, you are not a redeemed one. You have only form, which is again u abomination to God.

Have you been washing the saints' feet, which s an object of humility and service? Now are you really humble? Are you daily taking your place at the feet of Jesus, and confessing your entire dependence upon him as a Savior? Are you willing to be reviled and persecuted by the world, confessing that you are not worthy of anything else? Are you willing to be a servant of Christ by dolng the most menial act for his followers and those in sin? Or are you proud and exaited, striving for honor, respect and high position? if you are, you have only the form without the power, and are a reproach to the Master.

Sister, are you wearing the devotional covering? If so, why? Because It is a custom, or a church rule, or an ordinance of God? Verily, ves. It is an ordinance of God and stands for much. It is a form, ordinance or sign that you have authority to "pray and teach," and a sign of your "relation to Christ and man," through the plan of salvation. In 1 Cor. 11:3 we see God's order without salvation, viz., God, Christ, man, woman. We have the heathen as an illustration in this that the woman is trampled under the foot of man. Through the plan of salvation we as men and women are brought on a level with Christ as brothers and sisters to him and sons and daughters of God the Father. The devotional covering is the sign or object lesson of the woman's exalted position in Christ and authority to pray and teach in public (1 Cor. 11:5, 10). When a man says that a woman is to keep silent in the church he keeps her from the very thing for which the covering stands or which it symbolizes. When a woman tries to govern the church, or assume the pulpit work, then Paul would say, Let her keep silence in the churches" (1 Cor. 14:34). Or if man tries to take the place of woman in her sphere of caring for and teaching the children, Paul would have occasion to say, "Let the man keep silent." Sisters, are you praying and teaching? if you are not, you have only the form and not the power of the ordinance.

We have largely drifted from the glorious principle of this form, sign or ordinance. O sisters, you have salvation in Christ and are in the liherty of the gospel, you are brought to exactly the same plane with Christ and saved man. The order is no longer Christ, man, woman, but brothers and sisters to Christ and sons and daughters to God the Father. The non-covering is a sign of man's relation to Christ and the Father, and the covering is a sign of woman's relation to Christ and the Father. Sisters in Christ, your privileges are many, and, generally speaking, you have authority to do lines of work that the man has not, and vice versa, the man has authority and qualification to rule and preach the gospel where the woman has not. May our sisters again come and fiil their places in the church as in the days of the apostles!

in conclusion we would say that in all our work for the Master, the Sunday school, church service, prayer meeting, family altar, Bible study, etc., we cannot get away from form, but it is a lamentable fact that much of the so-called worship and Christian work is only the form of godliness without the power, and many have put away even the forms of godliness and have substituted worldly forms.

Reader, as you conclude the reading of this article may you yet read Isa. 29:13, 14; Jer. 6;18-21; Amos 5:21-27; Matt. 15:7-9.

Peabody, Kansas.

For the Herald of Truth

MARTIN LUTHER'S ATTITUDE TOWARD THE PRINCIPLE OF LIBERTY OF CONSCIENCE.

By John Horsch

(Continued.)

A number of Anabaptists were executed in Saxony. Melanchthon, in an eiaborate treatise, contends that they were worthy of death for heresy. if they did not advocate any other error, he says, than what they teach on baptism, original sin, and separation from the (established) church, it would be right to put them to the sword. (Corpus Reformatorum, ed. Bretschneider, Vol. Iii, 200.) He refers to a decree of the emperors Honorius and Theodosius, that rebaptizers were to be executed. In a few instances Melanchthon assumed the role of an inquisitor toward imprisoned Anabaptists. Henry Crouth, an Anabaptist minister, was beheaded at Jena, Jan. 27, 1536, in Melanchthon's presence and on his advice, although he had expressly declared his willingness to obey the government except in matters pertaining to religion. On the question "why he and others of his sect preached in secret places and not publicly in the pulpit," he gave the foilowing striking reply: "The divine Word is most severely persecuted and we are not permitted to preach; yet we must come together. This we do openly and not secretly. And while we are forbidden and hindered to preach the Word, we are not even suffered to be doers of the Word. (ibid, Vol. ii, p. 1001.) Henry Crouth and his friends who shared his lot had the courage to reprove Melancothon for sanctioning persecution. They were in turn reminded that it was the authorities who were to deal with them; whereupon they said: "Yes, yes, you would wash your hands, like Pilate." (Loc. cit., p. 998.)

Conspicuous among the Lutheran princes of the Reformation time for his advanced views on toleration was Landgrave Philip of Hesse, a ruler who disapproved of the death sentence for heresy. 'We cannot find it in our conscience," he wrote to the elector of Saxony, "to have any person executed on account of his faith." Anabaptists were not condemned to death in Hesse. The landgrave also doubted the expediency of banishing them; hence Luther wrote to him in 1538: "it is not only my opinion, but my humble petition, that your Grace would earnestly forbid them the land, for they are nevertheless the devil's seed. (Eriangen, Vol. LVi, p. 43.) Justus Menius, the friend of Luther, in 1530 wrote a book, "The Anahaptists' Doctrine and Mystery," and dedicated it to the landgrave for the avowed purpose to persuade him to take more stringent measures for the suppression of heretical teachings. To this book Luther wrote the preface.

Landgrave Philip prevented, under peculiar cir cumstances, the execution of an Anahaptist in Saxony, In 1531 Frederick Erhe (no doubt a progenitor of the Erb family.-Ed.) was apprehended as an Anabaptist by the Saxon authorities in the county of Haushreitenbach. This county being under the joint jurisdiction of Saxony and Hesse, capital punishment could take place only with the consent of the rulers of both states. The elector desired to have Frederick Erbe condemned to death, but it was found impossible to obtain the landgrave's consent to such a proposition. Not even after Melanchthon and Luther had expressed themselves in favor of execution did the iandgrave yield. Frederick Erbe, after he had been put to the rack, was consequently imprisoned for life in Wartburg castle. While about ten years before Luther had gone to the Wartburg for protection, Frederick Erbe was cast into the tower for the reason that he refused to approve of the teachings which Luther and the Saxon state church had meanwhile accepted. From 1531

to 1548, when death released him from his suffer ings, Erbe was a prisoner at the Wartburg. The guardian of the castle gave him the testimony that he led a good life and was always obedlent. (Schmidt, "Justus Menlus, der Reformator Thueringens," Voi. I, pp. 167 f.)

induced by the landgrave's scruples concerning the execution of heretics, the elector of Saxony asked the opinion of the Wittenberg theologians on the point in question. Meianchthon, as in a number of other instances, insisted on the necessity of the most stringent measures. The former mandates against heretical sects, he urges, should be "renewed and aggravated according to occasion." "That execution fails to bring the desired results, since the Anabaptists die so courageously, is not to be so highly regarded that on this account strict measures should not be taken. . . For the devil is to be despised and not to be feared more than God." Under this document Luther wrote with his own hand: "Placet mihi Martino Luthero." ("Corpus Ref." Voi. iV, p. 740.)

The fact that in Luther's opinion the Zwinglians as well as the Anabaptists and other dissenters. were to be refused toleration has ofttimes been ignored. in 1529, at the Diet of Speier, the Catholic majority issued, in the name of the emperor decree that the Zwinglians ("the Sacramentarians") should no longer be tolerated in the empire. Luther had nothing to say against this proposition. He advised the elector of Saxony to accept it. "Concerning the other point," he wrote, "that His Electoral Grace should be obedient to His imperial Majesty's command against the Anabaptists and Sacramentarians, it is right that His Electoral Grace should do this willingly. for of the forbidden creeds none is either found or tolerated in the land of His Electorai Grace, neither are they to be tolerated." (DeWette, "op. cit.," Vol. iii, p. 441). In the previous year Luther had petitioned the elector to stop the mouth of a certain Hans Mohr, of Coburg, who had expressed himself as favorable toward Zwinglian views. ("ibid," p. 256.) in vain were the land grave's efforts to persuade the Lutheran princes to make common cause with the Zwinglians in (To be continued.) politicai matters.

> For the Herald of Truth FAITH.

By Vinnie Kauffman.

"Have faith and doubt not" (Matt. 21:21). Faith is one of the most needed characteristics of the Christian life. Jesus tells us in his word that by faith the Christian may remove mountains and cast them into the sea. Every Christian should bave a strong faith lu our Savior, for

he doeth all things wisely and well. God knows the heart of every one, and therefore we should cleanse and purify our hearts from every sin and of all that is displeasing in the sight of God, and this we may be able to do if we have undoubting faith in the Lord Jesus Christ.

The apostle Paul admonishes us to hold fast the profession of our faith without wavering, for He who hath promised is faithful.

But faith is not the only virtue we need in our Christian iife. Hope and charity belong to it also; hut we must have faith before we can have hope or charity.

Let us therefore be strong in the faith, and let the holy Bible, from which we learn how and where to obtain every Christian virtue, be our instructor, and the Holy Spirit our constant guide, and never waver in our faith in Christ, for he has promised his followers eternal life if they obey his voice (John 10:27, 28).

Let us all put forth our best efforts to keep ourselves under the guiding power of the Holy Spirit, supported by the assurance of faith, and instructed by the Word, that we may grow and increase in the knowledge of the Lord continually and also lend a helping hand to others, until we shall he received in our home above.

Davidsville, Pa.

# TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India. — American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.
 Chicago. — Mennonite Gospel Mission, Emeraid Ave, and 26th Street, Chicago, Ill.

Ave. and 26th Street, Chicago, 11.
Chicago.—Hoyne Avenue Mission.
Toronto. Canada.—Home Mission, 75 Tate Street

Toronto, Canada.—Home Mission, 75 Tate Street. Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Philadelphia.—Mennonite Home Mission, Cor. Am-

ber and Dauphin Streets, Philadelphia, Pa. Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street,

Canton, Ohio.

Kansas City.—200 S. Seventh St., Kansas City,
Kan.

Argentine. Kan.—

Chicago, III., June 5, 1907.—To the Editor of the Heraid of Truth:—I am so happy to think that I can write and teil you that now my papa has found Christ and is a Christian. I am sorry to say that he was a drunkard and would stay out late at nights, spend all his money and come home every night drunk. Then he bought no bread and no clothes for us; but I am giad to say he is a Christian; he has found Christ, and we are all happy. We have plenty to eat and nice clothes to wear, and we thank God for his great blessing. LILLIE AND ELLA STORK.

Bluffton, Ohio, May 30, 1907.-Dear Friends:l wish to inform you that I expect to make a trip to Switzerland, Europe, and possibly also to France Though I am an American, I still have relatives and friends in the old country. We are three elderly men who are taking this trip together. If we remain well and no hindrance comes in the way we will start from here for New York June 13. From there we expect to go by way of Havre and remain until September before we return to America. During the summer, on account of our trip, I will not order any books. We hope the dear Father in heaven will bring us safely to our homes again. With a kind, brotherly greeting and wishing you God's richest blessing, I remain yours truly, JOHN B. AUGSBURGER.

From Johnstown, Pa.—On May 17, 1897, Bro. A. D. Martin of Scottlade, Pa., came to us and on the 18th he preached a preparatory sermon in the Thomas M. H.. He also preached at the same place in the evening. On Sunday morning, the 19th, he took for his text the little word, "Sln," found in 1 Cor. 15:3, showing that sin is not a little thing and that all sins bring the same result. Is it not unwise to live in sin when there is a way of escape and a remedy to heal every wound that is caused by sin? After the sermon the communion of the bread and wine was partaken of and the ordinance of feet-washing observed.

At this communion we had with us our aged brother John Speicher, who is past eighty-five years old, and Slater Fannie Thomas, who is past eighty-four years old. They are both in ordinary good health. Bish. Bro. James Saylor conducted the above services. In the afternoon the bread and wine was also given to Bro. Mosses Thomas, who lives about one mile away from the meeting-house and who had his leg amputated about ten months ago. His age is about seventy-three years. The same evening Bro. Martin preached in the Stahl M. H., from Rom. 1:16. On Monday he left

On Friday, May 24, Bro. John N. Durr of Martusburg, Pa., came to us and on Saturday preached a preparatory sermon in the Weaver M. H. from Eph. 5:1, 2. In the evening Bro. S. G. Shetter preached at the same place from Acts 11:16. On Sunday morning we came togs ther again at the same place. Here we received word that Bro. John Speicher had passed over into the great beyond while in the home of the above named sister Fannie Thomas, where he had gone to visit a few days ago. After the opening exercises Bro. Durr spoke for some time on the ordination of the ministry, after which Bro. D. S. Yoder was ordained to the solemn and important office of the ministry. May God bless him that he may be instrumental in bringing many souls to Christ After the ordination the communion was observed. The same evening Bro. Durr preached In the Stahl M. H., from John 21:17. Monday he left for home. May God's blessing rest on the LEVI BLAUCH. above meetings.

Elizabethtown, Pa., June 3, 1907.—Baptlamal services were held here on Saturday afternoon, June 1, when ten persons were received into church fellowship by the sacred rite, and four were received from another church. The following day communion services were held. Bish. Benj. Weaver officiated at both services and was also with us at Sunday school in the afternoon and gave us a short talk. M. S.

Plainview, Texas, May 31, 1907 .- To the Readers of the Herald:-Greeting in Jesus' name. A few lines from this place will be of interest to many, and as I wish to make a report of our colony work and growth I will say that the Interest in this place is widespread. While our spring has been backward cool and dry, many are waitlng to see what this summer will be. The rains have been later than usual in starting, but have now begun, and we hope for a favorable summer season to follow. Including deals now under way. fourteen have bought land and represent a membership of between twenty and twenty-five now here and ten or fifteen more coming hy fall and winter, the Lord willing. We are now arranging for a school district of which the settlement is the center, with a schoolhouse centrally located where church services and Sunday school can also be held, which so far bave been held at our homes with good attendance. As many as fiftyseven have been present. It is necessary that the arrangements for the school district and house be completed by Sept. 1. I am told that the state and county will supply the funds for the school, but we must build the house. I will also say for the benefit of all interested that there is no truth in the report (widely circulated) that we had all (according to others, certain ones) lost our lands and all we had paid on them. We want the truth about this place to be known, but are grieved that such reports should receive credence without investigation. All are in peaceable possession of their homes and knew nothing of their misfortune (?) until "Dame Rumor" was reported.

P. B. SNYDER.

Seward, Neb., June 2, 1907.—Dear Readers of the Herald of Truth:—Greeting in Jesns' name. I feel to praise God for the precious work that is being done through the Herald of Truth. Let us meditate and mingle our thoughts with one another and give to each other words of love and encouragement. It often comes to my mind that we are lacking too much in spiritual love. The apostle (Rom. 10) tells us to "be kindly affectioned one to another with brotherly love, in honor preferring one another." Again Jesus says, "If ye keep my commandments, ye shall ablde in my love, even as I have kept my Father's commandments and ablde in his love."

Let us remember what our dear Savlor has done for us. May we all be more faithful and loving to our God and to one another, for our days are g'lding swiftly by and we have no time to spare; therefore let us make the best use of the days God glyes us and spend them in his

service and to his glory. The apostle Paul writes to the Galatian brethren, saying, "Be not deceived: God is not mocked; for whatsoever a man soweth that shall he also reap." And again, "Let us not be weary in well-doing, for in due season we shall reap, if we faint not:

We have grand promises before us. Therefore we should be diligent and watch and pray, seeking after heavenly instead of earthly treasures, as the time is short.

Let us remember how Jesus loved us and left a work for each one of us to do, and if we leave our portlon undone how can we expect to be saved? Oh, that all of us may be diligent in working for the Lord and for the upbuilding of bis kingdom!

Enclosed I send \$1.00 for another year's subscription to the Herald, wishing abundant success and hoping as the years go by that God's blessing may be with you more abundantly and that the paper from year to year may grow stronger and more efficient in the good work, and so be instrumental in promoting his glory and in leading many souts unto God.

D. BRENNEMAN

La Junta, Colo., June 4, 1907.—Our Sunday sus yebool meeting held last Sunday was well attended and proved to be a spiritual feast. Our secretary will give a more complete report. The excavation for the sanitarium building is being pushed forward and they are making splendid progress with the work. It will be completed in a short time and the builders will then begin work on the foundation.

JACOB A. HEATWOLE.

La Junta, Colo., June 6, 1907,-To the Mennonite Publishing Co. Dear Brethren: -- I was very glad for the tracts on "Repentance" and also for the Words of Cheer you sent me for distribution to those young men in jail, thirteen of them. I was there with our Sunday school superintendent, Bro. F. B. Showalter, last Sunday about four o'clock, and it was pleasing to us to see how anxious and ready they were to receive the tracts we had for them. At their request, we promised to come again and bring more tracts. We invited their attention to God's word from the incident of Paul and Silas, and the conversion of the jailer in the prison at Philippi. Like the prison-keeper there so is the one here also not a Christlan. So we thought it was appropriate for us to sing the hymn, "Ring the gospel story," etc., and tell them the beautiful message of the gospel and thus show them the way of life. R. J. HEATWOLE.

From Caledonia, Kent Co., Mich., we are glad to learn that the Sunday school at the Mennonite meeting-house, which has been closed for about ten years has been revived and reonened on May 12. with fifteen present. On June 2 there were twenty-five children, besides teachers and others making a total of thirty-two. They use the Mennonlte Publishing Company's quarterlies and papers. The pupils are mostly young. Sister Salome Good is superintendent, and there is also a desire to have preaching once or twice a month. The workers feel that God has abundantly blessed their efforts and we trust they will labor on and not become weary in well doing, and that some of our ministers who are not too far away and who can, will from time to time visit them and thus dispense the word of God to those who are hungering for the bread of life.

From Morrison, lowa.—Dear Readers:—Greetlng in Jesus' name. We feel to praise God for the many blessings he from time to time bestows upon us.

On the 19th of May we were again permitted to partake of the emhlems of the broken body and the shed blood of our dear Lord and Master. Bro. Andrew Schrock of Metamora, Ill., officiated at these services.

On May 22 Bro. Schrock and Bro. Joseph Eigstleft for Rolfe and from there they went to Eagle Grove, to work in his vineyard near that place. Our congregation here now numbers forty memhers. Sannday school and Bible meetings are much appreciated by those who attend them. There is much room also for a larger number of faithful workers. Truly the harvest is great, but the lalsorers are few. Let us pray that God may send worse lishorers into his vinevard.

1907

The spring here has been very cold and dry, but at present we are blessed with an abundance of rain.

KATIE ZEHR.

For the Herald of Truth.
REPORT OF OHIO CONFERENCE.

May 23, 24, 1907.

The Annual Ohio Conference was held in Wayne Co., Ohio, May 23 and 24, 1907.

Bishops met in council at 9 a. m. Regular session opened at 10 a. m. Bro. Abm. Metzler introduced the services by reading 1 Cor. 12 and prayer. in the roll call the following responded:

Bishops. — Michael Horst, J. M. Shenk, I. J. Buchwalter, John Blosser.

Ministers.—Allen Richart, David Lehman, Enos Detweller, David Hostetler, Josiah Kaser, Aaron Eberly, Adam Brenneman, Elam Horst, J. M. Krider, P. E. Brunk, M. S. Steiner, C. P. Steiner, David Martin, Norman Lind, P. E. Witmer, John King.

Deacons.—John Hackman, S. K. Plank, Abm. Burkholder, Simon Good, Henry Newcomer, William Shoup.

VISITING BRETHREN.—Bishops.—Tilman M. Erb, J. S. Shoemaker, Abm. Metzler, Benj. Gerig.

Erb, J. S. Snoemaker, Adm. arctan.
 Ministers.—J. F. Brunk, C. Z. Yoder, J. S. Gerig.
 E. Ailgyer, Cleopbas Amstutz, C. D. Steiner,
 E. M. Shellenherger, A. H. Leaman, I. R. Detweller

Bro. Abm. Metzler was chosen assistant moderator; Bro. Hackman, treasurer; T. M. Erh, M. S. Steiner and Norman Lind, committee on resolutions.

The visiting bishops, ministers and deacons were accorded permission to unite in the conference work at this time.

REPORTS OF COMMITTEES.

D. Hostetler reported two accessions at Salem. three at Longenecker's, two at Culp's, two at Union Hill. No regular meeting at Charm on account of workers. Medina, four accessions.

N. O. Blosser reported: Saiem and Pike, twentyseven accessions by baptism, five reclaimed; Zion, one accession; New Stark, three accessions; Osborn, three accessions; Tarkey Run, seven confessions. Communion held at all the above places except Turkey Run. Blanchard church is in charge of Bro. A. J. Steiner and in a prospersous condition; are holding a series of meetings at this

Afternoon session was opened by reading Coi. 1:1 by J. M. Shenk and prayer by C. P. Steiner. Conference sermon by Tilman M. Erh. Text, Rom, 6:5, which was in part as follows: In a body of believers there are various circumstances and conditions differently placed; but if we lead some into the fold by the way of the cross, even though there may be little differences of opluion, there will be union of purpose; but if we have come hy ordinances and restrictions only we have come in wrong and can expect isms and difficulties. Let us look at the wonderful plan by which God brings about a likeness to himself. Jesus was sent from heaven and became for us the Son of man; came here into humanity so humanity might become divine. To execute this plan required much suffering which he as the offering was to endure. He presented himself as the sacrifice, not because of his own sin, but for the sins of humanity. He gained his full victory tbrough death and the resurrection. So humanity must come; Jesus prayed that the cup might pass by him, hut it was not the Father's will; so we must suffer with him. I sometimes wish we would not need the fences around the members. Why this carning in? It is along the fence where the thorns grow. The breakers are along the shore.

Cut away from the shore line; lanneh out into the deep. We then will know how to deal one with the other to the glory of Golf. We who are living in what is called a Christian nation are not enough engaged in the privileges by which we are surrounded. But if we are filled with the Spirit, of God which he will give us if we are willing to suffer with him, our way will become clear and our dutles will present themselves plain enough that we can go forth with satisfaction.

The corner stone is laid; we can only build on it. We cannot change the Bible. We hope it is not the purpose of this conference to change anything that God has purposed for our good. The church's mission is to send out the Word. If we have not found our part in this great mission what will become of it? If it were not for our forefathers, where would we be? If our forefathers would not have been firm when first they came here, where would our country he? No one has greater privleges than the mothers of our church to bring up their children for God. A cer tain mother said, "I wish I dld not have this family; I would like to do mission work." The influence we as parents have on our families cannot be measured. God calls men to preach and teach until we all come into the unity of the faith unto a perfect man.

Brethren, we as a body must not he afraid to scatter this simple religion for which the world is hungering. God will not be with us with his hlessing if we lose this simple Bible religion. Let us stand by the Bible. Let the popular world go wth its popularity, style, etc.

The hope of the church is in the young, and the church in the future depends on what we teach our children.

We have some methods differing from those of our forefathers because of circumstances. Some are dissatisfied because of these different methods, but I hope If we become old and have to see different methods in time to come, we will after all see simple, humble Christians at work against

the evils of the day whatever the methods.

The bishops, ministers and members corroborated the truths set forth in the sermon by short talks and a rising vote.

The following resolutions and answers were agreed upon after discussing the questions submitted:

 What does this body suggest and urge as a means in order that we may as a Christian church enjoy an ever-increasing fellowship in the Spirit?

Ans.—That we follow the example of the aposties in fellowship and Christian sociability (Acts 2:42), and that we be more open-hearted as to our own spiritual condition, and that we make-ita special object of prayer, knowing that He who bas promised will grant us our petitions, and that we encourage the brother-hoot to right all wrongs, and to exercise kindness and forbearance toward the brotherhood and toward all men. We should have a heart-to-heart relation with God and walk in the light of the Lord (I obn 1:7).

2. It is the honest conviction of this conference that brethren should take no part in "church concerts." entertrainments," and such like, as are not tolerated in our church and by God's word, and that we discourage in every way possible the ungodly plays held in many churches and that we teach our children to keep away from them.

teach our children to keep away roun ucean.

3. In reference to funerals, be it Resolved (1)
That display with flowers be discouraged; (2)
That Sanday funerals interfering with regular
services in the community be discouraged; (3)
That the removal of hats during services be encouraged.

ourrageo.

4. Since the Scripture does not warrant us to speak of any distinct experience in our Christian life as a "second work of grace" or "second hlessing," and since there is much erroneous teaching and fanaticiam resulting from such teaching; therefore he it Resolved (1) That great care be excreized in the ordaining of ministers; (2) That the candidates should he Spirit-filled men who are willing to hold a high standard of Christian

life both in teaching and example; (3) That no brother be ordained to the ministry who has been proven to be a fanatic on what is called the "second work of grace," and insists on others realizing a similar experience; but on the other hand that no fathful, Spirit-filled hrother be rejected as a candidate for the ministry if he has simply applied the wrong term to the "life hid with Christ in God."

5. Resolved, That one evangelist be appointed for the state instead of three as heretofore, whose duty shall be (1) to visit all the weak churches in the conference district and encourage them in every way possible to hold fast the word of life, and bulld up the congregation. (2) To assist them in providing for a series of meetings. (3) To assist them in providing for vacancies in the ministry or Sunday school workers where needed. (4) To look up new fields where Sunday schools could be established and preaching services held. (5) To look up qualified workers and missionary volunteers, and that he recommend them to the proper officials of the conference body or mission board. (6) To report in full his work at conference session. (7) That his expenses be met by either conference treasurer or mission board.

N. O. Biosser was appointed as state evangelist.
6. Whereas the literature and publications of

the Memonite church in the past have been supplied by private concerns, and whereas there now seems to be a desire, both on the part of the publishers and of the church at large, that the church assume the responsibility of owning and controlling her publishing interests; and whereas the Ohio conference has taken official action in the publication of the Church and Sunday Schoul Hymnal and now holds an interest of several thousand dollars in that fund with other conference bodies, be it

Resolved, That we dismiss and release the committee on the Hymnal and that we elect one member of conference whose duty it will be to represent the interests we hold in the Hymnal, and to take such further steps with committeemen that may be appointed by other conference bodies of like faith as the conditions of the case may warrant, looking to the founding and establishing of a church publishing house, and that a report of the work done along these lines be reported at our next annual meeting.

Bro. 1. J. Buchwaiter was chosen to act in this capacity.

By resolution the Canton congregation was granted the privilege of ordaining a minister by consent of its officials.

The Blanchard congregation was granted the privilege of ordaining a deacon by consent of the congregation and bishops.

J. B. Smith, David Hostetler and Allen Rickert were appointed delegates to the General Conference.

On resolution the committee on by-laws was empowered to make a few changes, such as arranging time for several offices.

Whereas it has pleased our heavenly Father to call from our midst one of our co-laborers, Bro. Benjamin Huber, of the Bremen congregation; and whereas he has faithfully served his congregation in the ninistry of the Word, be it

Resolved, That we deplore the loss which the church suffers and that we pray God's blessing to rest upon the family and congregation who so keenly feel his departure.

so keenly feei his departure.

Since Bro. John King has been ordained to the ministry during the past year, be it

Resolved, That we welcome him as a member of this conference body and wish him Godspeed in the work of the ministry.

Since Bro. Elam Horst has been ordained to the ministry in the past year, be it

Resolved, That we welcome him as a member of this conference hody and wish him Godspeed in the work of the ministry.

Bro. I. J. Buchwalter was chosen to serve as moderator at the next annual conference.

Conference meets again the fourth Thursday and Friday of May, 1908, JOHN BLOSSER, Sec

charity than by words.

hut idieness and iniquity do.

found in the same suit of ciothes.

the future are scidom mispiaced.

Young People's Department

Real thanksgiving is shown more by deeds of

Reveiling and revelation do not go hand in hand,

Long tongues and short sympathies are usually

The size of the hat probably in many cases

Tongues and other things that rattle at the

Find the hoy who always honors his father and

mother, and you find a boy in whom hopes for

In view of all the wrangling in Zion City

Dowie's pet dream-and his financial doom-does

it not seem that once more there is a mistake in

The readers of the Young People's Page are

promised a series of letters of an itinerant that

will be of much interest, especially to students.

The writer of the articles will visit a number

of educational institutions in Europe and the ob-

servations made, together with the side lights

dealing with the social and religious life of the

With a jerker in front and a shirker behind, the

gospei wagon will make poor progress. But put

a good worker ahead and even the backward pull

of the shirker or the eccentric moods of the jerker

will be overcome and the movement is forward.

Nevertheless under such conditions a worker's

lot is hard. Would that all the energies of the

church of Christ were expended in a steady.

GLIMPSES OF EUROPE.

By - Bontrager.

At the request of the editor and a number of

friends who have asked me to contribute an ar-

ticle for the Young People's Department of the

Europe, I shail try to give at least a few glimpse

Heraid giving a description of my recent trip to

by the wayside. I do not lay claim either to

originality or scholarship, and shall not attempt

an elaborate description of what may be more or

ess familiar to many of my readers who have

studied history and geography, or to a few who

have chlidhood memories of some of the scenes

l shali describe, or who have been impelled with

the same desires as I was to see with their own

It had been an ambition of my boyhood days to

see Europe, study its people, their customs, his-

tory, etc., at close range. The time came when

at least some of these chlidhood dreams promised

to hecome a reality. At any rate, Saturday, Nov.

10, 1906, I found myself aboard the magnificent

Cunard Line S. S. "Campania" at New York, bound

for Liverpool. I had not had any previous ex-

perience in transatiantic or European travel, so

before embarking I was on the lookout for an

agreeable traveling companion. In this way I fell

in with a miner just returning from the Alaskan

gold fields to his home in England after an ab-

sence of nine years, and with more experience

than gold. Later on we formed a pleasant ac-

quaintance with a Canadian farmer of more than

eyes the places which history has made interest-

ing or ancestry made dear to me.

For the Herald of Truth.

united, forward move!

neonie, will, we believe, prove very instructive.

slightest far, give every evidence of looseness

decides the amount of emptiness underneath.

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

## TOPIC: Christ, the Savior. Luke 4: 16-21: 1 Tim. 4: 10. June 23, 1907

#### THE LESSON MOTTO.

My only comfort is that I with body and soul, both in life and death, am not my own, but belong to my faithful Savior, Jesus Christ, who with his precious blood has fully satisfied for all my sins, and delivered me from all the power of the devil; and so preserves me, that without the will of my heavenly Father not a hair can fall from my head; yea, that ail things must be subservient to my salvation. And, therefore, by his Holy Spirit, he also assures me of eternal life, and makes me sincerely willing and ready, henceforth to live unto him.

#### DAILY READINGS.

M.—Horn of salvation. Luke 1:67-79. 18. T. —Captain of our salvation. Heb. 2:1-11.

-Author of saivation. Heb. 12:1, -Our great High Priest. Heb. 5:

21. F.—Constant Friend. Matt. 28:20.

23. S. —Topic: Christ, the Savior. Luke 4:16-21; 1 Tim. 4:10.

#### BIBLE HINTS.

Luke 4:16. The people of Nazareth could not be saved because in their eyes Jesus was just one of them. Notwithstanding the wonderful doctrine of grace he preached, they considered him as just one of them and not more. And yet in this very fact our Savior's love and goodness and greatness shows itself in its greatest beauty. He con descended to become one of us, to be touched with our infirmities, to be tempted and tried as we are, and as a brother show us the way, and as a brother to save us by giving his life for his brethren. Do we underrate a brother's ability or his power, and so curtail his usefulness or his ability, under God, to win souls in our mldst, simply because he is just one of us? Better to attend the services of God's house even with the poorest minister in the pulpit, than to stay at home with the heart full of criticism, disdain and pride. What might not the poorest servant's ministry become in the salvation of souls with the united prayers and support of a consecrated, concentrated mcmbership!

Luke 4:18. Those upon whom the Spirit of the Lord is will carry the news of salvation everywhere, and by so doing be like Christ in that through him, yet by their agency, deliverance is brought to the captives in sin, sight to the spirltunily blind, hearing to the spiritually deaf. As the priests in olden times sounded the trumpet announcing the "acceptable year," the year of inhilee, so the priesthood of God-his Spiritanointed children-to-day, hy sounding the gospel trumpet, usher in the year of jubilee to every you that hears and heeds that glad call. The year of jubilee meant deliverance of the captive then, it means deliverance now, and deliverance comes only through Christ.

Luke 4:23. Will you read this text very care fully and make a careful survey of its setting? Notice that it becomes one of the strongest, most direct missionary texts. The saying, "Physician, heal thyself," was figurative, and meant, "You who claim ability to help, heip your own, those nearest to you." But as the physician cannot help those who have no falth in him simply hecause he is just one of them and not some rcnowned, much-nevertised celebrity from some distaut city or nation, so Christ could not save his own unto whom he came, because to them he was just Joseph's son, just one of them. He electrified them with a strange fascination as he

taught them the Scripture as they had never heard, it before; but when "Joseph's son" laid claim to more than common authority, of the many spiritual widows morally leprous Naamans among them, this Elijah could help only the few who received him.

1 Tim 4:10 Christ is a Savior of the race: those only are saved who believe and accept the terms of saivation, and the number of them is small What God intended for ALL he actually gives to them who believe in Christ As "all' have been purchased by the blood of Christ, so may believe; consequently "all" may be saved, but only "whosoever believeth on him" will have everlasting life. Those who perish do so because they have not taken hold of the mighty hand stretched out to them to save them. (As an illustration of God's wonderful power to save those who believe and accept his terms, and what lov such salvation brings, read our dear little sister Ella Stork's letter in this Issue of the Herald, See Tidings .- Ed.)

#### HILLISTRATIONS.

#### Jesus Swift to Save.

The Arabian gazelle is swift as the wind. If It get but one glimpse of the hunter, it puts many crags between. Solomon compares Christ to an Arabian gazelle (calling it hy another name) when he says "My beloved is like a roe." The difference is that the roe speeds the other way: Christ, this way. Who but Christ could have been quick enough to help reter, when the water payement broke? Who but Christ could have had the power to calm the storm that threatened the lives of the frightened disciples? So Christ is both ready and able to save. No part of the world too far away, no soul, however fallen in sin too far away for him to reach out his mighty hand for verily the arm of the Lord is not shortened that it cannot save, nor his ear dull that it cannot hear the distressed cry of the ship wrecked mariner on life's rough main.

#### A Lost Man.

Mr. Whitefield, a brother of the great preacher, George Whitefield after living some time in a backeliding and careless state was roused to a perception of his danger, but shortly after sank into melancholy and despondency. He was at "tea" with the Countess of Hantington one afternoon while she was trying to raise his hones hy conversing on the infinite mercy of God through Jesus Christ. For a while it was all in vain.

"My iady," he replied, "I know what you say is true The mercy of God is Infinite. I see it clearly But ah! my lady, there is no mercy for me. I am a wretch, entirely lost."

"I am glad to hear it, Mr. Whitefield," said she. "I am glad at my heart that you are a lost man." He tooked up with great surprise. "What! my lady, glad! glad at heart that I am a lost man?" "Yes, Mr. Whitefield, truly glad; for Jesus

Christ came into the world to save the lost." He set down his cup of tea on the table. "Blessed be God for that," he said. "Glory to God for that word!" he exclaimed, "Oh, what unusual power is this which I feel attending it! Jesus Christ came to save the lost! Then I have

a ray of hone!" And so he proceeded.

As he finished his cup of tea, his hand trem bled, and he complained of illness. He went ont of the house for air, staggered, was brought in, and shortly afterward expired.

#### APT QUOTATIONS.

You may be a dreadful failure. Christ is a divine success. "Who shall lay anything to the

charge of God's elect? It is God that justifieth." E. Thompson.

Our sins are dehts that none can pay but Christ. It is not our tears, but his blood; it is not our sighs, but his sufferings, that can testify for our sins. Christ must pay ALL, or we are prisoners forever.-Brooks.

Jesus did ALL the saving work. He brought the cross to our level. Get saved by looking to him: and then ilve to God .- Mackay.

Because many who are cailed by the gospei do not repent and believe in Christ, but perish in nnbeilef, this does not arise from defect or insufficiency of the sacrifice offered by Christ, but from their own fault -Conference Resolution at Dort Holland

"A guilty, weak, and helpless worm, On thy kind arms I fali;

Be thou my strength and righteousness, My Savior and my All.

Bear in mind, it was the ark that saved Noah; it was not his righteousness; it was not his feelings: It was not his prayers-though ali these no doubt were present and dld their part. Nevertheiess it was the ark that SAVED him.

#### PERSONAL THOUGHTS.

Is my life a daily testimony to the transforming power of a mighty Savior? Do I honor him by exemplifying his teachings?

What can I do to hring salvation into the lives of my fellow workmen, my next-door neighbor my brother, God's creatures across the ocean?

Are there times when I think I can get along without Christ? Those are times when we dl honor Him, when we wander away from Him who wants to be with us ALWAYS. We cannot sever the branch from the vine without injury, death, to the branch

Am I living the life of 1 John 1:7?

"Ashamed of Jesus? Yes. I may When I've no guilt to wash away, No tears to wipe, no good to crave No fears to quell, no soul to save

#### SUGGESTIONS FOR LEADER.

Seek to impress the fact that if Jesus is not all that the Bible, in its thousand references to him, claims for him, he can be nothing, that if he is not all to the soul, he is nothing, for our ailegiance cannot be divided, nor our faith filled with doubt.

The true friendship of Christ is experienced best in trial where none but God can help. By his life he becomes our savor; hy his death, our Savior

Draw attention to the series of subjects on Christ, that the series shows him in all his attributes, showing him to be all and in all. Make saivation through Christ the leading theme for the evening. Use numerous references to show the Bibie's position in the matter. Refer to Paul's never-ceasing declarations and references to Christ as the power through which he was enabled to labor and endure, to spend and to be spent.

Is it necessary to KNOW that we are saved? If we do not know, might we not lose our salva tion without knowing it? It is God's will that we should know, and it is the Christian's comfort and strength to know. Biessed he God for this knowledge

#### Subjects for Talks and Papers. Why salvation is necessary.

2. How is saivation brought to us, and how can

we bring it to others?

3. How may we know that we are saved, and why should we know?

(See page 215 for additional matter.)

## HERALD OF TRUTH.

ordinary Intelligence, a professor from Mexico and a few others, among them a Boer lawyer from Cape Colony, South Africa, with whom I spent many pleasant and interesting hours on board and leter also in London.

We had a pleasant voyage, only that there was no sunshine. There was the usual amount of seasickness among the passengers. I tried to fight off this monster of the deep, but one morning I did not respond to the cali for breakfast. 1 remained in my cabin all day and made ilbera offerings to Neptune. The following morning I went on deck early, and a drill in physical culture until perspiration started soon made me a changed man, and Neptune's emetic monster found

The following Friday morning we were giad to see land again, the Galway rocks on the west coast of Ireland looming up on the horizon. Because of the cloudy weather enroute our captain an able old seaman, had not been able to take his daily bearings, and in consequence had missed his goal nearly one hundred miles. As a result we did not reach Queenstown until late in the evening. Here we left mail for friends in the homeland, and passengers for Ireland. Saturday morning we were all jubliant at the prospect of soon stepping on terra firma again. After a few formalitles with the customs officials and farewells to fellow-passengers, we boarded a train for London, the world's metropoils.

England is truly a beautiful country, with its vast and well-kept old estates, its lovely villages and hamlets and its beautiful towns. Many of their "towns" are really cities ranging from 50,000 to 100,000 inhabitants. Upon reaching London I accompanied my traveling companion from South Africa, whose name was Smit, a not unfamiliar name when you know it is the Dutch name for the rather numerous tribe of Smith. His temporary abode in London was a fine old English home, where I was very cordially received. Here I met three more Africanders, two of them preparing themselves for practicing at the bar, according to British statutes. They formed a very interesting company. They had taken part in the desperate struggle for the preservation of the Boer republic against the onward march of British dominion and development. Their experiences of hardship and sacrifice and their courage in their convictions, as related by them, was something to be admired, even by a man of peace. Even the Briton is proud to own as subjects men who showed such qualities as these men did. Much might be said of these people, but the history of their struggles is well known, and even their present hopes are not

On Sunday we attended an English "service," and at 3 p. m. what was called a sacred concert. At 7:30 p. m. we attended church in Spurgeon's tabernacie. An usher informed us that the attendance now is not what it was in the time of the elder Spurgeon's ministry, the younger Spurgeon not being his father's equal as a preacher.

(To be continued.)

(Continued from Young People's Bible-Meeting Tonic Page,)

#### IF NOT SAVIOR, THEN WHAT?

If Christ is not literally the perfect, mighty Savior that he claims to be, then what is he? Verily the greatest impostor the world has ever seen. Then God himself would be an untruth, his word a fearfully misleading fabrication, and Christianity a fake. "By their fruits shall ye know them." What are the fruits or evidences? Open one leaf of the records of the Christian church and read. It is marred by sad blots piaced there by those who misrepresented the Christ though they professed him, but still the record is a remarkable one. Now open one page of the book of the heathen world and read. Compare. Which do you choose? What has Christ done? Is Christianity not one unbroken record of the work of salvation from the evils, the dangers,

doom, dominion, darkness, distress, despair, degradation, degeneracy, death and eternal damnation of a world that lay in Satan's power? Ask the millions of individuals who have been raised from darkness into light and from the power of Satan to God, who know whom they have believed and are persuaded that he is able to keep that which they have committed unto him against the day when every man's work will be tried, and Satan himself shall he forever cast into the lake of fire Ask those who have spurned the great salvation until it was too late. There is hut one answer. Heaven, earth, sea and sky, and even the depths of hell, hear witness; but while the devils helleve and tremble, the saints believe and rejoice. What we know we do not question. The doubts are with those who induige in vain philosophies. We know that we have passed from death unto life. legus is our Savior.

#### CONFERENCE.

The Second Annual Amish Mennonite Sunday School Conference of the Pacific Coast will be held, the Lord willing, at the Dunkard church near Aibany, Oregon, beginning on the evening of June 21, 22, 1907. A cordial invitation is exattend. Come and help and be M. H. HOSTETLER, Sec.,

#### DEATHS.

Metzler.-Noah Metzler was horn in Mahoning Metzler.—Nosii Metzler was add in Fasanova Co. Ohlo, April 26, 1854, and ded in Elkhart Co., Ind., June 2, 1907; aged 53 Y., 1 M., 6 D. Some time ago he was very sick, but had so far recov-cred that he preached occasionally. On the day cred that he preached occasionally. On the day of his death while preaching at the Yellow Creek of his death while preaching at the Yellow Creek
M. H., after speaking about twenty minutes, he
said he did not feet well and made the remaities that the public words. He said down, but soon
after he left the room and when followed by his
wife and a few others was found in an almost
helpless condition. When asked what the trouble
was he said he thought It was paralysis, He was carried to a house near by where in a few hours carried to a noise near by, where in a few mode death overtook him. His jast text was Gen. 3:6, 7. He was united in matrimony to Nancy Hartman. Dec. 24, 1874. To this union were born seven children. William Henry preceded him to the chiuren. William Henry preceded him to the spirit world. The llving are: John, Sarah, Lizzle, Ella, Nettle and Emma. He also leaves eight grandchildren, two sisters, five brothers and a sorrowing companion to precover their law. aramentureal, two sisters, five brothers and as-sorrowing companion to mourn their loss, besides a host of friends. In the year 1875 he was con-verted and united with the Mennonite church. In 1880 he was ordained to the ministry by Bal-Jacob leutic, his properties of the properties of the Jacob leutic, and the properties of the properties of God and the uplifting of his fellow-men. For a number of years he labored in evanuelistic work God and the uplitting of his relow-men. For a number of years he labored in evangelistic work. His remains were taken to his home in Nappanee, ind., where on June 5 the funeral services were held. The text chosen by the family was 2 Tim. held.—The text chosen by the family was 2 Tim.
47. 8. The services in the meeting-house were
conducted by Jas. H. McGrowen, Jacob K. Discussion
was held near by from a perch by 1. W. Royel and
J. F. Brunk. His remains were laid to rest in the
cemetery at the tirtick M. II., northeast of Nappance. The church keenly feels its loss, but our
loss in his gain. — JACOB K. HINLIER.

Loucks.—Sasannah Ramer was born in Harrison Twp., Elkhart Co., Ind., Sept. 8, 1866. She was brought up in the same vicinity and was married to Pre. Jonas Loucks on Jan. 3, 1991. Death came to Pre. Joinas Loucks on Jan. 3, 1901. Deain câme suddeuly and unexpectedly of heart failure on May 28, 1907; aged 40 Y. 8 M., 20 D. She is survived by her husband, a daughter ten days old, and two brothers, Samuel and Martin. She was a faithful member of the Old Mennonite church for years. member of the Old Mennonite church for years. The funeral services were held at the Yellow Creek M. II. and only about half of the large meeting-house. Services were conducted in Ger-man by John Martin, and in English by Jacob Christophel and Jacob K. Isläer, from the words, "There is but a step between me and death." May the Lord confort the mourthing ones.

Bachtel.—On the 20th of May, 1907, the spirit of Emma Agnes Bachtel took its flight to the eternal world at her home in Chariton Co., Mo.; aged 84 Y., 4 M., 23 D. Her maiden name was Overholt. Y., 4 M., 23 D. Her mander handle was overload. She was born in Westmoreland Co., Pa., Dec. 27, 1822. She was joined in wedlock to Abraham Bachtel, Aux. 2, 1812. In 1846 they moved to Han-cock Co., Ohio, residing there until 1869. Then they moved to Chariton Co., Mo., and fived there to the time of her death. To this union were Thursday, June 13, 1907.

J. F. FUNK and A. B. KOLB. Editors.

Entered March 4, 1903, at Elkhart, Ind., as second class matter, under Act of Congress of March 3, 1897

born eight children. The busband and three daughters preceded the mother to the eternal naugmers preceded the mother to the eternal world. Three sons and two daughters survive; also 37 grandchildren, 28 great-grandchildren, one sister and two brothers. Sister Bachtel was known in her neighborhood as "Grandma" Bachtel. She was a nobic Christian woman. Her heart and hands were always ready to help the sick and suffering, lifer kind words and sweet, cheerful disposition will be missed by her many friends and neighbors, to whom, with her words of encours ment and acts of kindness, she had so tenderly endeared herself. She gave her heart to God early in life and united with the Mennonite early in the and united with the mennomice church, but in later years, after moving to Mis-sourl, united with the M. E. church. She was buried on the 22d of May and her body was laid to rest at the Newcomer cemetery.

or rest at the Newcomer cemetery.

Speicher—On May 26, 1997, Bro. John Speicher died at the home of Bro. Silas J. Thomas near Connor. P.a., aged 85 Y., 7 M., 11 D. He had his home with his daughter, Mrs. Josiah Harshberger, at Boswell. He came to the Thomas district to attend the communion services on the 19th and action the communion services on the 19th and there communed with the brethren and sisters for the last time on earth. After communion he visited friends in the vicinity. He left the home of Bro. Levl M. Thomas on Wednesday, May 22, in good splirts, but said his days would be few. He came to the home of Bro. Silas J. Thomas and soon took sick and died on the 26th. He was a member of the Mennonite church for a number of memoer of the memorite caucar for a number of years. His wife died Jan. 20, 1905. He is survived by a son and several daughters to mourn his death, but not whout hope. He was buried on the 28th at the Thomas M. H. Funeral services were conducted by S. G. Shetier, James Saylor and L. A. Biough. Text, Gen. 40:7, "Wherefore look ye so sadiy to-day?"

Scitz .- On June 3, 1907, in Rohrerstown, Lancaster Co., Pa., of heart disease, Mary, widow of the late John Seitz; aged 85 years. She was a daughter of the late Chr. Mellinger of Manor township, but since her marriage has resided in the vicinity of Rohrerstown. Her husband died five years ago. She has been a member of the Old Mennonite congregation in Rohrerstown for fifty years. She is survived by one daughter, one brother and three sisters. Buried at Robrers

and Adraham Herr.
Lehman—Abram M. Lehunan was born near Blosserville, Camberland Co., Pa., July 9, 1849; dided at his home near Oak Grove, Franklin Co., Pa., on May 18, 1907; aged 57 V., 10 M., 9 D., of cancer of the stomach, from which he suffered greatly for ten weeks. He bore his afflictions every patiently and died taxing a bright hope of very patiently and died teaving a bright hope of eternal glory, often saying that he felt like Paul, when he said, "I am in a strait betwixt two, having a desire to depart and he with Christ, which is far better." He leaves to mourn his departure a sorrowing wife, three daughters and departure a sorrowing wife, three daugnters and one sister; but we need not mourn as those who have no hope, but we can rejoice through our tears that his sufferings are over and he is safe with Jesus. Funeral was beld on the 21st by Pre. Henry Pricker at the house, and Pre. Abram Burkholder and Pre. Geo. Ernst at the Strasburg Will. Mere the house was filled to overflowing with relatives and friends who came to pay their with relatives and friends who came to pay their last tribute of respect to the dear departed one. The text, which was chosen by hinself, was 2 Cor. 1:17. I8 and 5:1 May this dispensation of God's providence be the means of drawing as closer to Christ.

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# HERALDOFTRUTH

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly

ELKHART, IND., THURSDAY, JUNE 20, 1907.

NOTICE,-All matter intended for publication should be addressed HERALD OF TRUTH. All

business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUB-LISHING CO., ELKHART, IND.

#### EDITORIAL NOTES.

We cannot have a church that will benefit us and glorify God and quarrei. Quarrelings and contentions do not belong to the people of God. Jesus says. "By this shall all men know that ye are my disciples, if ye love one another."

He who is intent upon serving God may readily find the right way of doing it by devoting himself to the study of the Bible and its precious precepts and glving himself to earnest, humble prayer. God says to our comfort, "He that cometh to me I wiii ln no wlse cast out."

The world is very large, but it seems too small for poor little Wilbur Reynolds. We trust that the efforts now being made to secure a suitable place for him may be successful. But the case shows how ilttle the world knows of the sadness and misery of others until chance or providence brings such cases before the public.

We have reports of several conferences and other interesting matter which for want of space had to be deferred for our next number. Those interested will kindly exercise patience until their articles appear. In the meantime let none of our correspondents be discouraged; we wlii give your articles room just as soon as possible.

Conference and other reports occupy considerable space this week. Let every one read them and become familiar with the Lord's work in the Mennonite church. There is no good excuse for gnorance, stiii less for Indifference. The work in aimost ail phases is of a very encouraging nature. Let us thank God, and by every means in our power support the work and encourage the

The Mennonite Sanitarium at La Junta, Colo., has been changed from a private corporation or stock company to a church institution. The financial report, given in another part of this paper, will give the reader some idea of the magnitude of the work, and no doubt the brethren wiii erect a building in which they will be able to conduct a first-class institution for the benefit of suffering humanity.

The Consequence of Disobedience.-The apostie tells us that the wages of sin is death. The Lord through the prophet tells us, "The soul that sinneth shall die." And again we are told that God is not mocked; whatsoever a man soweth that shaii he aiso reap. If he sow to the flesh, he shaii of the fiesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap everlasting life. But "he," saith Jesus, "that heareth my word, and believeth on bim that sent me, hath everlasting life and will not come into condemna tion, but is passed from death unto life." Therefore we should seek to live for the Lord, and obey him in all the precepts of his, remembering that Jesus said, "Ye are my disciples if ye do whatsoever I command you."

An unusual "shipment" passed through Bellefontaine, Ohio, on the 15th of June via the "Big Four" Rallway. It was a (passenger) car load of seventy-five children between three and four years old from an orphans' home in New York City Their destination was not ascertained, but they were going as far as St. Louis, Mo., on the Big Four. One's heart warms with sympathy for God's little ones, and we pray that they may find comfortable homes and loving hearts wherever

A Time for Ali Things,-Sojomon says, "To everything there is a season and a time to every purpose under heaven." This means to the Christian under the gospel dispensation that there is a time for us to do ail those things which are right and proper for a child of God to do. But for the things that are contrary to the will of God, for the things that do not edity, for the things that do not promote the giory of God and that do not help to bulld up the kingdom of Christ and improve the moral and religious condition of the human race and help the suffering ones of earth. God has given us no time at aii. Whatever the Wise Man may have meant by the different things he mentions we must take it for granted that there is no time allotted to any human being to commit sin and to do wrong things, and he who spends his time in doing things that are contrary to the teachings of the gospel will be held responsible before the throne of God in the day of judgment. Let us therefore redeem the time (make good use of it), for the days are evil, and ever pray, "Lord, so teach us to number our days that we may apply our hearts to wisdom." For our time at best is

Salvation from Sin .- Our Savior says (John 3:17). "God sent not his Son into the world to eondemn the world, but that the world by him might he saved"-saved from their sins. It was sin that first separated man from God; it was sin that barred Adam and Eve from the garden; It is sin that condemns man in his impenitent condition as long as he lives in the world; it is sin that makes him tremble at the very thought that God will judge the world in righteonsness; it is sin that will forever close the beautiful gates of eternal glory against the sinner and give him his portion with the unbelievers. But it is Jesus Christ, the Son of God, the biessed Jesus, who came into the world and gave his life a ransom for sins. He paid the price of our pardon, tasting death for every man on the cruel cross, and when we are cleansed and purified by his atoning blood our sins are forgiven, and we through faith and obedience have with him the promise of an inheritance in glory, an inheritance that fadeth not away. Oh, blessed thought that Jesus came and dled to take all our sins away and that, cleansed from all our impurities, we shall abide in his

#### PERSONAL MENTION.

Bro. D. H. Bender of Scottdale, Pa., preached at the Mennonlte meeting-bouse on E. Chestnut street, Lancaster Clty, Pa., on Wednesday evening,

Bish. Jonas Bontrager and William Miller of Reno Co., Kan., were called to Anderson county on June 2 to hold communion and ordain a hishon. Bro. E. S. Beachy was ordained to the important

Daniel D. Yoder and wife, with Sister Lovina Petersheim of Somerset Co., Pa., visited with the brotherhood in Holmes Co., Ohlo, and also in Geauga county, during the early part of

Pre. E. S. Beachy, of the Amish Mennonite congregation in Anderson Co., Kan., was recently ordained to the office of bishop. The ordination services were conducted by Bish. Jonas Boutrager and William Miller.

Bro. John E. Borntrager of Middiebury, Eikhart Co. Ind. on his return from a visit to Moultrie Co., lil., stopped for an hour between trains at the Publishing House on the 13th. He has in preparation an interesting manuscript which he expects to have published in the near future.

Bro. D. S. Weldy, our genial manager of the shipping department, returned a week ago last Saturday from his visit to Morrison, iii., where he attended the fillnols church and Sunday school conferences, the reports of which appear in this issue. The conferences were well attended and

Bro. John Shantz of Wlimot Twp., Waterioo Co. Ont., has been, during the past several weeks. visiting with his son, Bro. Ezra Shantz, of near Wakarusa, Ind. On the 12th of June the two brethren eame to Eikhart and we were glad to entertain them during the short time they were

Edward Z. Zeigler, formerly of Hatfield, Montgomery Co., Pa., died at South Bend, Ind., where he had been residing for some time. His remalus were taken back to his native county and were consigned to mother earth at the Salford Menno nite M. H. on Sunday, June 9, 1907. He was twenty-nine years old.

Bro. John F. Funk preached on Sunday, June 9, at the Keir family annual reunion at the home of Martin Kehr in Harrison Twp., Elkhart Co., Ind. There were over one hundred of the family connections present and the time was profitably spent to the edification of all present and we trust to the glory of God.

Pre. Christian Krehbiel of Halstead, Kan., for many years in charge of the Mennouite congregation at Summerfield, iii., and president of the Mennonite Board of Guardians, in the days of the Menuonite immigration from Russia, on the return from a trip to Obio, spent Sunday, June 9, in his old home and preached to his former congregation

Bro. Isaac Garber and family have sold their home in Eikhart and bought a farm in Oscoda Co.. Mich., and are getting ready to move to their farm. They will leave Elkhart probably during the present week. While we are sorry to jose them as members of our Eikhart congregation. we hope God will bless and prosper them in their new home. There are already a number of members in the inmediate locality where they expect

June 20.

#### REPORT OF THE FIRST ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

Pursuant to notice given, the auuusi meeting of the Mennonite Board of Missions and Charities convened at the Old People's Home near Rittman Ohio, at 9 o'clock a. m. on Tuesday, May 21, 1907, the mission sermon having been delivered by D. H. Bonder at the Oak Grove M. H. the previous evening.

The meeting was cailed to order by the president, M. S. Steiner. After singing hymns Nos. 119 and 192. Bro. D. J. Johns read Acts 6, after which Bro. Abram Metzier ied in prayer. After singing another hymn, the president stated the object of the meeting.

The roll was next called to which nineteet members responded; five others were represented by proxy.

Minutes of previous meeting were next read by the secretary, and on motion of Aaron Loucks, accepted as read.

The president, M. S. Steiner, next gave a report of his work and the work of the executive committee for the past year; the same was approved and accented as read.

The vice-president, C. Z. Yoder, also gave a report of his work for the year; the same was accepted as read.

The secretary, J. S. Shoemaker, next gave a report of the financial standing of the Board; the same was accepted as given. Following is a summary of the report:

Assets,-Real estate and fixtures of home and foreign institutions, \$124,200; other real estate, \$6,500; mortuary note, \$5,000; resources from annuities, \$400. Total assets, \$136,100.

Liabilities - \$2,400. Assets above liabilities, \$122 700

The general treasurer, G. L. Bender, next gave his report; the same was accepted on motion of I & Hartzier. The following is a summary of his report: Cash on hand July 1, 1906, \$748.88 received for various purposes, from July 1, 1906, to May 1, 1907, \$41,525,81; paid out for various purposes, from July 1, 1906, to May 1, 1907, \$40,-460.69; cash on hand May 1, 1907, \$2,114.

The Western treasurer, Jos. R. Stauffer, next gave a report of ail money received and paid over by him during the year; report accepted as read. Amount received and paid out, \$188.80.

The report submitted by the Eastern treasurer S. H. Musselman, was read by J. H. Meilinger, and accepted as read. Amount received and paid out during the year for mission and charitable pur poses, \$3,157,46.

The field secretary, i. R. Detweiler, next gave a verbal report of his work for the past year: report accepted on motion of C. Z. Yoder.

Bro. M. C. Cressman followed with a report of his work in the Canadian field Over \$1,000 has been contributed to the foreign mission fund, besides what has been contributed for evangelistic and charitable purposes.

The auditing committee next gave their report. All accounts were found correct and well kept (with the exception of a few smail errors in adding and copying). A number of suggestions were offered by the committee to be acted upon by the Board. On motion of J. H. Meilinger the report was accepted as read.

The remainder of the forenoon was taken up in reports of committees appointed at last meet

Bro. D. J. Johns, chairman of the mission committee, first gave a report of the year's work; the same was accepted on motion of C. K. Hostetier.

Bro. Abram Metzier next gave a report of the work of the committee appointed to look into the advisability of establishing å nurses' training school. No funds or location available for the present. Report accepted.

Prayer offered by Bro. i. J. Buchwalter, after which the meeting adjourned for the noon hour. AFTERNOON SESSION

After singing and prayer offered by the brethren Cor. Epp, J. S. Gerig and Aaron Loucks, the work of reading reports was resumed.

Bro. Loucks gave a report of the receipts and expenses of the publication committee, in publishing the Year Book and Directory.

Bro. Steiner next reported on "Das Himmels Manna" Circuistion increasing among our German brethren. Printing done by the Gospel Wil ness Co. Both reports accepted as read.

Bro. J. F. Brunk gave a report of the West Virginia field. Had spent two weeks on the field. found that there is a great smount of work to be done if the people's needs are to be supplied; twenty-two were baptized and received into church fellowship at one time. A church house and a home for the workers are being hullt at present hy the Virginia brethren.

Bro. P. S. Hartman followed with a report, giving a history of the beginning of the mission work in Virginia Interest is growing rapidly, and the work is progressing nicely over the entire district; the outlook is very encouraging. Both reports were accepted on motion of C. Z. Yoder. Reports from the following local institutions

were next given and accepted. For want of space we give but a condensed form of the reports

Chicago Missions.-A. H. Leaman, Supt. There are at present three mission stations in the city: The Mennonite Home Mission, 145 W. 18th St.: the Mennouite Gospei Mission, Cor. 26th St. and Emerald Ave., and the Hoyne Avenue Mennonite Mission Cor 33d St and Hoyne Ave. The two latter stations were opened up during the year. Work is progressing nicely in all the sta tions. The outlock for the coming year is encouraging. Several more workers are needed to take the place of Bro. Reist and Sister Zook, who on account of her health wishes to be relieved

2. Orphans' Home. - Abram Metzier, Supt. Number of children in the Home at present, 46: received into the Home during the year, 21: placed with fsmilies, 21; average number in the Home during the year, 48. Receipts for the year, \$3.413.64; expenditures, \$2.811.53. Present needs: More room: iaundry building and machinery;

electric motor and lights, range, oil stoves, etc Oid People's Home .- J. D. Mininger, Supt. Number of inmates in the Home at present 22: number admitted during the year, 6; left the Home during the year, 2; deaths, 5. Receipts for the year, \$4,441.40; expenditures, \$4,007.70. The present needs are more room; building nainted: elevator: new furnace: better lighting and hesting system; team of horses, etc

4. Fort Wayne Mission .- J. M. Hartzier, Supt. Report given by C. K. Hostetler. The work has been prospering, but more workers are needed to successfully carry on the work. Received during the year, \$1,159.53; expended; \$1,157.78.

5. Kansas City Mission .- J. D. Charles. Sunt. Report read by T. M. Erb. There are nine workers at present; work is carried on at two stations and consists of preaching, conducting Sunday schools children's meetings sewing classes coftage prayer meetings and street meetings. The prospects are good for the future, especially in Argentine: the other station is not so favorably located, on account of the class of people living in the community.

J. F. Brunk next gave a report of the La Junta Sanitarium. The work is being pushed along as fast as possible. Solicitors are being sent out to solicit the necessary funds to put up the buildings. Cash received up to date, \$15,423.03; psid out for farm and improvements, \$14,544.27. The

outlook is encouraging. Cornelius Epp gave a report of the work in their conference district. Said he had not been dele gated to give a report, but was pleased to do so, The Nebraska and Minnesota Conference has be come interested in home and foreign missions and contributed \$1,000 to both the Chicago and India Missions during the past year. Bro. and Sister Friesen have gone from their ranks to labor for the Master in indis, and Bro. Wiens and wife have

been stationed at the Hoyne Ave. Mission in Ch cago. Conference is not officially connected with the General Board, but probably will be later on

J. H. Mcilinger next gave a report of the work in Lancaster Co., Pa. The mission spirit is grow ing and the work progressing rapidly in the county. A number of mission schools and sta tions have been established in the district. Over \$3,000 have been raised during the year for mis sion purposes. There are at present ten voium teers for mission work.

P. R. Lantz, superintendent of the Canton (O.) Mission, gave a report of that institution. Work progressing nicely; ten accessions to the church during the yesr; total number of accessions since the mission was opened, twenty-seven. Receipts during the year, \$348.53; expenses, \$379.98. Balance due on the building, \$93.75. Outlook very

The following miscellaneous business was next taken up and disposed of:

J. A. Leichty, as a member of the Canton Mis sion Board, made application to have the Canton Mission brought under the auspices of the General Board on condition that the General Board meet the indebtedness still resting upon the sforesaid

G. L. Bender moved that the Mennonite Board of Missious and Charities accept the Canton Mission upon said conditions, providing the Ohio Amish Mennonite Conference favors the transfer: and the Local Board make the proper transfer of property. Motion carried

Because of the request of the missionaries in India, Bro. Loucks moved that the Board send some one to India to make an investigation of the work there and report to the General Board. Motion sustained.

On motion of J. H. Meilinger the mission committee was authorized to select a suitable man and commission him to go to India, and designate the time to go, and how long to remain on the

The question as to what relation a returned missionary sustains to the General Board, was uext discussed. On motion of J. S. Hartzler the executive committee was instructed to define the relation of the returned missionary to the Board. and report at the next annual meeting.

The following resolutions were adopted Resolved, That we urge the different congrega tions to send their contributions for India through the forwarding agencies of the Board, so that the remittances may be made systematically esch month, and that Bro. G. L. Bender write an sr ticle for the church papers, explaining the need of such an arrangement.

Resolved, That a rest house be built somewhere in the hill country of india for the recuperation of the workers during the hot season, the location and building of the same to be left to the workers in India.

Resoived, That the president of the M. B. of M. and C. appoint five brethren as an Eastern mission committee to look after the interests of the Board in eastern Pennsylvania.

The brothren isaac Ehv. S. H. Musselman, S. S. Kraybiil, Harry Herr and J. H. Meilinger were appointed, the latter to act as chairman of th

Resoived, That the general treasurer with the auditing committee be authorized to furnish the local institutions with blanks, so that local treasurers will be enabled to make uniform

Resoived, That each local Board, after audition the accounts of the institutions under their supvision, send a certified statement of the receipaud expenditures and cash baiance on hand the general auditing committee before each nual meeting

Resolved. That the general treasurer explain system of bookkeeping to the auditing comm and assist them in getting started in their wor Resolved, That G. L. Bender, the general treasurer, be allowed \$125 for his work the past year.

Resolved. That the field secretary he assigned he work of systematizing the evangelistic work of the church, as suggested by the mission com-

Resoived, That the Sanitarium Board at La Junta, Coio., be authorized to begin the foundation of the huilding with the money now in the treasury, and finish the building as the money is contributed, according to the plans submitted to the

On motion of D. S. Yoder it was decided to pubiish another edition of the Mennonite Year Book and Directory.

On motion of J. H. Meilinger the present pubishing committee was retained.

On motion it was decided to continue the pubiication of "Das Himmei's Manna," and retain the former publication committee.

The following question was next considered and acted upon: What attitude should be taken toward workers in our mission stations who do not conform to the order of the church?

Answer .- Ali of our mission workers will be equired to submit to the rules and regulations as laid down in the Mission Manuai.

The question of supplying the Chicago Missions with workers was considered and referred back to the local Board.

After a few closing prayers, the Board adjourned for the night.

WEDNESDAY MORNING.

Session opened with song, Scripture lesson and prayer by Bro. Epp.

D. H. Bender moved that a committee of two be appointed to look into the advisability of opening a mission station in New York. Motion carried. The hrethren I. R. Detweiler and J. H. Mellinger were appointed on said committee.

The following resolutions were next adopted: Resolved, That the local Board of the Kansas City Mission be authorized to look into the ad visability of changing the location for mission work, and if found advisable, to make the change

with the advice of the executive committee. Resolved, That the local Board of the Old People's Home be authorized to add the necessary mprovements to the Old People's Home, and that an appeal he made for funds through the church papers and hy circular letters to the various con-

gregations and otherwise. Resoived, That the necessary improvements be made at the Orphans' Home as soon as the funds can be secured, the local Board of the institution being hereby authorized to make said improvements as the way opens.

Resolved, That the chairman and secretary of the mission committee be authorized to amend or add to the regulations affecting the qualifications and needs of our missionaries. Resolved, That the general treasurer be author-

ized to send a stipulated amount of money to India monthly, according to the needs. Resoived. That the report of the annual meet-

ing he given in a condensed form in the church

Resolved, That Bro. and Sister Mahion Lapp be given the privilege to return to America on a furlough, with the consent of Bro. Ressler, superntendent of the India Mission.

Resoived, That a new office be created, viz., a Canadian treasurer.

Whereas the Lord has seen fit to call away one of the efficient workers from the Mennonite Mission in India and a member of this Board, Jacob Burkhard: and

Whereas Bro. John Smith of Metamora, Ill., a member of this Board, and Bro. Levi Hooly of West Liherty, Ohio, a member of the local Board, have also passed away; and

Whereas their earnest work and prayerful effort have been an inspiration to us and a help in the work of the Lord, therefore be it

Resolved, That, though we feel our loss very keenly, we humhly submit and say, "Thy will be done." We further pray that the Lord will raise up other workers to take the piace of these

HERALD OF TRUTH.

That our sympathies go out toward the families and friends of these hrethren in their bereavement, and pray that God may biess and comfort

Resolved, That a fund be created for the sup ort of widows and orphans of missionaries, to he known as the "Widows' and Orphans' Fund." Forenoon session closed with prayer.

WINDNESDAY AFTERNOON

Session opened with song, and prayer led by A. H. Leamsn, after which the Board proceeded to the election of officers.

The hrethren M. S. Steiner, J. S. Shoemaker and C. Z. Yoder were appointed as trustees, representing the General Conference.

Trustees at Large.-G. L. Bender and D. S. oder were elected for the term of one year; Aaron Loucks and L. J. Burkholder were elected for the term of two years; D. J. Johns and Levi Milier were elected for the term of three years; J. H. Meilinger and S. H. Musselman were elected for the term of four years; M. C. Lapp was ejected as trustee representing India.

Trustees Representing Local Conferences.-S. G. Shetier, Johnstown, Pa., representing Western Pa. Conf.; P. S. Hartman, Harrisonburg, Va., representing Virginia Conf.; Henry Weaver, Maugansviiie, Md., representing Maryland Conf.; Joseph Bechtoi, Philadelphia, Pa., representing Eastern Pa. Conf.; John E. Kauffman, Mattawana, Pa., representing Pa. A. M. Conf.; Martin Senger, North Lawrence, O., representing Ohio Conf.; A. B. Koib, Eikhart, Ind., representing Ind. and Mich. Conf.; S. R. Good, Sterling, Ili., representing lilinois Conf.; John R. Schiatter, Wayland, Ia., representing Ia. and Neb. A. M. Conf.; J. C. Driver, Versailles, Mo., representing Mo. and Ia. Conf.; Daniel Burkhard, Roseland, Neb., representing Neb. and Kan. Conf.; I. R. Detweiler, Topeka, Ind., representing Ind. A. M. Conf.; M. C. Cressman, Berlin, Ont., Can., representing Canada Conf.; Emanuel Stahiy, Nampa, Idaho, representing Pacific Coast Conf.; Peter D. Shertz, Metamora, Iii., representing illinois A. M. Conference.

Trustees Representing Local Institutions.-Orpitans' Home, S. E. Algyer, West Liberty, Ohio. Old People's Home, D. C. Amstutz, Marshailvlile Ohio. Chicago Missions, J. D. Conrad, Fianagan, iii. Ft. Wayne Mission, C. K. Hostetier, Goshen, ind. Kansss City Mission, T. M. Erb, Newton, Kan. La Junta Sanitsrium, J. F. Brunk, La Junta.

Superintendents Appointed.-J. A. Ressler, India Mission; J. D. Mininger, O. P. Home; Abram Metzler, Orphans' Home; A. H. Leaman, Chicago Missions; J. D. Charles, Kansas City Mission; D. S. Weaver, La Junta Sanitarium; P. R. Lantz. Canton Mission, subject to the endorsement of Ohio A. M. Confereuce; J. M. Hartzier, Ft. Wayne Mission. J. F. Brunk was appointed general manager of the La Junta Sanitarium.

The following officers were elected by ballot: M. S. Steiner, president; C. Z. Yoder, vice-president; J. S. Shoemaker, secretary; l. R. Detweller, field secretary; G. L. Bender, general treasurer; S. H. Musselman, Eastern treasurer; Jos. R. Stauffer, Western treasurer; M. C. Cressman, Canadian treasurer.

The members of the executive committee were reappointed.

The brethren D. J. Johns, A. D. Wenger, J. S. Hartzier, D. D. Miller, Daniel Kauffman, M. S. Steiner and J. S. Shoemaker were reappointed as memhers of the mission committee.

The committee on Nurses' Training School was discharged and the following appointed to constitute a new committee: D. J. Johns, Abram Metzler and C. K. Hostetier.

The brethren T. M. Erb, C. K. Hostetler and N. O. Blosser were appointed as members of the

auditing committee. Resolved, That a vote of thanks be extended to the superintendents and workers of the various local institutions for their faithfulness and great sacrifice made for Christ's cause.

Closing remarks were made by the president,

after which several brethren led in prayer. After singing No. 404, the meeting adjourned to meet on Tuesday preceding the fourth Thursday in May J. S. SHOEMAKER, Sec.

For the Herald of Truth.

By Winnie M. Kaufman.

"Let your light so shine before men, that they may see your good works, and giorify your Father which is in heaven" (Matt. 5-161

Christ said in his Sermon on the Mount, "Ye are the light of the ward. So we should all let our lights shine that the sinner may see Christ's wondrous works and believe in Christ our Savior. Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14). Therefore we should not be spiritually dead; we who profess to be Christians should show our lights that we may lead others to Christ and do his holy will.

Oh, for the many, many souis who are ensnared day by day by the tempter's power, and perhaps if we as Christians would do our part more fully we could be the means of saving these dear souls. So let us use all the means of saving and bringing lost souls into the Shepherd's fold, that they may also receive the biessed light of the gospei. If Christians who are growing coid and neglectful would take more time bending over their Bibles and studying God's word more closely it would benefit them more than all that earth has in store for them. They would be lay ing up treasures in heaven, where neither moth

nor rust doth corrupt. A Christian is ilke a light shining in a dark place, and may often prove the means of heiping a poor soul out of that darkness into the true light of the gospel.

So let us earnestly seek that pure light of which the Bible tells us, and live for Jesus Christ who died to save us all. Davidsville, Pa.

For the Herald of Truth.

THEY THAT SOW IN TEARS SHALL REAP IN JOY.

Though the sky be dark and gloomy, Lowering with a gathering storm;
And the heart is sad and weary
Of its weighty burden borne—
Faint not in life's dreary desert, As ye onward toiling go ln joy shali reap each labor Who in tears and anguish sow

Go forth bravely ln life's journey Though 'tis thronged with many snares. For to him is victory given That Emanuel's standard bears. That Emanuers standard beaus.

Christ will smooth the rugged pathway,
Aid you for each coming strife,
With his love your labor lighten.

Bring its fruit to holy life!

Un and onward, weeping, praying, To the Lord of harvest, near
That each seed along the wayside
May some precious calling bear.
He the plant shall water, nourish, Till at last the biade appear; And his grace shall cherish, ripen, Each, into a perfect ear.

Think not here to gain fresh laurels. For the Saylor's holy crown; For the Savior's holy crown;
Basking on the stream of pleasure,
Or in sioth e'er sitting down.
Never, thus, you'll gather for him,
Souls into his kingdom here.— Save not e'en one soul from ruin Never dry the mourner's tear.

liearken, this the promise given To the sower by the way: You shall ever reap a harvest. If you'll only toll and pray. abtless, they shall come rejoicing In the resurrection moru,
In the resurrection moru,
With the fruit of all their labor,
Precious sheaves to heaven borne.
MATTIE.

# TIDINGS FROM THE CHURCH AT HOME AND ABROAD

India. - American Mennonite Mission, Dhamtari, C P Indla Stations: Sundargani Rudri Leper Asylum, Balodgahan, J. A. Ressier HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chl-cago, Ill. A. H. Leamaa, Supt. Chicago. — Menuonite Gospel Mission, Emeraid Ave. and 26th Street, Chicago, Ill.

Ave. and Zorn Street, Chicago, Ill.

Chicago.—Hoyne Avenue Misslon, Cor. 33d Street
and Hoyne Avenue.

Toronto, Canada.—Home Mission, 75 Tate Street. Samuel Honderich, Supt. Welsh Mountain.—Welsh Mountain Industrial Mis-

Weish Mountain.—Weish Mountzin Industrial Mis-sion, New Holland, Pa., R. F. D. No. 4. Noah H. Mack, Supt. Philadelphia.—Mennonite Home Mission, Cor. Am-ber and Dauphin Streets, Philadelphia, Pa. Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzler, Supt.

-462 Rockland Street, Lancaster Pa. Lancaster,—462 Rockland Street, Lancaster, Pa.
Canton.—Misslon Home, 1934 East Eighth Street,
Canton, Obio. P. R. Lantz, Supt.

Kansas City.—200 S. Seventh St., Kansas City. Kan. J. D. Charles, Supt.

BENEVOLENT AND OTHER INSTITUTIONS.

People's Home.—Wooster, Ohio, R. F. D.

J. D. Mininger, Supt. Old People's Home.—Oreville, Pa. A. K. Diener,

Junta Sanitarlum.—La Junta, Colo. D. S.

Minier, Ill., June 12, 1907.-Dear Readers of the Herald:-Greeting, Arrangements are being made to hold a Bible conference at the A. M. church near Hopedaie, Ill., some time in September, which we hope will prove a great blessing to the church and to all who may attend.

Dinuba, California, June 2, 1907.-A friendly greeting to the publishers and to all the brethren and sisters who read this letter. As some think there should be a report from this place we will endeavor, by the assisting grace of a kind heavenly Father, to do so. We need his help in every way, as we are told by our Savior, "Without me ye can do nothing." Let us all watch and pray, as the dear Savior so earnestly admonishes us. 1 find for myself that I need it and God knows what poor creatures we are when we depend on our selves and therefore he teaches us how we should live, do good to them that hate us and pray for those who despitefully use us and persecute us. We are also to love our enemies and in all things obey the precious precents which our Savior has given us.

We were made to feel glad to have our dear brother, J. P. Bontrager of Alhany, Oregon, to visit us. He came to this place on May 19 and conducted five meetings which we appreciated very much. We also had communion and two precious young souls were made willing to give their hearts to the Lord and were hantized and received into church fellowship. May we all pray for them as well as for all others, as the apostles so kindly admonished us, and if we are obedient and faithful, God will bless us. To him be ail the glory. We are only instruments in his hands If we hunger and thirst after righteousness we shall be filled.

We were made glad, also, to see our Bro. and Sister A. C. Weaver of Cambria Co., Pa., who came here on May 20 and remained until the 27th. On the 24th they, Sister R. J. Horst, my busband and myself took a trip to the mountains. We came back on the 26th, and the next morning Bro and Sister Weaver took the train for Cambria, Kansas. The reader may wonder what benefit we derived from going to the mountains. We saw there some of God's grandest works, among which were the jargest trees we ever saw, and some of the most wonderful rocks and hilis, which teil us of the greatness and the power of almighty

God whose nower and wisdom made all these things.

No doubt many of our friends will be giad to hear from us though we would rather sneak with them face to face than write. We have four familles of our children here in California, which makes it more homelike. May God's joye abound In our hearts for we do not know how soon we may be called away to our eternal home, but if we are God's true children and ready to go, if will not be too soon. Yours in Jesus' name

E. C. AND L. A. WEAVER.

Spring Ranch, Neb., June 8, 1907 .- To the Editors of the Herald:-Greeting. Enclosed I send you one dollar for the renewal of the Heraid for another year. I am now in my seventy-ninth year. I thought I did not have the dollar to spare, but the thought of not having the Herald to read was more than I could bear, and I concluded that I would try and do without something else rather than without the Heraid. Wishing you God's blessing, I remain yours truly, COR.

Topeka, Ind., June 9, 1907,-Dear Heraid Readers:-Greeting in the Master's name. May the grace of our Lord Jesus Christ abide with you aii. "Rlessed is the man that endureth temptation" (Jas. 1:12). Jesus, our dear Lord and Master, was himself tempted in all points, like as we are, but without sin, or without being prevailed upon to vield and commit sln. So when we are tempted, let us not be discouraged and not give way to sin, but iet us pray to our heavenly Father, who heareth in secret, and he will with the temptation also make a way of escape, for he will not let us be tempted above that which we are able to bear. Jesus says, "I am the way, the life and the truth," and it is alone through Jesus that we obtain the gift of everlasting life, and be permitted to enter into beeven, and he giveth eternal life to all who come unto him. A. W.

Greencastle, Pa., June 11, 1907 .- A. B. Kolb. Dear Brother: - Greeting. Ordination services were held in the Marion Mennonite M H Franklin Co., Pa., May 11, for a minister. Four brethren, namely Wm. Hege, David Lehman, Alfred Sheller and Harvey Shank, were nominated and the lot fell on Bro. Hege. May the Lord sustain and richly bless him in the duties of his calling. J. J. LESHER,

Souderton, Montgomery Co., Pa., June 12, 1907. To the Readers of the Herald:-Greeting, Pre-Joseph Ruth and wife, Dea, H. C. Krupp and wife, Bro. E. H. Souder and wife and Bro. C. H. Moyer and wife, ali of this vicinity, left on June 13 for a visit in Lancaster county. They expect to spend some eight or ten days on the trin May God's blessing go with them and may their visit be an edifying one.

(Note,-The following touching letter throws additional light on a case to which the Heraid bas previously called attention.-Ed.)

West Liberty, Ohio, June 7, 1907 - A R Kolb Elkhart, Ind. Dear Brother:-Poor Wilbur Reynolds again! After he was refused chelter in all of our charitable state institutions as well as County Infirmary and Children's Home of Logan county. Ohlo, his father called me to the telephone Tuesday from Springfield, where he at present resides with the child and tried to make arrange. ments for his admission into our Home, requesting me to come and see the unfortunate hoy at his expense, since he is driven to the wall. Yesterday I went and closely examined the hov with a view of determining whether he could possibly be admitted here.

But a nitiful creature is Wilhur White fair complexion (not colored, as the papers had it).

physically hearty but born blind is dumb and constantly hangs out his tongue and plays with it with both hands while he sits in a rocking chair, his feet drawn up under his body, continually rocking with all his might, keeping un an endiess mumbling or moan, sometimes almost amounting to a scream, but he cannot talk, noticed, however, that he is not entirely deaf, but his mind seems void. If you take him off his rocking chair he grabs the arm of the chair and jumps violently for a long time. His ceaseless actions and mumbling, together with his general condition, is enough almost to grate your nerves. Poor Wilbur! How I longed that one touch from the Master's hand might restore him, as I sat he holding almost the extent of the pitiable condition to which human flesh is helr. Yet in the face of all this, he is not a proper subject for admis sion into our institution, nor to piace among other chlidren. It would be almost cruel to them to have them share his company. An extra room for him, and the help to look after his special needs we do not have. He belongs either to the institution for the blind or feehie-minded, but they would not admit him. We could do no more than pray for him and his aimost despairing father His mother deserted the famlly and will have nothing to do with her child-her own son.

The only ray of hope now left for the father iles in the fact that Representative Dow Aiken of Logan county has expressed his purpose to introduce at the next session of the state legislature a measure to cover this special case and which will make it compulsory for the various state institutions of charity to admit every destitute chiid, whatever his physical condition may be Yours in His service for the unfortunate ones

A. METZLER

Toronto Mission, 75 Tate St., June 4, 1907 .-We have been realizing God's blessing in various ways during the past weeks. Bro. Norman Burkholder and Sister Adah Burkholder also Bro. Christian Smith were here to help us with the services on May 19. Bro. Phares Burkhoider and Sister Adah Burkhoider gave us much-needed help on May 26

On May 28 about fifty brethren and sisters called at the mission while waiting for the evening train to Markham, where was held the Sunday school and church conferences. The afternoon was spent in a prayer and song service and in discussing the work of the mission. A number of others stopped with us on Friday and Saturday as they returned from the conference. Bro. and Sister Urias Weber and Sister Linda Shantz remained with us over Sunday and assisted in the services.

We were very glad for these visits and for the interest manifested in mission work, but were sorry not more could be here for the regular services. We say to all, Come again. Most peopie find the best way to get acquainted with mission work is to see it for themselves. The more we know of the work to be done and of each others' needs, the more united and definite we become in our prayers and labors in the Master's cause. I remember a certain sister once said, 'I never had very much use for missions, but now since I have been there and have seen for mysell what is being done, and what they are trying to do, my heart has been opened and I am going to heip that mission ail I can," Would to God we might all he brought in such a relation to our Master's field and work that our hearts might not only be opened to a particular part, but to the entire field. May we not only become inter ested at home, in our citles, in India, in South America, but in the uttermost parts of the earth. so that in God's appointed time we may see definite results there, too.

Regardless of outdoor attractions in city life during the nice sunny days, our attendance at Sunday school and regular services has been quite steady. Last Sunday we had thirty-slx children, forty-three in ali, for Sunday school, and fifty-eight for the evening meeting. During these

services Bro. Urias Weher and Sister Shantz gave us some very edifying taiks." We are expecting to send as many of our chil-

dren as we have opportunity into Christian homes in the country for a few weeks in July. Remember us and the work at the throne of

Yours for the Master. SAMUEL HONDERICH.

For the Herald of Truth.

ILLINOIS SUNDAY SCHOOL CONFERENCE.

The Twelfth Annual Mennonite Sunday School Conference was held near Morrison, Iii., June and 6, 1907.

Devotional services were conducted by J. Kreider from 2 Tim. 2.

Organization .- Moderators, J. Kreider and Aiviu Ropp; secretaries, A. M. Eash and H. F. Relst; choristers, B. Schertz and Chas. Siebert.

An address of welcome hy Bro. John Nice was responded to hy Bro. I. R. Detweiler. Co-operation by all present to make the conference a spiritual feast was urged.

Reports of twelve Sunday schools were given showing present conditions to be as follows: Total enroliment, 1,800; average attendance, 1,148; numher of teachers, 148; total offering, \$880.89; number of conversions, 87.

"Personal Responsibility of the Sunday School Worker," hy M. R. Hess. All Christians in the Sunday school are workers. Workers are responsible for a knowledge of the dangers threatening those with whom they work. Responsible for spiritual development of the school. Home department work was advocated. Responsibilities are measured hy our opportunities and abilities.

"Qualifications of the Worker," hy John Conrad and Alvin Ropp. Conversion, Spirit filled, prayer life, patience, studious, original, methodical, conciusive, pointed, orderly, punctual, intense desire of seeing lost souls saved.

Noon intermission. Devotional exercises were led by Bro. Siagle from Psa. 34.

"To what extent are teachers responsible for the conversion and spiritual development of the puplls?" by J. J. Summer and Aaron Good. Responsible for what we teach and what we neglect to teach. Responsible to teach the Word. Responsible for his influence.

"Does it pay to invest money in Sunday school and missions?" by Daniei Weidy and I. R. Detweiler. Money belongs to the Lord, therefore let him have it. It pays, but the returns depend upon the extent of the investment, upon the place of work, upon the workers and upon the time the worker puts on the one he desires to reach. The worker ought to make it a life work and needs a thorough knowledge of the field. It further depends upon the amount invested in young men and women for preparation and upon the methods

empioved. "The Sunday School as a Factor in Misslon Work," hy A. M. Eash and H. F. Reist. The duty of the church is to evangelize the world. The Sunday school in its relation to the church is responsible for future mission work. To properly do its work, the Sunday school must know the need, know what has been done and what ought to be done. Different methods should be employed in teaching the different departments, viz.: Primary: Simple stories, pictures and objects. intermediate: Missionary hooks, blographies, the need, and to give systematically. Our Sunday schools should he schools of moral education, rather than instruction. Teachers must be interested in missions to teach them successfully Study of missions is a requisite to interest. Each Sunday school should have an organized mission study class for its workers.

Intermission. Missionary sermon in the evening hy Bro. I. R. Detweiler.

Thursday morning. Devotional exercises were conducted by Alvin Ropp from 2 Pet. 3.

"How can we get more Spirit and less form into the Snnday school?" hy Henry Nice and B. Herner.

HERALD OF TRUTH. Do not he a siave to method. Be earnest, prayer-

ful, have Spirit-filled workers.

Temperance essay by Ruth Buchwalter. "Why Teach It?" by John McCulloh. Because of the destructive power and misery caused by intemperance. "How Teach it?" by John Hershey. By example, by precept, by using all our energy to defeat the drink evil.

"Kind of Teaching Necessary," hy Simon Graybill. Things that are crucifying, doctrinal teaching, authoritative, exemplary, prompted by love, not by iaw.

Thursday afternoon. Devotional exercises by Christian Schertz.

"Our Young People."-1. "Dangers Threatening Them." by J. M. Kreider. Ambition, pride, improper literature, substituting intelligence for spirltuality, social problem, not ambitious enough for Christian service. 2. "How Train Them for the Church," by Bro. Albrecht. Train them by precept and example in the Spirit of the Lord. 3, "Their Opportunitles," by A. Burkhardt. To be the spiritual power lu the church, in education, in home, in society.

"Should parents he at Sunday school every Sunday? if not, why not?" by Amos Krelder and Wm. Brubaker. Yes; in person, if possible; if not, in spirit. Because of duty to God and to the children. For example and encouragement.

"Power of Influence.-1. "In Home," by J. S. Shoemaker. It cannot be estimated. It is eternal. Influence in home extends through the Suuday school to the church. 2. "By Life and Example, by John Nice. Power of influence lies in practice. Lives speak louder than words.

Intermission. Sermon in the evening by Bro. Aivin Ropp.

Although the attendance was not so large, a strong spiritual atmosphere pervaded all the services and we trust that the standard of work done in our Sunday schools during the coming year may be considerably raised as the result of the inspirations received and the practical suggestions A. M. EASH. given.

H FRANK REIST, Secretaries.

For the Herald of Truth.

MARTIN LUTHER'S ATTITUDE TOWARD THE PRINCIPLE OF LIBERTY OF CONSCIENCE.

By John Horsch.

(Continued.)

The interesting question naturally arises: What would presumably have heen the result, had Luther not discarded the principle of liberty of conscience? Was there reasonable prospect for at least some measure of success, if he insisted on religious toleration? Frederick the Wise, the most enlightened and tolerant of the Saxon rulers of the sixteenth century, would have considered an actual proposition of general toleration as visionary and impossible, both for political and other reasons; and this was also the view of Philip of Hesse. Among the people, on the other hand, there were great numbers who had been led to see the necessity of religious liberty. The peasants' reform movement of 1525, which eventually developed into the Peasants' War, would, if successfui, have ied to a separation of church and state. The first of the peasants' famous "Twelve Articles" was the demand that every congregation should be given the right to call or dismlss its minister. Luther, to whom the peasants appealed, could not deny that he had taught the principle of the supreme authority of the congregation, but he asserted that they had a mistaken conception of it. Their demand for the abolition of serfdom he rejected, partly on the ground that a bondsman's body is the property of his lord, and to declare the serfs free would therefore be robbery. "In the peasants' uproar," Luther informs us in his "Table Talk," "he (the elector) asked my advice whether he should agree to their 'Twelve Articles' which they had presented to him for consideration at Melningen. But I advised him strongly against it (saying)

he should not consent to one of them." (Eriangen, Voi. LXI, p. 2439.)

It must be borne in mind that the peasants in the first stage of the movement, expected ilberty to be obtainable without an appeal to arms. They hoped that the movement would become national in scope and the authorities would not dare to stand in the way of progress and reform. Had Luther espoused their cause, as they expected, their nope for success would have been by no means unreasonable. But even at the time when the peasants did not propose to take up arms he informed them that he was praying God that he may enlighten you and oppose your undertaking, and not permit it to be successfui." ("Ibid." Vol. XXIV. p. 275.) It was unfortunate that before the beginning of the peasants' movement he had decided upon a union of church and state. He fully realized that their proposed reforms, moderate indeed and sane though their program was, would, if accepted by the princes, bring to naught all his own plans for a uniform reformation of the church by the civil authorities. Hence Luther proved their most formidable foe The incomparably heartless words in which he, somewhat later, called upon the rulers to crush the repeliion will ever stand as a blot on the reformer's name. His bitterest enemies rejoiced and helped to spread his writings on the subject. The people saw themselves betrayed by the one who had been so largely instrumental in hringing them to a realization of the perverseness of existing conditions. To the success, however, of the Lutheran reformation the attitude of the people became, after the Peasants' War, a matter of comparative indifference. They were given no voice whatever, either in religious or in secuiar matters. Luther had identified his cause with that of the princes; the consequence was a strengthening of autocratic government in Lutheran countries. The principle of liherty of conscience was

eliminated from Luther's program of reforms when he resolved upon a union of church and state. But the seed which he had sown in the first years of his reformatory labors was destined to spring up and yield abundant fruit. There arose a mighty popular party which took up the primeval war-cry of the Reformation-the Anabaptists. Had the state refused to lend its strong arm to any ecclesiastical body, the Anabaptists would, about the year 1528-l. e., a number of years before the rise of the Muenster fanaticshave been the strongest religious party in South Germany. Those within the state churches, both new and old, who were ready to endure persecution for their creed constituted a far smaller number than that of the Anabaptist martyrs. Intolerance proved fraught with the direct consequences for the religious life of the people. Ail their anticipations of freedom were doomed to disappointment, and their religious interest, which had been aroused through Luther's early labors, turned into apathy and indifference. They accepted the principle expressed in the infamous maxim, "Cujus regio ejus rellgio," which was formally subscribed to by the Estates in 1555; they professed the faith of the state and changed their creed on the command of the rulers-no iess than five times in the instance of the unfortunate Upper Palatinate. The Anabaptists aione stood for separation of church and state and liberty of conscience; and only after their ieaders and thousands of devoted Christian men and women had, within a few years, ended their lives at the stake or on the scaffold, did the movement lose its immediate perli to the old dogmas of state-churchlsm and "the burning of the heretics." Aithough in northwestern Germany and Holland, in consequence partiy of the unprecedented persecution, the movement for a time degenerated into fanaticism, it was never fully crushed. The Independents, Baptists, and Friends of England were the spiritual children of the Anabaptists-the true Protestants of the Reformation period.

Cleveland, Ohio.

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

## TOPIC: The Value of Sympathy. Mark 6: 34-37; Luke 19: 41, 42. June 30, '07

EDITED BY A. B. RUTT.

THE LESSON MOTTO

A new commandment I give unto you that ye love one another. John 13:34.

#### DAILY READINGS.

June 1907. 24. M.—Sympathy at work. Matt. 20:30-34.

25. T. -Compassion because of need. Matt. 9:36 W -Sympathy for the erring. Luke 15:1-10. athlzing though persecuted. Luke

28. F. -Lamentation for wayfaring Israel. Jer.

29. S. —Failure to sympathize. Job 22:5-20. 30. S.—The Value of Sympathy. Mark 6:34-37; Luke 19:41, 42.

#### SPECIAL MESSAGE.

We can curich our lives with this consummate virtue of virtues by continued association with the Ail-loving. We sometimes deceive ourselves by expecting God to suddenly fill our lives with his sympathy. God does at times effect these radical transformations by suddenly taking away the heart of selfishness, greed and sin, and im planting the dlylne life of love and helpfulness. But God's general method of bestowing his graces upon us is by our lifelong association with him. The child gradually becomes like his parents by daily obedlence and sincere open-heartedness. By living each day freely, sincerely, honestly and unreservedly with purity of heart in our sympathetic Father's presence we will be "changed into the same image from glory to glory." By opening our hearts to God, to his divine nature about us, and to man, these divine influences of love and ap preciation which make life worth the living will impercentially steal into our souls. Dear friend if you try to keep some secret in your heart, and become seclusive before God, he cannot breathe his love upon you. Nature only speaks its charming message to him who communes with it. God does not show his face to the recluse. This enriching and deepening life of love and sympathy is more and more attalued by open-hearted association with God.

#### APT QUOTATIONS.

Pity and need make all flesh kin. There is no caste in blood.—Edwin Arnoid.

Of a truth men are mystically united: a mystic bond of brotherhood makes all men one.-Carlyle Our sympathy is cold to the relation of distant misery.—Gibbon.

The secrets of life are not shown except to sympathy and likeness.-Emerson.

Never elated while one man's oppressed Never dejected while another's blessed.

it (true love) is the secret sympathy. sliver link the allken tie Which heart to heart, and mind to mind in body and in soul can bind. —Scott

But better far it is to speak One simple word, which now and then Shall waken their free nature in the weak
And friendless sons of men. —Lowell.

Oh! ask not, hope thou not too much Of sympathy below; \*
Few are the hearts whence one same touch

Blds the sweet fountains flow -Mrs. Hemans.

World-wide apart and yet akin, As showing that the human heart Beats on forever as of old. —Longfellow.

#### RIBLE HINTS

Mark 6:34. Constant contact with evil and the forces of sln often tends to deaden our sense of their awful destructiveness. Not so with the lowly Nazarene. Whenever he beheld the shenherdless multitudes he was moved with compasslon. And with the true heart of a Savlor he sought at once to supply the great need. Christ never felt a mighty passion for lost humanity which did not move his hand to help.

Mark 6:35, 36. The attitude of the disciples the followers who had not as yet entered fully into Christ's new "civilization of hrotherly men"toward the shepherdless multitudes offers a striking contrast. "Send them away."

Mark 6:37. Because of our narrow and limited vision of the Christ we can only see him as the spiritual Redeemer and Heiner. But he is just as truly the Sovereign of the natural and the temporal domains as he is of the spiritual and of the moral domains. Did you ever think about it that your hunger moves the heart of Christ? He not only taught the multitudes, but he also gave them

Luke 19:41 42 The cornenter's Son is entering the sacred city of Jerusalem in triumph. Praises and honors are lavishly hestowed upon him. But, ah! he weeps. Why? Through the hosannas, through the praises, through the traditional religionism of Jerusalem with its multitudinous rites and ceremonies, that piercing eye heholds the shallowness and sinfulness of it all. The people praise the Pharisees rejoice in their self-righteousness the Master weeps.

#### PERSONAL THOUGHTS

Are you desirous of understanding the life of your fellowmen? You must first of all enter sympathetically into their lives, their sorrows, their joys, their failings, their successes. Appreciation and sympathy are the fundamental and vital keys to the social consciousness."

is your life selfish? Share your blessings with others, and you will find yourself transformed ere many days into a new being.

Can you love your friend who is meeting with greater success in your chosen profession than you are? The true pobility of our character is tested not so much hy our attitude toward the unfortunate and distressed as toward those upon whom honor is bestowed.

Did you ever stop to think what makes the fail ures in the cold business world so disastrous? It ls not the keen competition of modern commercialem. It is because men are not honest in their competition: because of the lack of love. it is the lovelessness of life that makes men despair

#### THINGS WORTH REMEMBERING.

A soul which is set afiame with sympathy from the throne, always seeks to pass the cup of cold water to the wounded Samaritan.

True sympathy always expresses Itself in some form of gracious service.

Ignorance of one's condition, whether temporal or spiritual, renders sympathy impossible.

To be able to intelligently sympathize with those about us enriches our own lives; it enlarges the borders of the soul. In the other it places us in the proper harmonious attitude toward our neighbor to more effectively help him. It brightens our armor for spiritual service.

Avarice and sympathy cannot have their ahode in the same house; either avarlce will expel sympathy, or sympathy will expel avarice.

Sympathy does not always prompt service. Service often stirs up sympathy. We first help the needy one, and then we come to love.

#### ULUSTRATIONS

Sympathy Aroused by Service. Stanley was sent to Africa to find the lost ex plorer, physician, teacher and preacher, Livingston. His one purpose in this journey was to find Livingston. He was determined to find him, even If It cost his life. After a long, anxious and da gerous journey he found the most loved man of all England. Through this meeting Stanley caught the spirit and purpose of the missionary and explorer. Prior to this he had had no concern for the African. But ln serving his country by finding lts great explorer, a mighty passion was aroused In his soul for the mistreated and neglected negro. and as a result we have his powerful challenge to the Christlan church to care for the lost in Africa

Feloned Sympathy.

The story is told of a lady who at one time at tended a theater. The heroine of the play, carrying out the plot, was subjected to much suffering. It was a cold winter night and she came to the theater in her carriage. During the performance this lady wept profusely over the misfortunes of the heroine of the play who in fact was not suffering at all, hut only feigning. This same lady dld not waste any sympathy on her coachman, whom she compelled to wait for her on the outside, nearly freezing to death during the three hours of the performance, and who really de

#### Subjects for Short Talks and Essays

- Enriching one's life through sympathy. 2. True, sympathy expressing itself through
- 3 Sympathy attained by intimate association with God.
- 4. Sympathy attained by sharing our blessing with our feilow-men.

A HELPFUL THOUGHT ON THE SUBJECT OF

#### Selected by M. S.

Search thine own heart, what paineth thee In others, in thyself may be; All dust is frail, all flesh is weak, Be then the true man thou dost seek

Where now with pain thou treadest, trod The light which led them shineth yet.

The footprints of the life divine Which marked their path remain in thine; And that great life transformed in thine Awalts thy faith, thy love, thy prayers Elizabethtown, Pa.

For the Herald of Truth

OUR HELP IS IN GOD.

By Mrs. A. F. Gritten.

It is easy to have peace in our hearts and souls when we are doing our duty toward God and our fellow-men and keep ourselves pure and unspotted before the world. But sometimes we do not do our duty, and we do not always seek our enjoy ments in that which is pure and acceptable in the sight of God, for it is in him that we find help and guidance in the way of life. We can do noth ing of ourselves; God himself is a very present help in every time of trouble. Let us put our trust in lesus and watch and pray and strive to stand by the right, walk in the fear of God and in all things seek to glorify his name, and a glorious reward will be ours-a reward that will give to us the crown of life and a home with Jesus in everlasting joy and peace,

Satan is pleased when the Christian permits the dollar to hide the cross.

# Young People's Department

degenerated into license in this country is the 4th of July. The liberty to use fireworks has developed along degenerating or dehasing lines until the small hoy and many a big boy knows only that on that day he is allowed to do what and everyhody else would consider silly and dangerous on other days. The heathen Chinese firecracker lends Itself admirahly to the boy's purpose, and real heathenism relgns rampant for one day in the land that proudly boasts the highest type of civilization. God is forgotten, the fathers are forgotten; one idea alone holds the nation-noise. What matter if scores are killed and hundreds maimed for life! There must he noise! What if millions are poor and starving, thousands of nervous, fever-stricken invalids well nigh driven insane! There must be noise! What hundreds of thousands of dollars in property is lost in fires caused by the "celebration"! There must be noise, and noise there will he if degenerate tendencies will have their way.

For the Herald of Truth.

GLIMPSES OF EUROPE.

(Continued.)

i visited many places of interest, but can mention only a few. The British Museum contains thousands of antiquarian articles from ancient Greece, F.ome, Egypt and other countries whose greatest grandeur has long since passed away; also many prehistoric articles. Here is preserved one of the oldest manuscript editions of the Bible in existence, and indeed it has every mark of great age. What a treasure the Bible is! St. Paul's Cathedral is a grand piece of architecture. Because of the many whose ashes lie beneath its arches, it seems more like a tomh than a church. This great building rears its noble proportions over the ashes of many churches. First, there was a Christian church here helonging to the very earllest times of the Christian religion. It was destroyed during the persecutions of Diocletlan. The second was raised, hy way of restoration, in the reign of the great Constantine, the Roman The early Saxon heathen destroyed The third structure dates as far back as 610. In which year King Sehert, the first Saxon monarch who was a Christian, rebuilt a church on the old site. In this huilding Miletus, the first ishop of London, was appointed. It was destroyed with a large part of the city in the great fire of 1083. From its ashes rose the vast cathedral commonly known in our histories as 'Old St. Paul's," which was destroyed in the great fire of 1666. Nine years later the present building was begun and occupied thirty-five years in building. The circumference of the building is within 343 feet of half a mile. Of the geometrical staircase, which hangs without any visible support, the model room, the great hell that on a clear day can be heard twenty miles, the cross, the wonderful whispering gallery, where a whisper can be heard 150 feet away as if it were at one's ear, the llorary and the clock and crypt, I can not take space to describe more fully, but everything is wonderful to the stranger who sees these things for the first time. A whole chapter could be writ ten on this one building, likewise of the building which stood on its site, for Old St. Paul's had become a place of iniquity, like the ancient heathen temple of Diana, which the first church replaced, hut its wine cellars, its lotteries, market. its mysteries and enormitles were swept away hy the great fire that destroyed a third of the city in 1666. In the tombs all around lie the remains of soldiers, sailors, philosophers, lawyers, painters, poets and philanthropists. But enough; let us go the Tower, that grlm reminder of the crueltles of other days. It was at once a palace and a

## HERALD OF TRUTH.

prison for royalty. There is a long list of martyrs to politics and religion who ended their lives within the vast walls that enclose fully twelve

Westminster Abbey is another wonderful structure. Here lie the remains of kings and queens and others of England's illustrious men and women, among them Queen Elizabeth and King Edward the Confessor. One especially noticed by Americans is the statue of Major Andre of evolutionary fame.

London cannot he seen in a day, or a week, or a mouth; even a year's observation would enable one to get only a general survey of its vastness, its treasures, art, history and its business. The Strand is the principal husiness thoroughfare, with Picadlily Circus a close second. However, there ls not the hurry and worry and other character istics of our great American cities, neither has London the street transportation facilities of New York, Philadelphla or Chicago. Here I made my arrangements for my round trlp to the Continent, securing my ticket from the American Express Company, and thereby receiving excellent service. I would recommend this company to every pros pective tourist. Long hefore i had seen all wanted to see I was forced, for want of time, to leave this great, smoky, dirty, damp and yet attractive city. Specially was I loath to part with my newly made hut highly congenial friends. English hospitality is unostentatious but hearty, and there is a quiet homelikeness and sincerity that is truly delightful.

Leaving London for the south 1 stopped at a few places on my way to Folkestone to visit the ruins of some ancient castles. I was especially struck with the fine country roads, macadamized like the finest city boulevards. The English are certainly ahead of us in farming and roadmaking Some of these roads were hullt by the Romans during their occupation in the first century and (According to that we are about 2,000 years behind the times in a very important part of civilization.-Ed.) I also had the opportunity of meeting English country folk on their native heath and enjoyed the experience, indeed it was one of the most interesting features of my visit.

My stay in England was entirely too short, and I left reluctantly for the great, gay French capital,

#### For the Herald of Truth.

#### WHAT OF THE FUTURE?

By F. C. Templin.

it does one good to see the young men who move about us with steady head and clear eye; young men who have no time for intemperance and vice; young men who know how to say "No" to the enticing of evil companions. These young men have something to do and their bearing shows that they realize that they owe something to the community. As one marks their good habits and manly bearing he thinks of the coming good homes, honorable citizens, successful business operations, clean and worthy men in places of trust, men of character at the head of all worthy movements, happy men and women.

But it is a sad sight to see those other young men with drooping shoulders, downcast eyes, and features that speak plainly of bad habits. When one sees them loafing in front of public places, slouching down the street with an old pipe in the mouth, keeping company with men who chase the bottle, or idling away the precious hours with the low company that always congregates in billiard halls and kindred places, one cannot help but think of homes of poverty and sloth, wrecked lives, hootleggers, gamblers, drunkards, convicts, hunting for work, graft, disappointed, troubled unhappy men and women.

#### Glen Elder, Kansas.

Confess your faults one to another, and pray for one another

#### CONFERENCE.

The Second Annual Amish Mennonite Sunday School Conference of the Pacific Coast will be held, the Lord willing, at the Dunkard church near Albany, Oregon, beginning on the evening of June 21, 22, 1907. A cordial invitation is extended to all to attend Communications and the second control of the control o tended to all to attend. helped. M. H. ttend. Come and help and be M. H. HOSTETLER, Sec., Woodhurn, Oregon

#### MARRIED.

MARRIED.

Neuhauser—Zehr—On June 11, 1907, near Hopedate, Ill., by Bish. John C. Birky, Bro. Valentine date, Ill., by Bish. John C. Birky, Bro. Valentine Charles—Landis.—On June 6, 1907, at the residence of the bride's uncle, Joseph S. Lehman, in Charles of Central Manor.

Charles—Landis.—On June 6, 1907, at the residence of the bride's uncle, Joseph S. Lehman, in Charles of Central Manor.

Charles of Central Manor.

After the central three of the bride on the farm of the bridegroom in Central Manor.

Riest—Greenawait.—On the lith of June 1907, at the residence of the bride. Bro. H. F. Riest to Mary Greenawait. May God abundantly hiess them and make them a blessing.

#### DEATHS.

Schertz—Homer, Infast: son of Peter Schertz and wife, near Mansoc, Ia.; born Feb. 25, 1966; died May 29, 1907; aged 1 Y, 3 M. 4 D. Little Homer appeared well and hearty when the family retired; awakening in the morning, his mother found him silent in death. His sudden departure found him silent in death. His sudden departure founds the second of the uncertainty of life, and comfort the bereaved paronic of the control of th

2 Sam. 12:22, 23.

Mennonte 3s. 1. 20. 2 June 8, 1907, in Mt. Joy, Pa., of complexe tion of diseases, Frances, wife of Henry (Shelf) and the state of the children. Funeral was held on Sunday, June 9. Services and burial at the Groffsdale Mennonite M. H.

Huber,-On May 29, 1907, at Neffsville, Lancaster Co., Pa., Hettle, wife of Abraham B.

chairer Co. Ps. Hettle wife of Abraham B. Huber the severity first year of her age. She is survived by her husband and five children. Burled on June 1 at the East Petersburg Mennonite church, of which she was a member.

Robrer—On May 28, 1907, at the home of his son Christian, at Sporting Hill, Lancaster Co. Ps. of apoplexy, John K. Robrer, aged 77 secondary of the consequence of the control o

was held on the 31st at the Ehrisman M. H.
Godshall.—On June 3, 1907, n Franconia, Mont
gomery Co., Pa., of apoplexy, from which he suffered since Oct. 5, 1836, Jacob C. Godshall, aged
70 Y., 4 M., 7 D. Funeral services were held at
the Franconia M. H. on June 8.

the Franconia M. H. on June 8.

Hagey On May 24, In Franconia, Montgomery
On May 24, In Franconia, Montgomery
One M. Hagey; aged 45 V. 7 M., 15 D. Funeral
Jones M. Hagey; aged 45 V. 7 M., 15 D. Funeral
M. H. Services were conducted by Jonas Mininger at the home and by Michael Moyer at the
meeting-house of the Michael Moyer at the
meeting-house meeting-founds.

meeting-house.

Ruth.—On May 27, in Towamencin, Montgomery
Co., Pa., Annie, wife of Wm. B. Ruth. Buried at
the Towamencin Meunonite M. H. on May 30.

Co., Pa., Annie, whee of van. It was a compared to the Towanneroli Memonite M. H. on May 30 A. Bucher. — Henry Bucher was born in Beard Twp., Mahoning Co., Ohio, Dec. 9, 1845; 'died May 30, 1967; aged 58 Y., 5 M., 21 DJ. He was persuaded to submit to an operation for nieres in the stomach and died on the operating table, butter hands of the surgeons, in C. Vernon, Ia., to the compared to the surgeons of the C. Vernon, Ia., to the compared to

### HERALD OF TRUTH

Thursday, June 20, 1907.

J. F. FUNK and A. B. KOLB, Editors.

Entered March 4, 1903, at Elkhart, Ind., as second-

#### Subscription Price.

The Heraid of Truth, one dollar per year: Rund schau unt Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald or Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the follow

- Lancaster, Pa.
- Eastern District (Franconia). Franklin Co., Pa., and Washington Co., Md.
- Virginia.
- Canada.
- Ohio and Pennsylvania
- Ohio, Mennonite. Southwestern Pennsylvania.
- Indiana, Amish (Spring).
  Indiana and Michigan Jistrict (Fali).
- Tilinois
- Western District, Amlsh
- Missouri, Iowa and E. Kansas. Kansas and Nebraska.
- Nebraska and Minnesota
- Alberta, N. W. T., Canada. Pacific Coast District.

Lisbon, Ia., where he was engaged in the furniture and undertaking business for the past thirty years, during which time he buried the remains of over 800 persons in the cemetery about a mile from the city where his mortal remains are now also resting beside his companion, waiting for the general resurrection and the life in the world to come. He was a faithful member of the United Brethren church and we mourn not as others who have no He was kind and tender-hearted, also faith nope. He was kind and cender-neared, asso factoring in the service of the Master. He never allowed the fire on the family attar to die out and just before giving himself into the hands of the surgeons he with his minister took the case to the Lord in prayer and told the surgeon, "I now give myself into your hands and into the hands of the Lord. I am prepared to die or recover as the Lord sees fit." May this solemn dispensation of

prayer.

Stump.—Magdalena Stump was born Feb. 7.
1847, in Union Twp., Elkhart Co., Ind.; died June
6. 1907; aged 60 Y., 3 M., 29 D. She was buried
June 9 at the Brick M. H. Funeral services were onducted by Henry Weldy and David Burkholder Text, "Prepare to meet thy God" (Amos 4:12). Sad to say that she had never made a profession. She leaves a daughter, a grandson and three sisters to mourn their joss. Three grandchildren father and mother two sisters and two brother preceded ber to the spirit world. May this be a warning to those of her friends who are yet living

God's providence redound to our every good, is my

DAVID BURKHOLDER

#### MENNONITE SANITARIUM ASSOCIATION REPORT

Financial report of the Mennonite Sanitarium Association, located at La Junta, Colo., from Jan 1, 1906, to May 1, 1907.

DECEIPTS

From Sister M. Kurtz, \$25; D. S. Brunk, \$257.60; D. S. Weaver, \$500; Sister B. Shoemaker, \$20; R. M. Weaver, \$500; J. M. Brunk, \$50; A. E. Lieb man \$10: A. Gcis. \$1: J. J. Shakelzord, \$1: D. K man, \$10; A. Geis, \$1; J. J. Shakelzord, \$1; D. K. Feritz, \$1; Aaron Allison, \$16; Alice Warner, \$10; J. W. Scott, \$2; A. F. Scott, \$2; H. D. Mininger, \$10; J. G. Wenper, \$50; W. E. Detwiller, \$50; Jacob Zimmerman, \$150; E. E. Weaver, \$10; M. M. Weaver, \$100; C. Kaufman, 25c; Harry Kingle-smith, \$1; Jas. Rogers, \$1.65; C. C. Snumm, \$1; John Neuschwander, \$5; Chas. Landis, \$3, Samuel Wenger, \$5; J. H. Kulmeyer, 50c; Henry Selzer, \$10; G. B. Landis, \$40; M. B. Of M. & C., \$5,400; Daniel Good \$500: Fred Kiohn, \$10: Daniel Chris topiel, \$2; Harry Christophel, 50c; J. M. \$30.55; Jos. Bechtold, \$700; M. B. & T. S., Dan. Driver, \$10; John Layman, \$10; D. A. Die Dan. Driver, \$10:, Jobn Layman, \$10: D. A. Diener, \$250: John Summerfelt, \$25: P. E. Brunk, \$10:, Cong. at Hubbard, Ore, \$5.90: J. J. Swartzendruber, \$5: Jonas Yoder, \$3: Jos. Iman, \$2: Joel Swartzendruber, \$5: Elias Swartzendruber, \$3:, Genegarich, \$1:, 50c C. Genegarich, \$1:, 50c C. Genegarich, \$1:, 50c C. Miller, \$20: Cong. in Jasper Co. Mo., \$28.25: D. Kuduffman, \$4: Or. \$10: M. R. Ebbersoic, \$1: John Cong. \$1: John Co \$10; Brotherhood, Pa., \$101; J. J. Zimmerman, \$25; E. J. Shetter, \$10; D. D. Zehr, \$2; Cong, Milersville, Pa., \$145.50; Daniel Burkhart, \$10; Sarah Burkhart, \$10; Geo. Showaiter, \$10; Geo. Ricker, 310; W. R. Hoylman, \$5; A. L. Stauffer, \$10; Emanuel Stauffer, \$10; Abraham Stauffer, \$5; D. G. Lapp, \$10; Mary Means, \$5; Henry Summerfelt, \$25; S. Sharon Cong., Ia., \$46; East Union Cong., Ia., \$115.50; Jos. Stauffer, \$214; Aaron

#### HERALD OF TRUTH.

Distrofer \$10: Incoh Summerfield, \$10: Asron Bitlikofer, \$10; Jacob Summernend, 310; Asatoo Landis, \$10; Noale Ebersole, \$10; C. W. Moore, \$50; F. M. Landis, \$25; Alvin Selzer, \$100; North Sharon Cong. Ia., \$33.50; J. W. Zook, \$10; Jonas Smucker, \$25; H. R. Newcomer, \$25; Christian Zimmerly, \$5; Noah Neuenschwander, \$5; Joe D. \$1: D. C. Amstutz, \$5: J. D. Mininger #\$5; J. L. Cuip, \$5; C. J. Yoder, \$10; J. S. Sboe-maker, \$20; A. J. Hartzier, \$10; Jacob and Fanny Ruffet, \$2; Henry Fast, \$5; Levi Hooley, \$10; Ruffet, \$2; Henry Fast, \$6; LeVi Hooley, \$10, M. Kreider, \$5; Marth Senger, \$20; Allen Rickert, \$5; J. S. Lehman, \$5; Geo. Bissy, \$5; Ell Blosser, \$5; M. Hill, \$5; Molser & Son, \$5; R. E. Culp, \$2.50; A. M. Garber, \$5; Andrew Stutzman, \$10; J. B. Erb, \$25; H. A. Heatwole, \$50; Chauncey \$10; J. B. Eff), \$25; H. A. Heatwore, \$00; Chamber, \$12.50; H. A. Landis, \$10; Elmer Landis, \$5; A. J. Meck, \$10; P. S. Hartman, \$5; Lee Allen, 50c; Lizzie Wenger, 50c; Watter Showalter, \$1; D. F. Detwiler, \$25; J. F. Watter Shawatter, 31; D. F. Detwiler, \$25; J. F. Heatwole, \$25; J. H. Detwiler, \$5; Jonas Blosser, \$10; Brethren and Sisters in Virginia, \$65.55; M. G. Good, \$5; D. F. Cbarles, \$5; Henry S. Mac, Good, \$5; D. F. Cbarles, \$5; Henry S. Mack, \$5; J. S. Buckwalter, \$10; Milton Neff, \$5; B. L. Neff, \$15; Brethren in Pennayivania, \$5.75; W. S. Heatwole, \$10; A. E. Suter, \$1; A. M. Martin, \$5; Anna H. Wolf, \$5; W. H. Miller, \$10; J. Y. Volez, \$25; W. S. Genegreich, \$10; L. L. Beck, \$25; J. S. Horst, \$10; M. E. Horst, \$1; J. P. Brennema, \$20; B. E. Good, \$21; H. Willer, \$10; L. J. P. Brennema, \$5; Edna Beck, \$5; T. S. Beck, \$2; Joel Good, \$5; H. Willer, \$10; S. D. Guengerich, \$50; A. C. Swartzendruch, \$10; A. S. D. Guengerich, \$50; A. C. Swartzendruch, \$10; Daniel Horst, \$2,50; D. D. Miller, \$10; S. D. Guengerich, \$50; A. C. Swartzendruch, \$10; Deneil Horst, \$2,50; D. D. Miller, \$10; S. D. Guengerich, \$50; A. C. Swartzendruch, \$10; Dene Creek, Cons., la., \$38; D. D. Miller, \$10; S. D. Guengerien, \$50; A. C. Swartzendruber, \$10; Deer Creek, Cong., Ia., \$38; Joseph Loucks, \$25; W. S. Landis, \$25; John H. Loucks, \$30; Joe C. Driver, \$30; Sugar Creek Cong., Iowa, \$115.75; Christian Rich \$100; Joe Christian Blosser, 35; Alfen Rt, 35; F. Silonarter, \$20,45; Isaac E. Hershey, \$192.75; Mary Fisher, \$10; Katle A. Blosser, \$5; West Union Cong., la., \$225.50; South English Cong., la., 348; Paimyra Cong., Mo., \$20; Sycamore Cong., Garden City, Mo., \$7; Sister, \$3; H. H. Stoitzins, \$10; City, Mo., 37. a Sister, 32. H. H. Stolizias, 310; Matt. 6.3, 50; Bro. Shelienberger, 550; John Baker, 45; A. Blosser, 41; J. A. Heatwole, 510; K. Martin, 31; Susan Weaver, 32; N. O. Blosser, 55; Miscelianeous, 327.50; E. Lapp, 55; G. Weinengerich, 85; M. H. Guerger, 12, 120p, 55; G. Weinengerich, 85; M. H. Guerger, 31; John R. Roth, 32; Rickler, 31; John R. Berley, 45; Sister K. Buzzard, 41; John R. Roth, 32; Rickler, 35; C. S. Zehr, 32; A Brother, 36; Emma E. Hershey, 410; John H. Hershey, 310; Elmer J. Hershey, 410; Albrecht Shiffer, 410; E. E. Ebersole, 310; J. C. Egisti, 130; H. Mellington, 32; John B. Eshback, 410; Am. Kindig, 410; John Hiller, 42.50; Amos Charles, 55; Dhraim Hershey, 320; Harry Charles, 810; Emm Kindig, \$10; Jobn Hiller, \$2.00' Amos Canries, \$05; Ephraim Hershey, \$20; Harry Charles, \$10; Emma Hershey, \$10: Ida Brand, \$5; D. N. Lehman, \$10; Rudolph Herr, \$10; D. D. Herr, \$5; J. F. Charles, \$20; Daniel Gisb, \$2; Andrew Brubaker, \$25; Christian V. Kendig, \$2: A. G. Miller, \$1; Pred Christian V. Kendig, \$2: A. G. Miller, \$1: Fred Neunsehwander, \$50: Samuel Graham, \$10: S. G. Winey, \$25: C. A. Good, \$10: Lev! Hoover, \$5: Hearry Good, \$100: Matt. 6: \$3, \$97:5: Unknown Bro., \$25: a Brother and Slater, \$10: Aaron Leather-man, \$5: Wm. Peters, \$1: S. A. Miller, \$1: Geo. Ross, \$10: Rebecca Huber, \$1: tent rent, \$13.50: T. M. Erb, \$20: David Zook, \$50: P. E. Hostettler, \$10: J. A. Cooprider, \$10: L. D. Yoder, \$15: H. E. Hostetter, \$10: Geo. Diller, \$10: S. S. Diller, \$2.0: Francis Brenneman, \$1: E. Brother, \$1: Gornhaus, \$1: Sister, \$1: \$2: A. B. Herselve, \$1: Henry Good, a Sister, 31; David Horst, \$2; John Cornhaus, \$1; Jos. Horst, \$5; A. B. Hershey, \$1; Henry Good, \$100; Jonas Eshleman, \$10; Barbara Horst, \$1; John Kauffman, \$2; Benf, Geris, \$25; Dan Steiner, \$2; John Berkey, \$5; Amos Greaser, \$5; Christian Yoder, \$1; Chauncy Spiker, \$1; David Kurtz, \$5; Amos Smucker, \$5 M. S. Brubaker, \$1; H. H. Rich, \$1; D. D. Hartzler, \$3; Lizzie Yoder, 506-Katte Spiker, 506; D. D. Burtzler, \$3; Lizzie Yoder, 506-Katte Spiker, 506; D. D. Burtzler, \$2; Lideon Smucker, \$25; E. W. Burkholder, \$25; E. W. B

PAID OUT. Sanitarium farm, 160 acres, \$7,000; superintendent's house, \$1,945; artesian well, \$1,742; interest on back payments, \$184; tents, \$192; incorporation papers, \$43,70; furniture, \$25,10; borses, cows and farm implements, \$557,10; farm expenses, improvements, living expenses, \$365, and and water, \$252,649; stationery, printaxes on land and water, \$252,649; stationery, print lng, postage, etc., \$61.75; traveling expenses, \$413.39. Total, \$12.763.82.

Baiance on hand, May 1, 1907 ...... \$ 909.78 J. M. BRUNK, Sec'y M. S. A.

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# HERALDOFTRUTH

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JUNE 27, 1907.

Vol XIIV No. 26.

#### EDITORIAL NOTES.

The several congregations residing in Dakota held a ministerial conference In the Moiotschna congregation on the 31st of May, 1907, in which a number of important and practical questions were presented and discussed.

The annual Sunday school conference of the North Dakota congregations will be held near Baden, June 27. A good program has been arranged and we hope the brethren and sisters may have an enjoyable time on this occasion.

Correspondence for the Herald of Truth is desired and will be greatly appreciated from all the different Mennonite settlements and congregations. We hope to hear from many who have not favored us In this way for some time.

The Herald of Truth will be sent to all new subscribers from this date until New Year for 40 With the Words of Cheer for 50 cents. The Young People's Bible as offered in another column and the Herald for one year for \$2.50.

Four brethren have been commissioned by the Mennonite congregations in Russia to go to St. Petersburg, the seat of the Russian government, to represent before the proper authorities there the educational interests of the Mennonite people.

Last week the Herald committed an odd error in giving the address of the Oid People's Home as Wooster. Although Rittman is the nearest postoffice, the rural route on which the Old People's Home is, belongs to Marshallville, and not to faroff Wooster, nor to near-by Rittman. Beg pardon.

In the report of the Annual Meeting of the Mennonite Board of Missions and Charities, under the head of Orphans' Home, second column, page 218, In referring to "Present needs," it should have simply read, "More room." The other items mentioned were supplied last year and should have been so reported.

How to open or establish home mission work and gather stray souls Into the fold of God and save them from destruction?-The above question has been sent In by one of our patrons with the request to have an answer published in the Heraid. We present it to our readers and ask our kind contributors to write a reply for publication.

Our Lesson Helps for the third quarter were sent out during last week so as to reach our patrons by Sunday. Should any have failed to receive them we will much appreciate it if you will at once inform us, and the matter will receive prompt attention. These Helps are No. 1 in every respect, and present the lessons, doctrines and teachings of the word of God in a way that we feel sure all who take the time to study them will highly appreciate.

The Mennonite Publishing Co. has received for the Russian famine sufferers a total of \$5,366.13, as reported in the last issue of the Rundschau, and yet there Is need. In China (though reported that in a general sense the extensive famine which reigned there during the winter is past) it appars that at least in the vicinity of the Mennonite

mission station, as reported by Sister Margaretha Warkentin, published in No. 20 of the Rundschau, there still is need. The Mennonite Publishing Co, bas now forwarded \$573.35 to help the suffer ing ones there, and if any or our readers feel prompted by the spirit of love to contribute to this cause and will send it to us, we will forward it, without expense, to its destination,

"Mother" is a name dear to every heart. The name is held in reverence next to that of God. To the child-and all were children not so very long ago-mother is the embodiment of sympathy, help, tender solicitude, loving confidence, gentleness, piety and goodness in general. In the catalog of the world's most worthy ones the name Mother should stand highest. And when a mother, so far as human conceptions can do, realizes her responsibilities and ber opportunities, and does her best to be faithful to her trust biessed are the children who are reared in that home! Perhaps more than we realize, a nation is largely what the mothers make it. In other words, a nation's destiny is decided more by its mothers than by its money or its men or its laws. But bow far removed from the exalted station of true motherhood are they who shirk the responsibilities devolving upon them in the careful training of the children that have been given them! And how much farther removed-how low-are they who forsake their little ones and leave them to their fate! Worst of all when these tender little abandoned ones, helpless though they may be because of their youth, are further handicapped in the battle of life by some mental or physical defect or both. Such a being who abandons her offspring is no longer woman, she becomes a wretch; no longer a mother, but rather a monster in female form. If anything in the world appeals to buman sympathy it is the sight of innoccut, heipiess chiidhood, and doubly so when that chiidhood is robbed of mother care. It is this tender sympathy that builds orphanages and opens homes and hearts for God's houseiess and homeiess little wanderers. And the Lord above, whose heart of love goes out to the little ones, says, "Inasmuch as ye have done it unto one of the icast of these, ye have done it unto me."

## PERSONAL MENTION.

Bro. Michael Moyer of Franconia, Montgomery Co., Pa., preached at the Harleysville Chapel ou Sunday evening, June 23.

Bro. Henry Wismer of Skippack, Montgomery Co., Pa., preached in the Towamencin Mennonite meeting-house on Sunday, June 16.

Bro. S. M. Rhodes of Virginia spent Sunday June 16, in Elkhart, and very acceptably conducted services in the Mennonite congregation in the forencen.

Bro. M. B. Fast, editor of our German papers, jeft last week for a trip to the Pacific coast to visit relatives and recuperate. We wish hlm a pleasant trip and renewed health and strength.

Bro. Peter A. Wiebe of Hillsboro, Kan., made an extended trip to Manitoba, and visited among the different congregations in that country, of which he gives an interesting account in last week's

Bro. A. B. Koib wiii spend next week with bis aged parents and other relatives and friends

at Berlin, Canada. July 5 will be the golden wedding anniversary of his parents, on which occasion there will be a gathering of children and children's children and other kindred at the old

Bro. Joseph Buzzard of Elkhart Co., Ind., who has just completed a course at the Purdue University, spent a short time in Elkhart on the 17th. and called at the Publishing House. He will leave during the present week for Colorado, where he expects to spend some time for the benefit of his

Bro. Amos Gelger and wife and Sister Emma and Sister Ida Eby of Bellefontaine, Ohio, spent Sunday, June 16, at Elkhart and attended both morning and evening services there. They were the guests of Bro. A. B. Kolb on Sunday noon and visited a number of the brethren and sisters of the congregation.

Bro. Joseph Good of Flanagan, Ill., called at the Publishing House in Elkhart on the 15th inst., purchased some books and had a pleasant little visit with the publishers. He was on his way from Goshen to Chicago and expected to make a stop in the latter city over Sunday. He is deeply interested in church work.

Sister Jacob J. Thiessen and Sister N. B. Priesen, wife of N. B. Friesen of Jansen, Neb., have been the guests of Bro. M. B. Fast, editor of the Mennonitische Rundschau, during the past week. Sister Thicssen is a sister to Bro. Fast and Sister Friesen is a sister to Sister Fast. Bro. Fast had been anxiously looking for them for several days, and when they finally came it was after all somewhat of a surprise.

Bro. J. F. Brunk of La Junta, Colo., general manager of the Mennonite Sanitarium at that place, preached at the Olive meeting-house or Suuday forenoon, June 16. A collection, amounting to over \$52.00, was taken for the building fund of that institution. Bro. Brunk has spent about two years in the effort to secure a sufficient amount for that purpose, and the building will be erected during the present summer. Bro. Brunk preached at Elkhart in the evening and gave us a very touching and practical discourse. The Lord bless him in his work.

For the Herald of Truth

#### OUR CHARITABLE HOMES AND THEIR NEEDS.

At the annual meeting of the Mennonite Board of Missions and Charities, held recently at the Old People's Home near Rittman, Ohio, the needs of both the Old People's Home and Orphans' Home were considered at some length. It was unanimously decided by the Board, that the necessary improvements be made at both institutions, provided the necessary funds can be raised. Both institutions are greatly in need of more room and better facilities, both for the convenience of the workers and comfort of the inmates, and to say the least, these institutions are certainly worthy of our liberal financial support, but at this time we shall make a special appeal for contributions to be used in putting in the necessary improve ments at the Old People's Home, which are as follows: A new furnace, an elevator, a good laundry outfit, natural gas system, to be used for heating, cooking and lighting; buildings painted team of horses, etc., requiring in all no less than

passed by the conference:

their best judgment.

sented and accepted.

for evangelistic work.

The bishop in charge of the Leo congregation

Whereas there is great need for another minis

ister in the Leo congregation; and whereas El

Yoder and many of the members have expressed

those who know the conditions of the church

think it best that some one from some other place

be called to the work in said church; therefore

Resoived, That this conference advise that the

necessary qualifications to fill this position who

After considering the appeal from the brethre

in Adams county it was moved and passed that

the bishops form a committee to investigate con-

ditions in Adams county and to act according to

The Sunday school conference program was pre-

The bishops reported the progress of the differ

ent congregations during the year. Series of meet

ings had been held in almost all the congregations

and the number of accessions reported was fifty-

eight. The bishops were retained as a committee

E. A. Mast was elected delegate to the Western

Conference and A. J. Hostetler to the Eastern

Conference S E Weaver, Slias Yoder and I, R

Detweiler were elected delegates to the General

Conference. J. Kurtz was appointed committeeman

on publishing interests according to decision of

question 5. In accordance with decision of ques-

tion 2, Silas Yoder, J. Kurtz and S. E. Weaver

were elected as a Bible conference committee.

D. J. Johns was elected as a member of committee

The Aid Pian committee reported the result of

Resolved, That this committee formulate the

thoughts given here and that the plan be given

gregation and get the voice of the congregations

Amendment: That D. D. Milier be an added

Amendment to amendment: That J. Kurtz be

The oversight of the Allen county congregation

The organization for the next conference year

resuited in the election of J. Kurtz, moderator;

l. W. Royer, assistant moderator; S. E. Weaver,

ecretary. Those present at this conference were:

Mast, Kokomo, Ind.; Davld Burkholder, Nappanee,

lnd.; J. Kurtz, Topeka, Ind.; D. J. Johns, Goshen,

Ministers .- J. F. Brunk, La Junta, Colo.; J. S.

Hartzier, Goshen, Ind.; A. J. Yontz, Topeka, Ind.;

Byler, Believille, Pa.; J. S. Horner, Chief, Mich.;

D. D. Troyer, Goshen, Ind.; J. H. McGowen, Nap-

panee, Ind.; A. J. Hostetler, Middlebury, Ind.;

Silas Yoder, Goshen, Ind.; I. W. Royer, Goshen,

Ind.; Amos Nusbaum, Middiebury, Ind.; S. E.

Weaver, Shipshewana, Ind., Christian Byler, West

Liberty, Ohio; J. F. Hartzier, East Lynne, Mo.;

SUNDAY SCHOOL MEETING AT ROHRERS-

TOWN, LANCASTER CO., PA.

The meeting was opened June 13, 1907, by sing-

ing, "Come, thou Almighty King," and prayer by

Bro. Amos Kauffman. In the worthy name of

Jesus Bro. Amos Charles welcomed us to the

Wakarusa, Ind.; John Baer, Nappanee, Ind.

Shipshewana; S. S. Yoder, Middlebury.

Jonathan Hartzler, West Liberty, Onio; J.

Bishops .- D. D. Milier, Middlebury, Ind.; E. A.

The treasurer's report showing a baiance

to the deacons or visiting brethren of each con

heir investigation, and after some discussion the

following resolution with its amendments was

on arrangements for General Conference.

and report to the next conference

another member of this committee.

\$13.07, was presented and accepted

for the next year was given to J. Kurtz.

member of this committee.

church make efforts to get some one having the

is not now a resident of that neighborhood.

desire that Bro. Yoder have help; and whereas

presented the following resolution which was

ln a recent communication from Bro. Mininger (the present superintendent), he says: "More room is one of the crying needs of the Home just now. Whenever we are compelled to reply, 'No room,' to applicants, we are reminded of the cold way our Savior was received when a helpiess in fant and how it was said. "There was no room for him in the inn'."

'Inasmuch as ye did it not to one of the least of these, ye did it not to me."-Jesus. Matt. 25:45. Since the institution has been founded some forty old people, coming from the states of Pennsvivanja, Ojujo, Indiana, Hilnols, Kansas, Nebraska Missouri, lowa and Virginia, have here found sheiter, comfort and support.

Preaching services are conducted in the Home every Lord's day, thus providing the aged ones with spiritual food as well as natural.

Those who have been kindly caring for these aged ones in the Home, have been faithfully doing so day after day, week after week, and month after mouth under considerable disadvantage because of lack of room and the necessary con-

The majority of the inmates of the Home are dependent upon the public charities of the church. Some of them come from small congregations, which are scarcely abic to support their own poor

Experience has proven that the aged who are dependent upon the charities of the church can be more cheaply supported, and better provided for in the Home than they could be (in many cases) in private homes for the following reasons: Groceries, provisions, etc., are bought in large quantities, at wholesale prices. The Home is exempt from taxation, and there is no rent to pay.

After the proposed improvements are put in. the running expenses will be materially reduced, and it will be much more convenient for the workers to look after the needs of the inmates, thus cutting down expenses, making it more com fortable for the aged ones, and greatly relieving the faithful workers, the majority of whom receive no compensation for their services.

We feel very grateful to our people in general for the liberal support they have given the Old People's Home in the past, and we feel assured that after being reminded of its present needs there will be a liberal response on the part of those whom the Lord has so abundantly blessed with this world's goods.

In order that sufficient funds be raised to meet the expense of putting in said improvements, we would suggest that the various congregations in the United States and Canada hold a collection on the first Sunday in July for the afore-mentioned purpose. May we all be constrained to give as the Lord hath prospered.

If we truly love the Lord, and his people, and his cause, we will cheerfully give to the support of the charitable institutions of the church, if the same are proveu to be worthy of our support

"Whose hath this world's goods, and seeth his brother have need, and shutteth up his bowels compassion from him, how dwelleth the love of God in him?" (1 John 3:17).

We will conclude by making a short statement of the ueeds of India. About \$1,000 is needed each month to carry on the work at our mission stations in India, and in order to avoid another financial crisis as was experienced by our workers in India last year, the Board authorized the general treasurer to send a stipulated amount to India each month. In order to do this the contributions should flow into the treasury regularly each month. To meet this requirement, we would suggest that each congregation contribute to the work in India "as God hath prospered." on the first Sunday of each month, Instead of "upon the first day of the week." as Paul had instructed the church at Corinth to do, in order to provide for the poor saints at Jerusalem.

HERALD OF TRUTH.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of neces sity, for God loveth a cheerful giver" (2 Cor. 9:7). I S. SHOEMAKER

Sec. M. B. of M. & C.

#### For the Herald of Truth. MARKHAM SUNDAY SCHOOL CONFERENCE.

Report of Sunday School Conference held at the Weidman M. H., Markham, Ont., May 28 and 29,

Tuesday evening session opened with Bro. L. J. Burkholder as moderator and the brothren Isaac Reaman and Milton Bergey as secretaries. Devotional exercises were conducted by Bro

Topic, "International Lesson Series - Advan tages and Disadvantages." Discussion opened by Bro. Urias Weber, followed by several brethren. Advantages: Same lessons studies in any school you may chance to be. Systematic. Can procure thoughts of most learned men on Scriptures under consideration. Disadvantages: Some Bible doc trines never taught. Lessons not always suited for old and young nunite

Wednesday morning session was opened by Bro.

Topic, "How can onr Sunday School Conferences be of most benefit to the different schools repre sented?" by Bro. David Bergey. A Sunday school compared to aggressive warfare; we as workers are warriors in the strife. Convention then be likened to council of war. Object of conference ought to be (1) to encourage one another; (2) to help us to teach better; (3) to have topics in spiring teachers; (4) to find out what different schools and teachers need: (5) program should by all means be practical. Essential feature: Presence of Holy Spirit.

Topic, "In what way is education profitable for Christian workers?" by Bro. Milton Bergey. True education is simply a drawing out or developing of man's faculties. Christians must make best use of every God-given talent. This is made possible by a thorough education attained in different ways: (1) Being taught at a school: (2) reading good books and retaining best thoughts; (3) by observation. Education never ceases and is power for good only in proportion as it is permeated by the Holy Spirit.

Topic, "Parental Opportunities and Responsibil ities in the Home, Relative to Sunday School Work," by Bro. F. W. Schissler and Bro. Urias Weber. First impressions most lasting; therefore parents should teach children by precept and example the principles they wish them to observe in after life. Height of child's ambition to be like parents. Take safe course for child to follow Be regular and punctual at Sunday school. Every opportunity brings responsibility.

Afternoon session opened by Bro. Noah Huns

Topic, "A Talk to Children." by Bro Isaiah Hoover, teaching lessons from example set by Jesus accompanying his parents to the temple Followed by Bro. Milton Bergey, lilustrating the fact that God alone can cleanse the heart by faith in Jesus' atonement, by a drawing of two hearts

Topic, "Sunday School and Temperance Reform,' by Bro. Isaac Wambold and Bro. L. J. burkholder. Temperance is a moderate use of the necessaries of life and total abstinence from luxuries. Dress is ruining in proportion as many young women as liquor and tobacco do young men. Intemperance is a great evil. Can be checked by implanting right principles in Sunday school children and by removing temptations. But it can only be eradicated by changing the hearts of the Intemperate

Topic, "The Missionary Ontlook," by Bro. Adam

Cressman. The field is the world. Open doors are on every hand. Harvest is white. Laborers are few. "Go, send, pray."

Evening session opened by Bro. P. Steckiev Topic, "Christ, the Worker's Example," hy Bro. S. Honderich. Christ about his Father's business; finished it. Christ had a definite work and feit responsible. Had profound desire to do good to people. Had world-wide interest. Christ is our example in method: (a) Worked with few; (b) did personal work; (c) spent much time in prayer; (d) was self-denying; (e) took care of

Topic, "Dangers of an Aimiess Life," hy Bro Jacob Wooiner. Discussed from two standpoints: (a) Natural. A business man to succeed permanently must have high aims. Aimiess lives end in destruction. (b) Spiritual. After conversion we must he about our Father's business and set high

The collection, amounting to \$34.78, was equaliy divided between India and Toronto Missions. SECRETARIES.

Per M. E. BROWN

For the Herald of Truth.

#### REPORT OF THE TWENTIETH ANNUAL A. M. CONFERENCE Held at Nappanee, Ind., June 6 and 7, 1907.

Following the opening devotional services, the first haif-day session was occupied with the conference sermon preached by J. F. Brunk and D. D. Miller and short testimonies from the other mem The previously arranged questions were then taken up.

Question 1. By what means could we improve our present methods of Bibie study in our congre

Answer. (a) By a willingness to devote more time to study. (b) By following some regular course. (c) By the ministers and Sunday school workers taking an active interest in the work. (d) By discussing the work done in the Y. P. meeting or some other public meeting. (e) By having one person in each congregation who shall endeavor to work up an interest in Bible study.

Ques. 2. To what extent should this conference control its Bible conferences?

Ans. Resolved, That this conference appoint a committee to superintend the Bible conference work of this conference district; that the conference help pay the traveling expenses of the smaller congregations; that at least one of the instructors should have had some experience in the work.

Ques. 3. What can this conference do to estabiish a more perfect mission interest?

Ans. Resolved, That we urge the organization of a mission study class in each congregation by the minister in charge, and that each congregation should have at least two mission services a year in which the field and its needs will be held forth

Ques. 4. Should a member who marries an un believer be considered of good standing in the

Ans. According to 1 Cor. 7:39 ("only in the Lord") and 2 Cor. 6:14 ("be not unequally yoked with unbelievers"), we consider that such a onc is not in good standing in the church and should be dealt with as a transgressor.

Ques. 5. Does this conference sanction the idea of the church owning and controlling its publishing interests?

Ans. This conference does sanction the idea and in harmony with it shall appoint a member to act with others likewise appointed as a committee to investigate such interests

#### MISCELLANEOUS

D. D. Troyer and Oscar Hostetier were selected to arrange a schedule of appointments for the Bar ker Street congregation for the next year. Simon Yoder and Joseph Hooley were placed in charge of the Pretty Prairie congregation for one year I. R. Detweiler was retained as a trustee on the Board of Education and also retained as a trustee on the Board of Missions and Charities

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meeting. Bro. Peter Nissley read a Scripture iesson from Eph. 2. Bro. A. O. Histand of Doylestown preached the opening sermon from John 1. The lambs must be fed. 2. The flock ast he cared for. 3. Others who are not of the fold must be sought. 4. The parents should do more home training. 5. More of God's word to keep pride and the world out of the heart.

"The Influence of Literature on Young People," was the theme of D. H. Bender's discourse. He showed that literature is not the only influence early life. Moses was learned in all the wisdom of the Egyptians, with the throne, no doubt, at his disposal, yet his early training caused him to esteem the reproach of Christ greater riches than the treasures of Egypt. We are influenced by preaching, teaching, environment and by associations, yet reading after ail shapes our minds. We must have good literature to drive out ignorance and superstition. 1. The literature of the Bible. 2. Good literature outside of the Bible. 3. Literature decidedly bad: Fashionable maga zines, Sunday newspapers and sensational storles. Good literature presents facts in their real form, not prostituted nor perverted. Our church litera ture, including the Confession of Faith and the church periodicals, should be in every home. To influence the young, they must know more of the Bible, because it has no equal in literature and beacuse of its inspired authorship.

The forenoon session was closed by singing. The afternoon session was preceded by a period of song service.

"The Power of Personal Influence," was opened by D. M. Wenger. Living faith brings communion and life; disobedience causes separation and spiritual death. Each personality creates as by a dynamo an influence, a power. We should keep as far from danger as possible; we should conform strictly to the church discipline

"The Relation of the Sunday School to the Church," was opened by H. H. Sunvely of Willow Street. The Bible idea of the Sunday school runs through the sacred volume like a thread from Abraham to Christ himself. As the handmaiden of the church, eighty per cent, of her members come from the Sunday school. By it the average age of membership is lowered.

Bro. Amos Kauffman suggested that our most powerful teaching is by example in conformity to church discipline as well as the trend in which our interests lead us. Bro. John Moseman favored more teaching of the church doctrines in the Sunday school. Bro, D. H. Bender suggested that our definition of church membership must be God's definition: the kingdom must dwell within.

Bro. Burkholder pointed out the Infinity of our personal influence as illustrated in Matt. 25. Christians should be bright, shining lights. Sometimes "little child shall lead them."

"How to Enlarge Our Work," was discussed by Bro. Amos H. Hershey. He dwelt upon the idea that Christians must be actively at work. Babes in Christ need close communion with God. We should follow the example of bees in swarming; home department work should follow; Spirit-filled teachers improve the school.

"Devices of Satan," were discussed by J. S. Musseiman. 1. His schemes to keep Christ from men. 2. To keep men from Christ. 3. By afflic tion and persecution. Bro. Good emphasized the deceitfulness of sin and hardness of heart in deaiing without compassion. This is caused by following the world without the indwelling of the Holy Spirit.

Henry Weldy, Wakarusa, ind.; Jacob Christophel At the close of the afternoon service the "shut in" were served with spiritual refreshing by visit-Deacons.-Frank Mast, Nappanee; J. Y. Hooley, ing committees. The afternoon service was followed by singing. For the Herald of Truth

The evening devotions were conducted by Bro. John Senger.

"City Mission Work,' was illustrated by Bro. John D. Charles, of the Mennonite Mission located at Kansas City, Kan., where nine workers are engaged in teaching, preaching, distributing to the needy, street preaching and jail work. Persecutions of their converts for rightoousness' sake

are frequent. Spiritual life, regeneration and eleven confessions have resulted from their jail ministration. Catering to the carnal nature, seducing with enticing bait, the young and old are caught in the death trap of the professional

"The Effect of Early Piety," was a theme of the closing discourse by D. H. Bender. The innate tendencies of evil and the assurance of the overcoming life make it possible for parents to make an impress on their progeny iong before they are born. Early impressions are the lasting The prayers of parents may save the children from a perverse and crooked life. put in the first of life is put in the whole of life.

#### For the Herald of Truth. ILLINOIS CONFERENCE REPORT.

The Annual Conference of lilinois convened near Morrison, Iil., at 9 a. m. on Friday, June 7, 1907. The meeting was cailed to order by Bish. John Nice. After a short song service, Bro. Simon Graybili led the devotional services from Eph. 4, after which Bish. J. S. Shoemaker was chosen moderator and Bish. John Nice assistant. The brethren Alvin Ropp, A. Buzzard and A. C. Good were chosen a committee on resolutions. The minutes of last meeting were read and approved

The conference sermon was preached by Bish. J. S. Shoemaker, basing his remarks on Matt. 16:18, last clause. The following is a summary of his remarks: Jesus Christ is the Rock, and on this Rock he built his church. Hence Christ's mission in this world was to establish churches and spread the gospel, and the same he commanded his apostles to do-spread the gospei throughout ail the world. Also in his Sermon on the Mount he teaches this noble lesson in building his church on this Rock. In this conference we are to confer together how to build and advance the cause of Christ. in building our earthly houses we are very careful on what foundation we build, the kind of material we use; much more careful we should be sniritually. We should be very eareful and not build on any man or on any sect or denomination, but on Jesus Christ, who is our corner stone, and faithfully carry out his will As examples we have Abraham, who was perfect in obedience, willing to offer up his son Isaac when God told him to do it. He asked no ques tions, but did as God commanded him to do Likewise we should do whatever God asks us to do and ask no questions, be perfect in obedience. The temple is a type of God's kingdom. The material was brought in from all parts of the coun try. So his children are to be brought in from ali parts of the earth into his kingdom by the teaching and preaching of his Word. The ma terial in this temple had to be dressed down and fitted for the building, and so we in this day have to be trimmed and dressed down by his Word and fitted for his kingdom. We need more consecrated men and women to carry on the Lord's work, and by having those we would need less restrictions and have more active work. Let us be Christiike. We must be humble and come down to the feet of Jesus and learn of him. We should be willing to become the door sili, if needs be, in his kingdom. We must expect persecution for Christ's sake, yet we ought to do all of that for his sake. We are servants one to another and as such need more of his divine love in our hearts. We should be willing to do any work in the church or Sunday school, be superintendent. preacher or pupil, wherever called. We are merely here in this world as material to be used by God in helping to carry ou his work for the ingathering of souls. Righteonsness means right in all things. Self-denial is the greatest enemy of the flesh. When Christ is on the cross, self is on the throne. When self is on the cross. Christ is on the throne. Read Luke Chap. 9, and then let each individual ask himself if he or she is a member of the church of Jesus Christ and is willing to

(Continued on page 229.)

# TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS

India. — American Memonite Mission, Dhamtari, eper Asylum, Balodgahan. J. A. Ressler

HOME MISSIONS. Chicago.-Home Mission, 145 W. 18th Street, Chi-

Chicago.—Home Mission, 145 W. 18th Street, Can-cago, 1th. A. H. Laman, Supt. Chicago. — Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, III. Chicago.—Hoyne Avenue Mission, Cor. 33d Street and Hoyne Avenue. Toronto, Canada.—Home Mission, 75 Tate Street. Samuel Honderich, Supt. Welsh Mountain.—Welsh Mountain Industrial Mis-sion, New Holland, Pa., R. F. D. No. 4. Noah

H Mack Supt. H. Mack, Supt. Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa. Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.

FI. Wayne.—120 St. analy St. A. J. M. Hartzler, Supt. J. M. Hartzler, Supt. Lancaster.—162 Rockland Stroct, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt. Kansas City.—200 S. Seventh St., Kansas City.

Kan J. D. Charles, Supt.

BENEVOLENT AND OTHER INSTITUTIONS. Home.-West Liberty, Ohio. A. Me

Old People's Home.-Marshailville, Ohio, R. F. D. J. D. Mininger, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener,

La Junta Sanitarium.-La Junta, Colo. D. S. Weaver, Supt.

Ft. Wayne, Ind., June 7, 1907,-Dear Readers of the Herald:-Greeting. Let me give you a glimpse of our Sabbath day's work from morning to evening.

We rise about six o'clock and after worship au:l breakfast we have time until 10:30 to read, pray and meditate on God's word preparatory for our morning's service. These hours become precious and mean much to us in the uplifting of our spiritual lives. These services are generally attended only by our regular members. But there is room and welcome for many more.

immediately after preaching the song books are gathered and the chairs arranged, preparatory for Sunday school at 2:30. We have six classes which meet lif the main hall, and one, the primary, meets in an adjoining room. The children take their places as they come in, but are not always as quiet as you might wish; however, it is ail you can expect from children of their training. After singing some songs and a prayer, the teachers take charge of their classes. They are all eage to learn and just as eager for fun. It takes tact, patience and hard work to teach successfully, but it is one of our most happy hours. One afternoon, recently, a certain man and woman walking along the street, noticing something going on inside, stepped in. They asked whether we were having children's meeting. "Yes," we said, "but we cal it Sunday school." They were invited to the Bible class and took part in the remainder of the

service. After Sunday school is dismissed the books and helps are collected and the chairs are rearranged for the evening meetings. The Young People's meeting begins at 6:30. This is also an interesting hour. Children, young people and older ones. all take part. In looking over our program for June 9 we find that twelve will have an active part in the meeting, besides those who give Scripture verses. We have quite a number from whom we can select for the meetings, and most of them are willing to help. All we need is their good will, and we can have it by treating them as little men and women and recognizing them any-

Many of the children leave at the close of this hour and by this time many older ones have gathered to hear the sermon which follows. Men and women attend these meetings just because they like to hear the singing and preaching. At least

it appears. They are worldly, indifferent, and satisfied where they are. Again we must say:
"At least so it appears." Perhaps if we could read their innermost thoughts we would find that they have a troubled conscience. Moreover we know there are some who are considering these things and we trust that by preaching the Word In all its purity, many may be called from darkness into his marvelous light. Brethren and sisters, we need your most earnest prayers, that these souls may be saved. Yours for the Master. J. M. HARTZLER

Ephrata, Pa., June 7, 1907.—Dear Herald Readers:-"Beloved, I beseech you by the mercies of God that you present your bodies a living sacrifee which is holy and acceptable unto God, which is your reasonable service." Truly our hearts are made to rejoice when we look back and see how God is so richly blessing us. Our communion services were held May 19; this was one of the largest and most spiritual feasts held here. It is supposed that 125 brethren and sisters partook of these sacred emblems and shed blood of our Lord and Savior Jesus Christ. As a result of our continued meetings we can see the growth of our dear church. Can we not look to God, thanking hlm for his manifold blessings? May this be our theme to see the work of Jesus Christ and his dear church prosper. On May 26 our services were conducted by Bro. l. B. Good of Spring Grove, from 2 Kings 2:9, 10. Bro. Good so earnestly taught us our duty, first to be filled with the Holy Spirit and next to become useful in his vlneyard. May we say with Elijah, "Lord, what shall I do for thee?" Your co-worker for Christ, ELIZABETH D. WITWER.

Dalton, Wayne Co., Ohio, June 18, 1907 .- To the Readers of the Herald of Truth:-Greeting. Acting apon the advice of the Ohlo Conference and the Ohio A. M. Conference, the brethren I. J. Buchwaiter and Benj. Gerig took the voice of the Canton (Ohio) Mission for a minister on Sunday, June 16, which resulted in a unanimous voice in favor of Bro. P. R. Lantz, After a short intermission for the noon hour, the congregation assembled at 2 p. m. Baptismal services were then held and precious soul was added to the church, after which Bro. Lantz, ln a very impressive manner, was ordained to the ministry. May the Lord help him in the new duties which have been placed upon him. Bro. Lantz has been superintendent of the Canton Mission for some time and is in touch with the work at that place

Bro. Ray Hackman, Bro. Harry Buchwalter, Sister Amy Hackman and Sister Dema Horst of Daiton, Ohlo, spent Sunday, June 16, with the Pickerington congregation near Columbus, Ohlo.

Bro. A. N. Brenneman visited the Pleasant View congregation in Stark Co., Ohio, a week ago last Sunday

Among those who attended the ordination services at the Canton Mission on June 16, were Bro. John Kauffman of Juniata Co., Pa., and Bro. J. K.

Hooley of North Lawrence, Ohio. Bro. and Slster John Charles of Lancaster, Pa., were welcome visitors recently in the Martin con-

gregation near Orrville, Wayne Co., Ohio COR

Berlin, Ont., June 16, 1907 .- A. B. Kolb. Dear Brother:-Greeting. According to previous ar rangements, the candidates who had received votes in the different congregations in the district for the office of bishop met with the Berlin congregation. The brethren nominated were Noah Stauffer, Enoch Bauman, Abram Glngrich, Absalom Snyder, Isaac A. Wambold and Jacob S. Woolner. Bish. Jonas B. Snider of Waterloo read the opening Scripture lesson, and Bish. Amos Cressman of New Hamburg offered prayer, after which

appropriate addresses were made by our venera ble bishops Cressman and Elias Weber in which the qualifications of a bishop were set forth. Bish. Snider then placed the books and offered an earnest prayer in behalf of the congregations and the candidates that God might lead and direct according to his pleasure. The lot was then cast, and feil upon Bro. Abram Glngrich of Floradale, the brethren Cressman and Weber officiating in the solemn rite of ordination and installation. The closing prayer was offered by our aged bishop Daniel Wlsmer. Thus an afternoon was spent that will not be soon forgotten by the large congregation present. May God grant Bro. Gingrich much grace, and may he be a falthful steward of the Lord and his church. COR.

Topcka, Ind., June 16, 1907.-Dear Readers of the Heraid of Truth:-Greeting. "Behold, what manner of love the Father has bestowed upon us that we should be called the sons of God." The word of God teaches us that if we walk in the light as he is in the light, then we shall have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin. Dear readers of the Herald, may the grace of God and of our Lord Jesus Christ ablde with us all, and may he help us in every time of need. He is willing to help us, and Is not slack concerning his promises. It is not his will that any should perish, but that all should come to repentance and live. God is all love, and he loves his people and wants them all saved. What a blessed thought that we have the promise of a giorious home in heaven! Dear brethren and sisters, I want to meet you all in that bright world above, where there will be no more sorrow, nor pain, nor death, but only joy and fulness of joy at the right hand of God forevermore. May God help us to go on and praise the dear Savior until we shail all meet together in the better land.

Goshen, Ind., June 19, 1907,-Dear Readers: Our communion was held on June 9. Bro. D. J. Johns was with us and preached the sermon and officiated as bishop. Because of several sad announcements that came to us just as we were opening the meeting, it was of a rather dark aspect, yet we believe not without some good Impressions. Bro. J. S. Hartzler could not preach the baccalaureate sermon that same evening because of the death of his mother-in-law, and Bro. N. E. Byers gave a talk to the class instead. We had a rather quiet commencement week. Quite a few visitors were with us during that time. The alumni address was given by Prof. Mack of Hillsdale (Mich.) College; and the address to the graduating class was delivered by E. Miller of Mt. Morris (Ill.) College. The Summer School opened with a registration of thirty-eight. Prof. Van Tyne of Michigan is givlng the lectures in Methods in History this week and is giving excellent satisfaction. To-morrov evening he will give a public lecture on a 1,600 mile trip down the Danube which he made in his RUDY SENGER. own boat.

Elida, Ohio, June 20, 1907 .- To the Readers of the Herald:-Greeting. The writer, in company with Bro. H. J. Powell and C. M. Stulzfuss of Concord, Tenn., left Lima, Ohio, June 4, for trip to northern Michigan to see the country about Boyne City. Thinking others of our brethren may be interested about that place, we give a few lines as to how it appeared to us. We can say, we found the country far better than we expected We believe they have a tertile soil that will make good farming and grazing country. It seems to well adapted to blue grass, clover and timothy It is also well watered by many springs and beam tiful streams of running water. Also a number of small lakes. This land can be bought in larg tracts sultable for colonizing at very reasonable prices. We were over a large scope of country lying near the towns of Boyne City, Boyne Fall and Elmira. All seem to be thriving towns, and

we believe those looking for new homes would do well to see this country. Much of the timber has been taken off and the land is now ready for mar ket and can be bought at from five to eight dollars per acre. It is also a good fruit country. They have a good showing for fruit of various kinds this season. The timber there is mostly sugar, beech, elm and hemlock, and along the streams, in low land, it is well set to white cedar Some of this country is quite rolling, but much of t lies very nice for farming. We returned home the 12th and found all well, for which we feel to P. E. BRUNK. praise God.

#### ILLINOIS CONFERENCE REPORT.

(Continued from page 227.)

accept all of his doctrines as taught by his apos tles. Non-resistance should be exemplified in our homes. Be careful what we say and how we say things in our homes. Manifest the Christ life in all our dealings with man. We are in the world, and not out of it; hence the Christian is to be separate from the world and is to let his light shine wherever he is, and be an example to the world in all things, in plainness of attire and in all simplicity, and not be ashamed of ourselves wherever we are. There are only two ways, the broad and narrow, and we are either walking on the broad way or on the narrow. The broad way has many traps, such as anger, pride, hatred, jealousy, infidelity; these are some of the traps by which many are led into destruction. May we well established in Christ's teaching in order that we may not be led into these traps. We are all in all to him. Let us examine ourselves and see if we are thoroughly consecrated to his work and not make compromises with Satan. Let us be true to the vow we made before God and man, and may we not be ashamed to stand for his principles.

After the sermon short testimonies were given by the following bishops, ministers and deacons: Bishops.-J. S. Shoemaker, Freeport, Ill.; John

Nice. Morrison, Ill.

Ministers.—Alvin Ropp, Cullom, Ill.; A. C. Good, Sterling, Ill.; Sam. Yoder, Elkhart, Ind.; Simon Graybili, Freeport, Ill.; C. C. Shrock, Metamora, Iil.; John McCulloh, Morrison, Ill.; J. M. Kreider. Palmyra, Mo.; Alpha Buzzard, Washington, Iil.

Deacons.-A. C. Albrecht, Tiskliwa, Ill.; Henry Nice, Morrison, Iil.; John Snyder, Sterling, III.; A. Landes, Goshen, Ind.; Abm. Burkhart, Sterling, - Deter, Morrison, Ill.

After the testimonles by the bishops, ministers and deacons, the congregation also gave their approval by rising, after which the questions were read and after singing and prayer, conference adjourned for the noon recess.

#### AFTERNOON SESSION.

Bro. Alpha Buzzard conducted devotional exerclses, after which the regular work of conference was taken up.

Question 1.-Is it advisable to open our church doors to hold township Sunday school conventions? Answer.-Since there are features connected with union Sunday school conventions that are not in harmony with the simplicity of the gospel, as we understand it, hence we do not consider it advisable

No. 2.—Should ministers have the privilege to officiate at marriages, administer baptism, anoint with oil, without being authorized by the bishop

Ans.-Since we as a church have certain rules by which we seek to abide, we urge that elders and ministers abide by the doctrines of the church as brought out in Section 2, Article 2 of the Con stitution of the Illinois Conference.

No. 3.—Does this conference approve of display at funerals?

Ans.-Since the Bible does not sanction display of any kind, we as a conference discourage such conduct according to Luke 16:15; Col. 3:17; Rom. 12.2

No. 4.—Does extravagance and display at dings harmonize with the word of God?

Ans.-Extravagance and display does not har-

## HERALD OF TRUTH.

monize with the word of God, hence it should be

No. 5.—How should Christlans spend the Lord's day? Ans.—Christians should spend the Lord's day to the honor of Him after whom the day is named. (1) The day should be spent in prayer, reading the Bible and other sound religious literature, attending Sunday school and church services and doing good in general. (2) Christians should refrain from spending the day in pleasure seeking, unprofitable visiting, worldly conversation, unnecessary labor, and the preparing of sumptuous meals. (3) The patronizing of Sunday excursions,

baseball games and such like means of Sunday desecration, cannot be tolerated by the church The following miscellaneous business was acted apon and resolutions adopted:

Does this conference favor a church publishing house owned and controlled by the church? Moved and carried, That this conference favors

the plan of an effort being made to own and control a publishing house. Moved and carried, That Bro. J. S. Shoemaker act as one of a committee to look into the matter.

Motion made and carried, That this conference select three delegates to represent it at the General Conference. They are the following: Bro. A. H. Leaman, Benjamin Herner and A. C. Good. Motion made and carried, That Bish. John Nice act as one of a committee to arrange for the Gen-

oral Conference. Moved and carried, That Bro S. R. Good act as a trustee on the General Mission Board.

Moved and carried, That Bro. Samuel Garber, A. C. Good and Benjamin Herner serve on the Local Mission Board of Illinois.

Moved and carried, That Bro. J. S. Shoemaker hold the office of trustee on the Board of Educa-

Moved and carried, That the moderator appoint a Sanday school conference program committee. The following were appointed: A. L. Buzzard, Aivin Ropp and C. C. Shertz.

Moved and carried, That the next church conference be held near Washington, Ill., on the first Friday in June, 1908, and the Sunday school conference be held in connection with it.

Moved and carried, That the moderator appoint a committee to select place and time to hold our next Bible conference. The following is the committee: Bish. John Nice, Bro. Simon Grayblil, Bro. A C. Good.

Conference closed with prayer by J. M. Kreider, to meet again on the first Friday in June near Washington, Ill., the Sunday school conference preceding the church conference. We can truly say that this has been a spiritual feast. We were much strengthened and encouraged by being to-BENJAMIN HERNER, Sec.

For the Herald of Truth.

#### QUESTIONS AND ANSWERS.

Not long since one of the Dhamtari missionaries received the following questions, and thinking that perhaps both questions and answers would be of interest to the brotherhood in the homeland, we send them to the papers for their honofit

Question.-Is work at Dhamtari conducted on the same pian as by other denominations in India? Answer .- Not exactly the same. If the plans of work were all the same there would be no excuse for our working as a separate denomination. We have not copied after other missions and yet because of circumstances we do many things as others do, just as in America our church does many things other churches do and still is quite different in vital points.

Q .- Is very much work done among adults or is most of the time devoted to chlidren?

A.—There is not "very much work" done at all as compared with the work that ought to be done. The famine thrust nearly or quite six hundred children on our care when there were only three persons to look after them. Imagine an orphan-

age in America with six hundred children and three to look after them! Could they feel that they were "doing much" even with the children? But some of them have grown up and are practically adults. They are being married and set up in homes of their own as fast as is good for them. Just as much time as can be spared from this first care at the orphanage is directed toward training workers for evangelistic effort. Some is being done now. The colportage and Bible woman work are for all classes, mostly for adults. The leper work is practically all for adults. So is the village work.

Q .- Are people being converted continually and are there signs of a general awakening?

A .- Yes. But we see no signs of a general awakening as we understand the term. Kindly read 2 Tim. 3:13.

Q.-With so many workers at one station, is the work well enough organized to avoid friction?

A .- There is not "one station," but four. We have still many things to learn in regard to organization, but we know that the work is so abundant that work is always walting for the workers to become efficient by a knowledge of Hindi and experience in India, If there were twice the present number of workers at the present stations trained and efficient there would still be much work undone and no treading on other workers' toes.

Q .- Considering the amount of money spent and the number of workers on the field, are the results all that should be expected?

A .- As to the money spent, see Matt. 16:26. As to the number of workers, see Matt. 9:37. As to the results, see 1 Cor. 3:6. When once it is possible to reckon the value of a soul in money, the influence of a life consecrated to God, and the real value of the dollar we are apt to hoard so greedlly, this question may be answered more definitely.

Q .- Do you teach and practice all the doctrines of the church in the home field?

A \_Vos Q .- How about bonnets, life insurance, labor unions, mustaches, etc.?

A .- "When we succeed in getting our Christians to wear clothes of any kind, to keep themselves bodlly clean, and to strive toward the ordinary standards of morallty, we feel that we have accomplished something by God's grace and can work at less important things."

Q.—Is it the purpose of the workers in India and the board to start work in another part of India soon, or to keep on centralizing at Dham-

tor17 A.—Concerning the board we cannot say. It ls the purpose of the workers in India to use Dhamtari as a center to scatter from, not to centralize toward. Surely we must have some starting point. That point is Dhamtarl. Now if we scatter out into the surrounding country, placing a line half way between us and the surrounding missionaries, our field would be more than seventy miles wide and much more than seventy-five miles long. Call it that and we should have 5,250 square miles of thickly populated country with one million people. If we were to have two missionaries to every one hundred square miles it would be only one missionary for every 10,000 people. When this region is thus worked other parts of the country. still neglected, should certainly be considered.

Q.-Do you not think it rather selfish to center all the activities of a strong church like ours in one single station, and not do anything in other fields such as the Sondan, South America, China. etc.? I say selfish because I understand the missionaries in charge of the India mission greatly discourage starting work in another field.

A .- The missionaries at Dhamtari have always encouraged the opening of work in another field if properly and wisely done. Why did Jesus confine his life of work on earth to Palestine when the hungry, dylng world was walting?

Yours for service, I A RESSLER

Dhamtari, India, May o, 1907.

Young People's Department

Little deeds are like little seeds.

They grow to flowers, or to weeds

He who is the Rock of Ages to the saint is the

Many men make money only to be unmade by

Columbus discovered a new world only after

infidel and shuts the door of heaven to many a

sinner who looks for the truth of the Bible in the

He who in days of life's sunshine still recog-

nizes the great God above him, will find the un-

failing support of the same God beneath him when

life's sands slip away from his feet in the hour

The Young People's Page has no spologies to

make when it speaks of the various evils that be-

set our young people. Plain language aloue fits

a plain case. When a leg is broken the doctor

does not use corn salve. Splints are better. When

a fever breaks out the doctor does not suggest

ough lozenges or soothing syrup. When the

tobacco habit cslls for the expenditure of more

money in this country than for sugar, as much as

for bread, more than is paid for all the shoes worn

in this land of 80,000,000 people, three times as

much as it spent for education, more than fifty

times the amount it cost to build the great ns-

tional capitol at Washington, it is time to ssy

a plain word. Every day the editor passes

from the office to his home, a few blocks away,

he sees on an average probably a hundred smok

ers, although there are nearly 15,000,000 in the

country and they use up 8,000,000,000 cigars a

year, not mentioning the 3,500,000,000 clgarettes

that are stunting the brains and bodies of the boys

that smoke them, or of the more than 100,000

tons of plug tobacco that is bruised or burned

every year. The cigars alone, placed end to end

and 160 side by side, would floor a bridge across

the Atlantic Ocean between New York and Liver-

pool. Enough money is blown into the air or spat

upon the ground every year in this country to pay

twice over for all the gold that is coined in the

country in the same time. But while the editor

sees only about one hundred men per day solemnly

sucking the end of a pipe or cigar, he reflects

that they form a small part of the 13,000,000 or

more who daily use up over 500 tons of the weed

costing over one million dollars. The modest sum

of about \$5,000,000 is spent every year for pipes,

clgar cases and holders by the strange fire wor

shipers of Christian America. The Parsees of

India are fire worshipers by religion, but they use

no tobacco. They are the only religious people

on the face of the earth who do not. Salt alone

s used more universally than tobacco, and tobacco

gaining on salt. Of course, Uncle Sam is satis-

fied with the thing so long as he gets \$45,000,000

a year in revenue from the poor pipe and cigar

hsps it is not the editor's business how the money

that is not spent for bread is used and by whom

But that is God's business, and the accounting

Every moment of time is valuable as a thread

Don't prune a bad habit: root it out.

must be made to him.

lers or tobacco bruisers and snuffers. But per-

lives of its professed readers and followers.

it. They make it their god instead of God's gold,

Stone of Stumbling to the sinner.

discovers a new world all about him.

and it does them no good.

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

## TOPIC: The Majesty of Calmness. 1 Tim. 6:1-8. (Consecration Meeting.) July 7, '07

#### EDITED BY A. B. RUTT.

#### THE LESSON MOTTO.

Give me, O Lord, the calmness of soul and serenity of mind that come not from the philosophy of the stoic or the artifice of supreme concelt, but from perfect trust in thee and unwaver ing faith in thy mercy and thy providence,

- T.—Calm because superior. Matt. 8:23-27.
   W.—Calmness in danger. Acts 20:22-24; Ex.
- 14:13-16
- 4. T.—A virtue to exercise, Psa. 112:1-10. 5. F.—The mastery of calmness. Dan. 3:12-20. 6. S.—Calm because secure, Pss. 1:1-6.
- 7. S. —The Majesty of Caimness. 1 Tlm. 6:1-8. (Consecration Meeting)

#### A SPECIAL MESSAGE.

To all who trust in self there comes a time in life when the heart becomes disturbed with the fearful insufficiency of self. The conceit that despises the help of a higher power in life van ishes at sight of the gloom of the grave and feels the need of that higher power in death. None hut those whose hearts are fixed upon God car calmiy face the messenger of death and say, "l am ready to be offered up." The famous anostle of stoicism had so developed his pet philosophy in his own life that the usual ills of life ruffled not his temper nor changed the calm exterior of his demeanor, but when poverty, disease, de sertion overtook him and a miserable death awaited him his philosophy fatied him and he be came the most wretched of men. Nothing so settles the soul as abiding faith in Christ, nothing so raises the soul to the sublime heights of calm ness and majestic serenity in gravest danger or deepest sorrow as does the assurance that God lives, leads and loves, and that we can cast all our care upon him, for he careth for us

#### APT QUOTATIONS.

Be still, my soul, and know that God lives;

listen to what God says, and rest secure. No man so majestic in strength as he who calmly waits on God.

True consecration alone raises the believer to the lofty heights of calmuess of mind. God is at the helm, rest secure. Life's hark

will not be overwhelmed with such a pilot.

"Oh, for a closer walk with God A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb!

#### BIBLE HINTS

Psa. 91:1. "It is sweet to rest in the shade." were the last words of one of God's saints who had fought the good fight. We all know how sweet and grateful and quieting the cool shade when we are tired and well nigh exhausted from work in the heat of the sun. Just so in the spiritual sense they find comfort and quiet who trust in God and go to him for quiet communion All our auxieties, and troubles, and fears and other feelings are calmed in the protecting shade of his love and presence. Read this whole psalm often. It will not fall to comfort the prayerful

Matt. 8:23. Conscious power of superiority calms the mind. What if the winds roared and the waves buffeted! The Master of wind and wave need not be alarmed. A word of command or of rebuke from him and they crouch before him in absolute submission as does a barking dog before his chiding master. If we are as the apple

in His eve. and no hair falls from our head without His notice, we may well be calm in every storm of life when he is consciously present.

Acts 20:22. Paul was unmoved because he was on the Rock Christ. "He that heareth these sayings of mine and doeth them," is like Paul, and no storm of trial or persecution can move or disturb the calmness of the soul.

Ex. 14:13. Moses had God's "Certainly I will be with thee," ringing in his ears. What was Egypt's host against God? The ten plagues had given both Israel and Egypt every evidence that Egypt and the gods of Egypt, against whom the plagues were mainly directed, had no power, and that God would fight for and free his followers. But stand still. How often we fail to see God's salvation because we fail to "stand still!"

Dan. 3:17, 18. Let us faint-hearted man-pleasers take notice. While the king with the long name and the short temper fumed and raced the slave of his own conceit, the three godly men were complete masters of the situation, simply because they knew in whom they believed and were persuaded that he was able to keep them or bring good to them in some way. If they were faithful in serving. God would be faithful in saving.

Psa, 1:1-6. God makes every provision for our nceds under all circumstances, why then not lie down quietly in his pastures, knowing that goodness and mercy will follow us, God's providence with us, and the house of the Lord our future and everlasting dwelling place!

#### PERSONAL THOUGHTS.

Could not God accomplish much more through me if I could rest calmly on his promises? By doing so I should certainly be in a mental con dition to make the most of every situation or perplexity and rise superior to the ills around me. Lord, keep me, guide me, save me.

"When other beliers fail and comforts flos Help of the helpless, oa, abide with m

#### ILLUSTRATIONS

#### Learn to be Silent.

It is a grest art in the Christian life to learn to be silent. Mark tells us that the chief priests accused Jesus of many things; but he answered nothing. His life was better testimony than his words and he calmly rested upon that record.

Under oppositions, injuries, still be silent. It is better to say nothing, than to say it in an excited or an anpry manner, even if the occasion should seem to justify a degree of anger. By remaining silent, the mind is enabled to collect tself, and to call upon God in secret aspirations of prayer. And thus you will speak to the honor of your holy profession, as well as the good of those who have injured you, when you speak from

The celebrated painting, "Christ before Pilate," gives a vivid picture of contrasts. There stands the real Master of the situation, calm and serene, with composed manner and stately bearing, submissively yet nobly doing his Father's will. And the Jews? Wrath, frenzy, mock dignity, pride, malice, and all types of wickedness represented Wolves were tame beside them, because wolves have but one type of character. Yet Jesus was calm. Yet he was King, and in the end the King triumphed

#### A Calm Faith the Best

Look at two boatmen: one hauls his boat about the shore, and cannot get off; he tugs and pulls hard, but never puts forth to the tide. The other having more skill, puts off, sets his sail and then sits still, committing himself to wind and tide So with the heliever and the unbeliever. As the wind that one uses to get where he wills but that keeps the other ashore, so the gale of God's mercy is used by one to carry him where God wants him while the other frets and scowls at it. The one casts loose and then casts all his care upon God, who careth for us: while the other tries to do it all himself and in his own way and wisdom, and wears himself out in his folly on the shores of time and finally sinks in the fatal surf under the sure of every carnal, worldly current that betides him.

#### Do Not Fret.

Calmness and equanamity ought to be a part of every man's religion. We are fast losing sight of that. John Wesley said, "I dare no more free than to curse and swear."

Men and women have come to think, somehow that Christian calmness finds its test hour only when some great affliction crushes down. There never was a more sad mistake. Christian calmness has much opportunity for exercise daily and hourly. It is the little trials that test it most In every family circle much is happening that demands its presence and influence. The tesring off of a button, the breaking of a cup, the fifteen minute delay of dinner, the failure of the fire to burn, the mislaying of a book, paper, cane, hat or coat will send some into a fit of temper who will stand by the open grave of loved ones without showing an outward sign. Calmness is a grace that grows only in him who is engrafted upon the true Vine, Jesus.

#### Subjects for Essays or Talks.

- The value of calmness.
- The calmness of Christ. 3. What is gained by fretting
- 4. How cultivate calmness?

For the Herald of Truth THE WAY.

#### By A. W.

I praise God for his loving kindness unto mo Jesus admonishes us to enter in at the strait gate and to walk on the narrow way. The way is a fixed way; it is fixed of God and cannot be made any wider by any process of man. If, when we are on the way, we try to widen it and know ingly deviate to the right or to the left, we are already out of the way. It is a way of righteons ness and if we depart from any of the teaching and doctrines maintained and taught in the Wor we fall back on the broad road again. The prophe calls it the way of holiness and an highway shall be there, and a way; and it shall be called the way of holiness. The Lord preserve us and keep ns in this way which is the way of eternal life

#### ITEMS.

The President strongly favors the dissolution of the coal combine, by means of which prices have been raised to exorbitant rates.

By the reduction of the passenger rate from three to two cents per mile on railroads it intimated that, in some states at least, convention and other excursion rates and clerical half-far rates will be abolished. Judging, however, by the experience of some roads, the two-cent fare has increased the income of the roads and should not in any way affect the granting of special ex cursion rates. At Elkhart, for instance, the reduced rate was followed in April by an increase of about \$1,000 in ticket office receipts, and fo

## HERALD OF TRUTH.

For the Herald of Truth. GLIMPSES OF EUROPE.

#### By J. Bontrager

Folkestone, in the county of Kent, on the Loudon & Southeastern Railway, is about seven miles from Dover. It is a summer resort and has a daily steamer service to Boulogne, France. It is a very old town, and part of the ancient site, including the old church of St. Eanswithe, built in 1095, has been washed away by the sea, which here as in other parts of the British coast, is continually wearing away the shores.

The English channel, or more properly speaking at this point, the Straits of Dover, is not very a long journey; he who takes Christ at his word wide, but it is usually considered the roughest body of water in the world, and upon embarking on the packet plying the channel I soon saw that every preparation had been made for a rough The unfaithful Christian makes the faith-less voyage. The trip across takes only about an hour and a half, nevertheless many of us were truly glad to step off that tossing chip to terra firma, even if it was French soil. More than half of the passengers were affected by what some of them called "mal de mer." Those of us who talked English were satisfied to call it plain

> But what a difference that short sail made! When we stepped off the vessel we seemed surrounded by a strange world. The people, their ways and their language were strange; only a few porters could talk a "leetle Anglaise." To the American this seems all the more strange, for at home one may travel thousands of miles, and even cross the borders into Canada, and still find everywhere the same welcome, intelligible, Anglo-Saxon tongue. After passing through the usual customs inspection we found a hotel and were soon comfortably located. Knowing only very little French, I was determined to learn all I could, and, having a few books with me, 1 set to work at once and soon mastered a few phrases, and, equipped with these, I sallied forth. In my efforts to learn I found every one willing to render every help possible. This kind treatment made me reflect with shame on the way foreigners are often treated in our own dear country when they are unable to speak our language fluently.

Poulogne anciently called Bononia, is never theless the most Anglicised town in France, thousands of English tourists spending some time here annually. From here the Roman emperor Caligula attempted an invasion against the ancient Britons, but gave it up. The ruins of an old tower still show the Roman occupation. Napoleon I. likewise planned to make his great in vasion of Britain, but was obliged to give it up, a combination of unusual circumstances having defcated his plans. The British afterward did him the honor of coming across-and they took him along to St. Helena, where he died, a victim of his insatiable ambitions.

Soon after landing at Boulogne I was speeding across the country toward Paris, 157 miles away, the gay French capital and city of fashion and of folly. I put up at a first-class hotel, but its etiquette, silverware and tipping system were not what I wanted. I procured a map of the city and took a long walk the second morning after my arrival, determined to follow my own course Walking along I noticed a hotel with the legend, "Man spricht Deutsch hier." (German is spoken here.) After making inquiry I concluded to change my quarters. The change was in every way desirable, for I got spiendid accommodations here at very reasonable rates. But one American had ever stopped there before. The proprietor had lived in Metz before the Franco-Prussian war. and had afterward moved to Paris, when Alsace and Lorraine were ceded to Germany, because he dld not want to be under German sovereignty.

I spent the first few days mostly in the Louvre, one of the most magnificent art galleries in the world. Some of the masterpieces here are truly

Paris, like London, cannot he seen in a day. Much of Paris does not want to, or need not, be seen. One of the best ways of getting a general view is to ride on top of an omnibus. These vehicles, like those of London and other European cities, are double-decked and take the place of our street cars. 'there are, of course, also electric 'tramways" where the streets permit their use. The founders and builders of some of these large European cities lived and labored in an age when wide streets were not considered necessary, and when there was no street car traffic or heavy truckage done. The old streets are very narrow irregular and without system. To a stranger the streets are a perfect labyrinth, with unexpected corners and all kinds of angles, so that a person casily loses all idea of the direction of streets.

Standing on the "Tower of July" in the Place

de la Bastile one obtains a good view of the city. My thoughts turned back to the time when this site was occupied by the famous prison, in which were incarcerated, without discrimination, men aud women of high and low degree and the fearful guillotine did its daily gruesome work, and the streets flowed red with the blood of the victims of a godless hierarhy. Indeed, the history of France is written in blood, and the history of France is largely the history of Paris. The revolutions, sieges, horrible massscres, fearful excesses are matters of history, and a false religion and infidelity combined are at the bottom of it all. In no country in the world perhaps have women played so prominent a part in times of disorder as in Paris, and their flendishness is as indescribable as it is incredible. A spirit of gaiety and superficiality pervades the social fabric, and the spirit of unrest has been well demonstrated in the many national explosions which laid whole cities in ashes and slew thousands of the people before the fire of public feeling was quenched. In his "Lay of the Bell," Schiller describes the condition that existed in Paris during the time of the ter-

When brutal force is senseless storming. There can no perfect work be forming; When nations unrestrained would live, The public weal no more can thrive.

Woe! if heaped up, the fire-tinder The inmost hearts of cities fill, Their fetters rending all asunder, Their fetters rending an assumer,
The people work their own fierce will!
Then at the bell ropes tuggeth Riot,
The bell howls forth a wailing some,
And, tho' ordained for peace and quiet,
For blood it clangs the signal round.

'Equality and Freedom!' howling, Rushes to arms the citizen, tunenes to arms the cruzen, And bloody-minded bands are prowling. And streets and halls are filled with men; Then women to byenas turning. On nameless horrors feast and laugh.

And with the thirst of panthers burning The blood of hearts yet quivering, quaff The blood of heat is yet quive and, square, for sil the bands of pions Awe,
The good man's place the bad are taking
And all the vices mock at law.

'Tis dangerous to rouse the llon, And deadly is the tiger's bite And gendly is the tigers offe; And yet of monsters flere the flereest is man when reason takes its flight. Woe those who to the ever blinded. The heavenly torch of Light will lend!

It lights him not, it can but kindle, And town and state in ashes blend. This has been the experience of France. The

Parisians to-day are not a church-going people The Sunday I was in Paris I wished to attend the church of "Pastor Wagner." of "Simple Life fame, but could find no one who had any knowledge of him or his church. Many people ridicule religion and speak with contempt of its benefits. During my visit there was much talk on the "Church Question," as it was only a few days prior to the separation of church and state. Some cople were even expecting bloodshed. Ah! the teachings of Voltaire, Paine and other agnostics are bearing rich fruit in France to-day, and the angodly, licentious, infidel priesthood is not benefitting the people spiritually. The imperative need of the day in France is a getting back to the plain and simple gospel teaching and living of the lowly

## HERALD OF TRUTH

Thursday, June 27, 1907.

#### J. F. FUNK and A. B. KOLB, Editors.

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- Neirict (Franconia). Eastern District (Franconia). Franklin Co., Pa., and Washington Co., Md.
- Ohlo and Pennsylvania.
- Ohio Mennonite
- Onio, Mcnnonite. Southwestern Pennsylvania. indiana, Amish (Spring). Indiana and Michigan District (Fail).
- Illinois.
- Western District, Amish

- Western District, Amisn.
  Missouri, iowa and & Kansas.
  Kansas and Nebraska.
  Nebraska and Minnesota.
  Alberta, N. W. T., Canada.
  Pacific Coast District.

Nazarene. With its present culture, art, science, etc., France is degenerating, and at the present rate the nation will lose her identity among the nations. She has no ionger the ambitious, progressive, physically and mentally virile and rugged people of bygone centuries.

For the Herald of Truth.

THE WAY.

By B. F. M. Sours

Lead me thy way, O God of love! Lead where my feet should go. 1 do not know what way is best; The paths I do not know.

My wayward footsteps quick would turn Where wild-flowers fragrant nod:
And they might spring from poison roots—
Keep thou my feet, O God!

Thy way is best. I know that when All doubt and fear are gone, Faith will the rapturous vision face, And night give place to dawn. Mechanicsburg, Pa.

#### For the Herald of Truth.

#### REPORT OF MISSION COMMITTEE MEETING.

Pursuant to notice given, the Mission Committee convened at the Oid People's Home near Rittman, Ohio, at 1 o'clock p. m., on Monday, May 20, 1907.

Meeting called to order by the chairman, D. J. Johns. Members present, D. J. Johns, M. S. Steiner, J. S. Hartzler and J. S. Shoemaker.

Meeting was opened with song and prayer, after which it was decided that J. S. Shoemaker should act as secretary of the meeting in the absence of A. D. Wenger.

On motion of J. S. Hartzier the brethren J. F. Brunk, Benj, Gerig and E. M. Shellenberger were delegated to act as members of the Mission Committee in the absence of A. D. Wenger, D. D. Mifler and Daniel Kauffman.

A motion was made and supported that a comnittee of three be appointed to define the duties of local mission committees. The brethren J. S. Shoemaker, J. H. Mellinger and Peter Hartman were appointed on said committee.

The following suggestions were next arranged, to be presented to the annual meeting of the Board for consideration:

That the work of systematizing the evangelistic work of the church be left in the hands of the field secretary, with the counsel of the

Mission Committee. 2. That a committee of five be appointed, to be known as the Eastern Misslon Committee,

HERALD OF TRUTH. whose business it shail be to look after the Interests of the Board in eastern Pennsylvania.

3. That the Board send a brother to India to investigate the work there (providing a suitable man can be found to send), the same to report to the General Board.

That a rest house be built in the hill country of India, for the recuperation of the workers, the building of the same to be left to the workers

5. That the Board make provision for the support of Sister Burkhard and family.

6. That the Board define the relation between returned missionaries and the General Board. 7. That the Board consider the question of

opening a mission station in South America.

Bro. Hartzier moved that the chairman of the Mission Committee and another brother chosen by him be appointed to act jointly with the committee of three appointed by the Mission Conference held at Goshen last June, to arrange for an all-day Mission Conference to be held in connection with the next General Conference. Motion carried.

Meeting adjourned on motion of Bro. Steiner. J. S. SHOEMAKER, Sec.

#### MARRIED.

Strickler—Keasey.—On June 13, 1907, at the minister's home, Pre. Theo. B. Forry, John H. Strickler and Flora M. Keasey, both of York Co.,

Lape-Stahly .- On the 19th of June, 1907, at the Lape—Stanly.—On the love of the bride's parents, Bro. and Sister P. H. Stahly of Nappanee, Ind., by I. W. Royer, Edwin S. Lape to Nora M. Stahly. Fifty guests were present to witness the ceremony. May Heaven's choicest blessings attend them.

Miller—At the home of Mrs. Cella Bun-ker near Jet, Okla., on June 16, 1907, Bro. S. Enos Miller of McPherson, Kan., and Sister Ursula Mil-Miller of McPherson, Rain, and osset Crossia wife of Goltry, Okia., were united in the holy bonds of matrimony, Bish. S. C. Miller of Windom, Kan., officiating. May the Lord abundantly bless them in their new and responsible relations.

Landis.—Reuben L. Landis, residing in Upper Leacock Twp., Lancaster Co., Pa., died June 17, 1907, at the home of his brother-in-iaw, Sol. R. Herr, near Mechanicsburg, of hemorrhage of the bowels. He was about 61 years old. He had the bowels. He was about it years out that been falling for the past five months and retired on Sunday evening as usual. About midnight he became worse and died as above stated. He was a member of the Mennonlte church and never mar-ried. Buried at the Stumptown M. H., where also appropriate services were held.

Rychener,—On June 10, 1907, Sister Elizabeth Rychener (nee Stutzman), wife of Joseph Rychener, died of cancer; aged 51 Y., 10 M., 24 D. She was born in Fulton Co., Ohio, Aug. 16, 1855 She was born in Fulton Co., Ohlo, Aug. 16, 1855; was married April 9, 1874; lived in matrimony 33 Y., 2 M., 1 D. She leaves a husband, one son and y., 2 M., 1 D. She leaves a husband, one son and reference and the relatives to mourn the loss. Funeral services took place in the A. M. M. H., conducted by Christian Freyenberger in German (text, John 3:1446), assisted by M. S. Steiner in English (text, Jer. 12:5). Peace to her ashes.

Stutzman.-Barbara Stuckey was born in Car Stutzman.—Barbara Stuckey was born in Can-ada May 8, 1829, and was married to Michael Stutzman on April 12, 1849. To this union were born twelve children. Her husband with five of the children preceded her to the spirit world. Those who survive her are: Lizzi Miller, Aline, Those who survive her are: Lizzie Milier, Aline, Okia,: Sarah Troyer, Dougias, Wyo; Tena Spangler, Geneva, Ireb.; Anna Yoder, Topeka, Ind.; Fannie Hartzler, Goshen, Ind.; Joseph and David Stutzman, Boyne, Mich. Her longing to depart and be with Christ was granted June 9, 1907. Her age was 78 Y., T.M., I. D. Funerai services were held at the home of Bro. J. S. Hartzler, Goshen, Ind., with whom she had her home for a number of years. Bro. I. W. Royer preached from Mark 10:44, 45 The terms of the Hawpatch of the Christian of the C "Grandma," as she was known to all of us, was of a very quiet disposition and lived an exemplary life of Christian piety and devotion. R. S.

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# HERALDOFTRUTH

"How beautiful are the feet of them that preach the gospei of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JULY 4, 1907.

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NOTICE.-All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUB-LISHING CO., ELKHART, IND.

#### EDITORIAL NOTES.

One of the very best books that we have found to use in connection with the preparation of the present Sunday school lessons is "The Flight of the Hebrews," by Wlison & Reeve (\$1.00 postpaid). The book is intended for young people who are familiar with the Bible text or at least with the history of the remarkable journey of israel from Egypt to Canaan. We believe every teacher and pupil would be greatly benefited by the study of the book.

A total of over \$6,000 has been contributed and forwarded from here to the Mennonite Famine Relief Committee in Russia, where the famine is still raging sorely in some localities, while in others the acuto stage has passed by and people are living on vegetable food. The need will continue for a iong time in some sections. But we biess God that through the contributions sent many fives have no doubt been saved that would otherwise have succumbed to the ravages of famine and disease.

What wonders of ites prejudice and bigotry can manufacture! Read in Sister Rose Lambert's letter in this issue the methods used by the religious ieaders to turn the people against the American Mission at Hadjin, Turkey. One of the piainest, biackest marks of envy is malevoient misrepresentation. It is diametrically opposed to charity and stews the same poisonous decoction everywhere. What is true education but that influence which frees the mind and heart of the things Sister Lambert's article mentions of those

The German Mennonite people of Kausas are at present engaged in raising funds to build a \$30,000.00 hospital at Newton, and a special building near their college at Newton for girls, at a cost of \$20,000.00. When we consider this in addition to what the American Mennonites are doing in establishing church institutions, we who can look back over a period of fifty years, are confident that a wave of activity in works of benevoience has swept over the Mennonite church, such as has not manifested itself since the days of Menno Simon and the Waidenses.

The Sunday School Lesson Helps, published by the Mennonite Publishing Co., Elkhart, Ind., and edited by Bish. S. F. Coffman, are a thoroughly Mennonite production. They are well appreciated and patronized by our people. They have been used in our Sunday schools now for over sixteen years and the people have found them in strict harmony with the teachings of the gospel and also with our Confession of Faith. We can recommend them heartily to all, and if any of our readers have not the opportunity to examine them send for a sample copy. We send samples free. Every Mennonite Sunday school should use them. Address, Mennonite Publishing Co., Elkhart, Ind.

Omission .- The following was omitted in the original notes of the report of the Mennonite Sunday school conference, held at the Weldman meeting-house in Markham, Ont., on May 28 and 29. It was sent in later by the secretary of the conference, with the request to have it added to the original report, and was mislald by the editors, and this is the reason it appears now: "The brethren M. C. Cressman, J. L. Byer and Christian Fretz were appointed a committee to arrange for the next Sunday school conference." We regret that it was mislaid, but hope all interested will remember that this is a part of the minutes of

Without Partiality.-The apostle James tells us about the wisdom which is from above, that it is "without partiality." If we could only understand clearly what it means to be really without partiality, and if God would so enlighten all of us that we could apply it to ourselves, our actions and our judgment, so that we would always have the right feeling toward our brethren and all men, and always do what we are required to do without unwisely favoring the man we tike and unjustly censuring the man we don't like, and that in passing judgment we would not condemn the innocent and shield the guilty, what a hiessed, happy world this would be! "O consistency, thou

A Question .-- A brother asks the question, "Is it right to have fermented or intoxicating wine at communion?" Our forefathers and Christian peopie in general have used fermented wine for centuries past and if we should say that it is wrong, we would, of course, make it a sin, and if a sin we would by this decision condemn all the good people who served the Lord so faithfully and who, we believe, are among the saints, the redeemed of the Lord. So therefore we do not feel pronounce judgment in this way. Let the fathers remain in the hands of a kind heavenly Father, who will reward every one according to the deeds done in the body whether good or evil. But if we are convinced that for us it would be wrong and we can in our congregations influence the people to use the sweet or unfermented wind (which can now be so easily obtained and does not cost any more than the fermented) without causing trouble and dissension among the brotherhood, it will be better to use the unfermented wine. In our work on this line we found a hrother who could not take fermented wine without serious sickness, and it was so serious to him that would not-felt that he dared not-take it, and consequently would take the bread and wash feet, but would not taste the wine.

There are a number of our Mennonite congregations throughout the land that use the unfermented wine. We have favored it for a long time and of late years our congregation in Elkhart, and some around Elkhart, have used the unfermented wine and we advise our ministers and bishops everywhere to recommend the unfermented wine, and as fast as it can be done without contention or disturbing the peace in a congregation, have the unfermented wine used.

In these times when the world is taking so decided a stand against intoxicants, surely the Mennonite people should not be the last to fail in line and use their influence in favor of temperance and against the evils caused by intem-

perance. Total abstinence is a great deal better than to have to mourn over husbands and sons on the way to death and destruction through the use of intoxicating liquors. And it seems drunkenness and debauchery is a great, growing evil among women at this time. Let us favor temperance in every possible form .- F.

#### PERSONAL MENTION.

Bish. C. J. Miller of Washington Co., Iowa, has recently suffered considerably with an attack of rhoumatism.

Bro. J. D. Charles, of the Kansas City Mission, will spend Sunday, July 7, with the Martin congregation near Orrville, Ohio.

Bro. D. D. Miller of Middlehury, Ind., spent Sunday, June 23, with the Bowne congregation, Kent Co., Mich., and conducted several meetings.

Sister Anna Weaver of Clinton Twp., Eikhart Co., Ind., returned on June 22 from a visit to her daughter Clara, near Orrville, Wayne Co., Ohio She reports a pleasant visit,

Bro. J. M. Nunemaker of La Junta, Colo., spent a few days with the Bowne congregation, Kent Co., Mich., from June 21 to 26, and held a few meetings with the congregation there.

Bro. D. J. Johns, of the Clinton A. M. congregation, conducted the services at Eikhart on Sun day, June 23, and preached an edifying discourse which was well appreciated by all present,

Pre. C. L. Peachey of Believille, Pa., and Jacob H. Peachey of Ailensviile, Pa., and their wives, made an extended visit among the Amish congregations in Canada, during the middle of the month

Bish, John M. Shenk and wife expect in the near future to return to their home in Warwick Co., Va. They have been spending some months with friends and relatives in their former home in Allen Co., Ohio,

Pre. Martin Shoup, Pre. Josiah Kaser and wife, Bro. Wm. Shoup and wife, Bro. Henry Shoup, Bro. Chas, Kaser and wife, and Bro. David Senger and wife, were visitors at the Union Hill communion services recently.

Sister Sarah Blosser, who has been lending a helping hand at the Old People's Home near Rittman, Ohio, is spending a week's vacation at the homes of l. J. Buchwaiter and Abram Burkholder near Dalton, Ohio,

Pre. David Martin, Sister Rubecca ilorst and Sister Emma Buchwaiter of Dalton. Ohio, were among the many visitors who attended the baptismal and communion services at the Union Hill meeting-house on the 22d and 23d of June.

Pre. W. G. Sieber of Juniata Co., Pa., with his daughter visited with the family of Pre. J. D. Wert in Norfolk Co., Va., during the past weeks. They also visited the congregation in Warwick county. Bro. Sieber is Sister Wert's father.

Sister Katy Mumaw, widow of Pre. Amos Mumaw, who has been on a visiting tour with relatives and friends, also visited Elkhart and attended services with the brotherhood here ou Sunday. She returned to her home in Ohio early in the present week.

Bish. Henry Horst of Wayne Co., Ohio, was in Elkhart county during last week on a ministerial visit to the Oid Order congregations of this

1007.

Voder

Royer, A. I. Yoder.

in the congregations?

Tim 2:3, 4).

6.1)

6:14)?

ness partnerships.

of the church, theretore be it

25:34-36; 1 Thess. 5:14).

I. W. Royer, C. K. Yoder, C. H. Byler, S. H. Mii-

ler. Levi Piank, C. P. Steiner, J. B. Hartzier, John

Deacons.-Enoch Zook, Eli Frey, Albert Hartz-

ier. C. Z. King, Sam. Warye, Simou King, Eli

Committee on Resolutions, S. H. Miller, I. W.

1.-How can we hest promote Christian activity

Answer.-Inasmuch as our eternal welfare, the

salvation of souls and the advancement of Christ's

kingdom depend iargely upon the spiritual activity

grace, put forth greater efforts to promote Chris-

tian activity, by word and deed and by making

sacrifices for Christ's kingdom (1 Cor. 9:27; 2

(5) By encouraging the spirit of giving for the

(6) By visiting the lay members, especially the

sick, the needy and the discouraged ones (Matt.

(7) By presenting good opportunities and urg

ing the members and the children to assemble

services, that we may go on to perfection (Heh.

-What constitutes the unequal yoke (2 Cor.

Answer .-- Any alliance with unbelievers that ob-

ligates us to compromise with sin or to deny

gospel principles constitutes an unequal yoke,

which is positively exemplified in marriage rela-

tions, secret orders, labor unions, trusts and often

may be realized in banking corporations and busi-

The following two questions had been assigned

3.—What is the sense of this conference with

regard to the singing of quartets, duets and solos?

By J. S. Gerig. Much depends upon the motive.

4.-How can we best care for young converts

in the church? By S. E. Algyer. Love is the es-

sential thing in training young converts, praying

seives in prayer and the reading of God's holy

Word. Take them hy the hand in the work of the

Master and place the food so they can reach it.

5.-Is it the sense of this conference that the

church own and control a publishing house for

the publication of its own religious literature?

S. H. Miller was appointed as a committeeman

to act with others appointed by sister conferences

6.—Report of the evangelists. J. S. Mast re-

ported for Pennsylvania, Maryland and Virginia.

There are nine congregations, 843 memhers, four

elders, eleven ministers and seven deacons. S. E.

Algyer reported for Ohio: Eight congregations,

whole number of members, 2,864; generally well

supplied with ministers, except at one place. Re-

ceived by baptism the past conference year, ninety-

two; by letter, twenty-six; expelled, eleven; re-

claimed, nine; number of deaths, nineteen; num-

7.—Report of conference treasurer. Amount on

hand June 1, 1906, \$32.80; collected from June 1,

1906, to June 1, 1907, \$194.55; total amount,

\$227.35. Total amount paid out, \$147.63; halance

8.-Report of the Canton Mission for one year.

Number of visits, 2,404; cottage prayer meetings,

ber who left by letter, twenty-four.

relative to this matter.

on hand \$79.72.

with them and teaching them to exercise them

There is danger of its awakening a spirit of exalta-

tion and euvy among members and children.

by the committee, but for want of time were not

discussed generally, hence no resolutions were

(4) True piety in the home (Eph. 6:4).

Lord (1 Cor. 16:2; 2 Cor. 9:6; Luke 6:38).

Resolved, (1) That the ministers, hy God's

DISCUSSION OF QUESTIONS.

King, S. D. Piauk, Joseph Mast, C. Z. Yoder.

county. We hope that his work may be biessed to the unbuilding of Zion and the giory of the eternal Father in heaven

Ben l. Bixler, of the Mennonite Publishing Co. office force, accompanied by his little daughter Marietta left on the 26th ult. for a visit amoug relatives and friends at and near his old home in the beautiful Chenandesh Valley of Virginia from which section our genial "Ben" came to Eikhart sixteen years ago.

Bro. Joseph Miller of Garden City, Mo., who has been visiting with his daughter in Lagrange Co., Ind., for a couple of weeks, cailed at the Puhlishing House on the 28th of June, and made an appreciative visit. He will probably visit friends also in Ohio and Pennsylvania. He is the father of Pre. Levi J. Miller, also of Garden City,

J. F. Funk and wife of Elkhart, Ind., spent Sunday, June 23, with Bro. John Hoover, east of Goshen. A number of other friends and neighbors also gathered and we spent some time in spiritual edification and worship, much to the mutual edification of all present. Among the visitors was Bro. Jacob Schrock and Sister Anna Weaver.

Bro A C. Kolb writes from Herbert, Saskatche wan, that he is turning the soil of that section as rapidly as his mammoth steam plow can do it. He has contracted for nearly 1,000 acres, has also contracted a vigorous appetite and splendid health He is also finding work for the Master in the German Mennonite congregation at Herbert, where services and young people's meetings are held weekly.

Bro Moses Weaver of Harrison Twn Elkhart Co., Ind., spent Tuesday, June 25, in Elkhart and made a pleasant call at the Publishing House, and we much enjoyed his visit. He is now in his eighty-second year, but is still active and vigorous, which are indeed great blessings for those who by reason of strength attain to four score years and do much toward alieviating the "lahor and sorrow" to which the psalmist refers in Psa. 90:10.

Ben R I Heatwole Writes us that he has recently returned to his home near Windom, Kan., from La Junta, Colo., where he had been staying for some time. He is commissioned to collect among the Amish and Russian Mennonites in Kansas funds for the Sanitarium, now in course of erection at La Junta. But as the people in that state are just engaged in harvest work, he will probably defer his canvass until after harvest. The brethren interested in the Sanitarium are pushing their work with commendable zeai and we hope that sufficient means may soon he collected to complete the much-needed asylum for those suffering from consumption or other dis-

Bro. John Hoover, deacon in the Clinton Mennopite congregation. Elkhart Co., Ind., is now eighty two years of age, and while his limbs are so feeble that he can go about the house only with difficulty when he uses two crutches, his mind and hearing are still very good and his eyesight is excellent. He can read ordinary print without glasses and often reads several chanters in the Bihle at a time. During a visit with him on June 23 he related that when a young man of probably about twenty years of age a little company of ten young people were together having their social enjoyments with each other. After sixty years had passed away half the number were still living of whom he is one. His companion was taken away from him by death some months ago. and he, too, is looking forward with desire to the day of his redemption, having a desire to depart and be with Christ, which is far hetter. May the Lord abundantly bless the aged brother in his declining years.

For the Herald of Truth

#### LA JUNTA SUNDAY SCHOOL MEETING.

Report of the semi-annual Sunday School Meet ing, held at La Junta, Coio., June 2, 1907. Jacob A. Heatwole, moderator: Anna M. Erb. secretary

HERALD OF TRUTH. Forenoon Session .- Opening exercises by J. C.

Driver. 1. Topic.—"Remember the Sahbath," by Hannah Nunamaker and S. S. Stalter. The more sacred we keep the day the more we grow spirituativ. A hotiday is one in which rioting is engaged in. The Sabbath is too much held as a

2 Tonic - "Does it pay to be a Sunday school worker?" by Anna Erb and George Reber. It. always pays to he engaged in the work of the Lord. Many souis have been saved through the Sunday school. A reward awaits the faithful.

3. Topic.-"Qualification of Workers." by Mary Burkholder and Isaac Kulp, Jr. Every worker needs the Holy Ghost above anything else, to lead and guide him. The Spirit of Christ destroys colfishness. Have an object which is immovable -Christ. Secret prayer is an important factor.

. Topic,-"Unity of Purpose," by Etta Brunk and J. M. Brunk. In unity there is strength. (a) A sad one it is who has no purpose. (h) To do aii the detriment and evil they can. (c) The one who lives a good moral life without Christ. (d) The one who has a purpose of saving souis from sin. The world is uniting in hodies, for they realize that in unity there is strength. Why not stand unitedly as Christians? The devil is the author of all disunions.

Afternoon Session .- Opening exercises by Geo. Ross.

5. Tonic.-"The Greatest Need of the Sunday School," by Isaac Kulp, Sr., and Jacob Heatwole. A unity of Christian workers; the co-operation of the Holy Spirit: more personal work among the pupils and the true principle taught in every lesson, and secret prayer,

6. Topic,-"An Exemplary Life," by Mary Horst and D. S. Brunk, "May the Christ-life shine iu me," sung hy the congregation. Christ is our example. Our life counts more than our words. We are judged by others by our actions and conversation. We never can hold a standard too high if we live it.

7. Topic.-"Value of Punctuality," by Hulda Stalter and Aipheus Burkholder. If it is important to he punctual in business, how much more in spiritual work! The lack of being at our post often means people going to some place of amuse ment and results in souis being lost. It pays to be faithfui.

Evening Session.-Opening exercises by David

8. Topic.-"Temperance," by J. M. Nunamaker, Temperance is the moderate use of all things healthful and total abstinence from all things harmful. To be a moderate drinker is worse than the drunkard. Song by quartet, "The Temperance Cali."

9. Topic,-"Curistian Courtesy," by Jennie Ross and Roy Ebersole. Courtesy means politeness, treating others civilly. Politeness is a kindness kindly done.

Question box

ANNA ERB Sec'y

#### For the Herald of Truth. CANADA CONFERENCE.

At the annual conference of the Mennonite church of Canada, held at the Weidman M. H. Markham, York Co., Ont., on May 30 and 31 1907

1. That the question of this conference uniting with the Mennonite Board of Missions and Charlties be deferred until the next conference, and that the brethren L. J. Burkholder, M. C. Cressman and R. Stauffer he a committee to investigate the question in the meantime

the following resolutions were passed:

2. That this conference is not in favor of having the publishing interests under the direct control of the church, but is in favor of having one church paper only

3. That the reports of the treasurer on the Ministers' Traveling Fund and the Mission Funds he accepted.

4. That we the Mennonite church do our ut most to advance the mission cause, by looking into the fields, old and new, by prayer, and ask the stronger congregations to supply workers for the week places

5. That this conference grant the request of the church in Saskatchewan to unite themselves vith the Alberta Conference.

6 That the matter of ordaining a hishon for Alberta he left in the hands of the churches in Alberta and Saskatchewan.

7. That we consider it contrary to the word of God for our members to have their lives insured or to belong to any secret order, and that we cannot retain any one as a member of our church who is connected with either (2 Cor. 6:4-18; John 18:20: Eph. 5:8-13).

8. That the report of the Oid People's Home committee be accepted.

9. That the report of the home evangelist he accepted

10. That Bro S F Coffman be the home evancolist for the next year

11. That L. J. Burkholder, S. F. Coffman and Honderich be the home mission committee for the next year.

12. That the home mission committee have the privilege of receiving bein from the Mennonite Board of Missions and Charities, if the committee appointed by the first resolution deem it adrisable

13. That the report of the general committee on the subject of peace and arhitration be accepted, and that S. F. Coffman, N. Stauffer and D. Rorgey be the committee for the next year

14. That the delegates to the General Conference be chosen by the hishops and the moderator of this conference.

15 That I A Wambold I S Woolner and Moses Shantz be the committee on the question of Bible conference and Bible study.

For the Herald of Truth REPORT OF EASTERN A. M. CONFERENCE.

Held at South Union M. H., West Liberty, Ohio

May 29 1907 -The executive committee and a number of elders and ministers met at 1 n. m. to arrange for conference.

May 30. 9 A. M .- Many ministers and lay mem bers were assembled when some time was devoted to singing and prayer, after which the min utes of the preceding conference were read and approved. On motion all ministers of like faith were accorded equal privileges to take part in discussing questions, etc.

The conference sermon was preached by John E. Kauffman and S. H. Miller. Snbject, "Who shall be able to stand?" (Mal 3:1.3 and other texts). Those who hear and do the word of our Lord and build upon the true foundation, shall be able to stand against the wiles of the devil. But before we can stand we must be born again, having the new life in Christ Jesus, with unfeigned love for the brethren, taking heed that we be not deceived by the spirit of antichrist. Lodges church festivals and the like are antagonistic to the doctrine taught by Christ and his apostles Worldly amusements, riches, honor of men, will not satisfy the longing soul, but the hidden manna which cometh from God.

Encouraging testimonies were given by ten elders, twenty-two ministers and seven deacons Peace and love prevailed throughout the conference, which lasted two days. The older members expressed much confidence in the younger ones and they in turn expressed themselves desirous not to betray this confidence.

Elders present. - John E. Kanfiman, David Plank, Ben. Gerig, Fred. Mast, Moses Mast, Jonas C. Yoder, Jonathan Kurtz, D. J. Johns, A. I. Yoder and D. D. Miller.

Ministers present .- A. W. Hershberger, Samue K. Yoder, J. S. Gerig, Joseph H. Byler, Daniel Stoltzfusz, J. J. Warve, J. F. Brunk Moses Stutz man, J. B. Smith, S. E. Algyer M S. Steiner

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256; tracts distributed, 5,717; clothing distributed, 877 pieces; visitors, 509; number of accessions, Total expenses, \$369.87. Receipts, \$400.75.

9.—Report of the Conference Mission Committee. (1) That a minister should be supplied for the congregation at Long Green, Md. (2) That in their opinion Altona, Pa., was the most suitable piace for establishing another mission station for this conference district.

10 .- On motion, David Plank, John E. Kauffman, J. S. Mast, J. S. Gerig and D. S. Yoder were appointed as a Mission Board to see to it that the congregation at Long Green, Md., be supplied with a resident minister, to confer with the M. B. of M. and C. relative to the establishing of a mission station at Altona, Pa., and to look after the mission work of this conference district as ner resolution of last year's conference.

11.-Inasmuch as the M. B. of M. and C. has admitted the Canton Mission and it is now under their gunervision, therefore be it

Resolved, That the local board of said mission (2) Teaching hy precept and example the necessity of prayer (Luke 18:1; Eph. 6:18; Phil. 4:6). be authorized to transfer the property to the (3) Reading of God's word (John 5:39; 6:63). M. B. of M. aud C.

12.-Ou motion, S. H. Miller was appointed trustee for the Canton Mission Board.

13.-The appointment of P. R. Lantz as super intendent of the Canton Mission by the M. B. of M. and C. was ratified.

14.-Conference approved of the ordination of a minister at the Canton Mission in the near future

themselves together at least every Lord's day for 15 -M. P. Yoder and Peter Conrad were ap pointed members of the local board of the Old public worship (Heb. 10:24, 25; 3:13; Mal. 3:16). (8) Endeavor to get the lay memhers to take People's Home. part as much as possible in our various religious

16 .- S. E. Algyer was appointed member of the board for the Orphans' Home.

17.-John E. Kauffman was reappointed trustee

for the M. B. of M. and C. 18.—Resolved, That this conference be represeuted at the next General Conference and that the moderator be authorized to appoint four delegates for said conference. They were named as follows: John M. Yoder, C. Z. Yoder, J. J. Warye

and Eli Frey. 19.—Ohio Sunday school conference program submitted and approved.

20.-Election of officers: Moderator, John E. Kauffmau; assistant moderator, David Plank; secretary, C. Z. Yoder; treasurer, Peter Conrad.

Evangelist for Peunsylvania, Maryland and Virginia, Sam K. Yoder; for Ohlo, A. W. Hershberger. Delegate to Indiana conference, S. E. Algyer; Western couference, J. S. Gerig.

DAVID PLANK, Moderator. C. Z. YODER, Secretary.

For the Herald of Truth.

#### EVERY-DAY RELIGION.

#### An Essay by Luella Miller.

What is religion? Religion is a system of faith and worship. There are many who come to the place of worship and think that if they have only been received into church membership and conform to the rules of the church, it will be sufficient. But this is a serious mistake. Reli gion is something with which we cannot trifle. There are indeed many kinds of so-called religion, but only one kind that will stand the test before God, and this is the religion taught us by our Savior Jesus Christ when upon the earth. It is the religion spoken of by the apostle James. which he says is pure and undefiled before God.

accept any. Before we give ourselves to God and receive the divine biessing which faith brings, we have no idea of the enjoyment it gives to those who sincerely and in spirit and truth worship the Father. We sometimes see those who claim to have religion, try to take advantage of those who are more ignorant than they are. This is doing violence to our profession and the word of God, and not living a sincere life. We should make

This is the religion we need to find before we

our religion count, not only on the Lord's day, but on every day in the week; not only when in the presence of certain ones, but hefore all.

It is not enough that we know these commandments and think of them sometimes, hut we must teach ourselves to observe and obey them constantly. We ought to be just as pure, pious and godfearing during weekdays as on Sunday, and our religion should he just as valuable, just as important to us during all the days of the week as on Sunday. True religion is constant and needs no vacation. We should not leave our religion in the house of worship on Sunday, so that you cannot have it at home when you go out to enjoy your worldly pleasures; but our religion is something that should make us happier, stronger and better every day and in every place If we have this kind of a religion, we will not be ashamed of it wherever we may be; it wiil sneak for itself; it commands the respect of even the most wicked persons. Let us be very careful and consider well when about to undertake anything whether it will be pleasing and acceptable to God. Religion not only gives us pleasure here, hut it will give us joy and peace throughout all eternity. it will sustain us through the valley of the shadow of death, and land us safely in our home, where pleasures never die. But those who reject the religion of Christ have no hope of happiness forever-only woe and darkness before them.

Walnut Creek, Ohio.

#### INTELLECTUAL WITHOUT MORAL CULTURE.

"Knowledge is power" for good if consecrated, but it is a power for evil if unrestrained and unguided hy morai principle. Robespierre and Rousseau and Byron were iliustrations of meu with splendid intellect, but no moral culture. Better for them had they lived on the lowest round of ignorance than they should have riseu by their mental qualifications and cursed the world by their cruelties. We want something more than geographies and grammars and vulgar fractions to prepare our youth for good citizen-

The curse of the land to-day is the educated villains. These men know enough; they know everything; they know too much. But they have ne moral restraints. Intelligence without some kind of moral principle is a plague. There is nothing more wonderful than a iocomotive. There it stands, axle, piston-rod, crank, cylinders, driving wheel, throttle-valve. You let the steam on. The machine starts. After it gets under full headway, the engineer jumps off. Now that useful machine becomes an instrument of destruction. There is nothing more beautiful than the human intellect when its faculties are in full play. How active and how mighty! But if there be no moral principle to guide, control, and engineer it, then it works one line of ruin and desolation through all the communities where it marches. Ignorance is bad. But intelligence is worse if immoral.

There is hardly anybody who makes a speech who does not refer to the wonderful things in Greece and Rome. Weil, they had great philosophers and great poets and orators; but how about their morals? Why is it that when a man is trav eling in Italy to-day with his family he is stopped at the door of the museum by the janitor, who tells him, "You may come in, sir, but not your family!" It is because the sculpture and paintings of those hoasted times were ahhorrent to all decency, and learned Greece and Rome, and spiendid Corinth, and magnificent Pompeii, were worse than "Five Points" in their worst days. It is not what you know, it is what you are. You might hetter muitiply the moral and religious in fluences in your school rather than subtract from them. Instead of driving the Bible out, you should drive the Bible farther in."

July 4.

# TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India. — American Mennoulte Mission, Dhamtari, C. P. India. Stations: Sundargani, Rudri. Leper Asylum, Balodgahan. J. A. Ressler

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chi-cago. Ill. A. H. Leaman, Supt. Chicago.—Meanontie Gospel Mission, Emerald Ave. and 28th Street, Chicago, Ill. Chicago.—Hoyne Avenue Mission, Cor. 33d Street

Chicago.—Hoyse Avenue Mission, Cor. 33d Street and Hoyse Avenue. Toronto, Canada.—Home Mission, 75 Tate Street. Samuel Honderich, Supt. Welsh Mountain.—Welsh Mountain Industrial Mis-sion, New Holland, Pa., R. F. D. No. 4. Noah H. Mack, Supt.—Memonite Home Mission, Cor. Am-philadelphia.—Memonite Home Mission, Cor. Am-

ber and Dauphin Streets, Philadelphia, Pa.
Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind

J. M. Hartzler, Supt. Lancaster.—462 Rockland Street, Lancaster, Pa.

Canton.—Mission Home, 1934 East Eighth Street, Canton. Mission Home, 1934 East Eighth Street, Canton. Ohio. P. R. Lantz, Supt. Kansas City.—290 S. Seventh St., Kansas City, Kan. J. D. Charles, Supt. Arnestine Kan-

BENEVOLENT AND OTHER INSTITUTIONS.

Supt.
People's Home.—Marshallviiie, Ohio, R. F. D. J. D. Mininger, Supt.

Old People's Home.—Oreville, Pa. A. K. Diener,
Supt.

La Junta Sanitarium.—La Junta, Colo. D. S.

Five precious souls were baptized on Saturday June 22, and communion services were held on Sunday, June 23, at the Union Hill M. H. in Tuscarawas Co., Ohio, Bro. I. J. Buchwalter officiating.

Goltry, Okla., June 17, 1907.-Dear Herald Read ers: - Greeting. On June 15. Bish. S. C. Miller of Windom, Kan., came into our midst and remained until the 17th, during which time be preached three interesting sermons at the Milan Valley meeting-house. May God's blessing rest upon the words our brother spoke, so that they may be the means of doing much good.

SIMON HERSHBERGER. . . .

Johnstown, Pa. June 25, 1907.—On June 15 I left home to spend a few days with the brotherhood at Scottdale. I arrived at the home of our azed brother Jacob Loucks, who is nearly seventy eight years old, but has remarkably good health for a man of his age. Bro. Abram Metzier of Martinsburg. Pa., has been holding meetings at this place for some time, and on Saturday, at 2:20 o'clock, they held their preparatory meeting. Bro. Metzler spoke from Isa. 40:30. He said communion meeting should bring special bless ings to us. The service of the Lord is a heart service. The world without Christ would be like a desert. Our very lives are a pathway by which God brings us into closer relations with himself. We should strive to overcome and rise above everything that is sinful.

In the evening he preached from 1 Tim. 4:16. On Sunday morning they had an interesting Sunday school, after which Bro. Metzler spoke from John 1:29. Then the bread and wine were partaken of in commemoration of the suffering and death of Jesus, and the ordinance of feet-washing

In the afternoon we went some distance east of Scottdale, where the brethren maintain an interesting mission Sunday school. After the school session Bro. Metzler preached from Acts 16:20, and his discourse was received with good attention. He spoke to them the word of life through the power of God.

After service Bro. Martin asked the audience if they desired preaching every Sunday afternoon, and with gladness they declared that they did. and it was so arranged. As I noticed the anxiety of these people, I wondered how many such places could be found, if we should give the matter attention and look up localities in like need. The city of Johnstown, I know, would have more than one locality where missions of this kind could be conducted by our people with profit and blessing to those attending them.

In the evening, at 7:15 o'clock, we again had meeting in the M H at Scottdale. The services were preceded by a fifteen minutes' song service. after which we had a young people's meeting, which took up forty-five minutes, then Bro. Metzler preached from Song of Solomon 2:4. We bade the brethren and sisters farewell and left for home on Monday morning.

LEVI BLAUCH

Lagrange, ind., June 25, 1907.-Dear Herald Readers:-On June 23 Bro, Silas Yoder of near Goshen, Ind., preached for the Forks congregatiou. On June 23, while D. D. Miller was with the Bowne congregation in Kent Co., Mich., S. E. Weaver was cailed to the Shore M. H. to preach a funeral service for an eleven-month-old child of John Yoder of Pashan.

Palmyra, Mo., June 20, 1907 .- Greeting to all Herald Readers:-The little flock here enjoyed a visit from Bro. J. N. Nunemaker of Colorado. The brother preached for us Saturday night, Sunday morning and Monday night. Sunday night he preached for the Pea Ridge congregation. He warned the sinner of the dangerous road he is traveling upon, and eucouraged God's children. lie also spoke of the church drifting and how that even some of our bishops are now contending for musical instruments. May God hasten the day when we as a church will use nothing in our homes that would not be right to use in the church. At a meeting last fall the church here unanimously decided to build a house of worship this summer. Last Tuesday we met again to decide on a location and to appoint a building committee. It was decided to build on J. M. Kreider's farm on the road leading from Paimyra to Hannibal. It is to be a frame building, 28x40 feet. The committee is J. L. Robrer, I. K. Robrer. M. Hershey, J. H. Hershey and J. M. Kreider. I. K. Rohrer is treasurer, J. M. Kreider solicitor. Brethren, pray for us and stop off to see us. You will find us on the main line of the C. B. Q. R. R. between St. Louis and Kansas City, and Chicago and Kansas City. J. M. KREIDER.

Milford, Neb., June 18, 1907.-Greeting in the worthy name of Jesus, to the editors and all the Herald readers. May the good Lord biess us and make us all truly willing to do the will of God and to honor him in all we do and say, through Jesus Christ, our Redeemer. Amen. I will give a little account of our church work here at Fairview. The church services and Sunday school are well attended with fairly good interest, although there is still pienty of room for improvement. Last Suuday the attendance at Sunday school was 380. This number naturally represents a large amount of work, so that every one present may be truly benefited otherwise the work done would be in vain. God has given us jutellects and the privilege to learn, but the best of all books to learn from is the Bible, for through this book of all books we get wisdom from above. I do not mean to say that we do not have good instruction and very lnteresting books and helpful church papers to read, for from these also I have received many blessings. May the good Lord bless and spare yet for many years our senior editor of the Herald of Truth, for the welfare of the churches and the whole brotherhood from the East to the far West. The "Rundschau und Heroid der Wahrheit" is a very interesting paper, especially to our Ger-

man and Russlan brethren, more so than to our Americans, for they are more or less acquainted with one another from the old country, and hy this means keep up the acquaintance. Many of them I find are very able writers, and for this reason I like to read the paper. On the other hand, how much trashy literature is abroad in the world to-day, and that is read hy many who are professors of religion! This should not be done, for it is one of the devil's traps to catch the minds and hearts of the people and get them away from reading the Bible. Almost every one seems busy reading to-day. I would advise one and all to read the Bibie, so that when temptations come to you with the things that the world gets up for amusement you may be able to withstand every allurement and enticement that leads you away from the way of life. The 4th of July will soon he at hand again, and I think it is the duty of all our ministering brethren to warn mem. bers not to take part in such angodly affairs as are held on this day. It is no amusement or place for the real Christian. It may give present pleas ure-it more often gives lasting pain and regret D. BENDER.

Newkirk, Okla., June 21, 1907.-Dear Herald Readers:-Greeting in the Redeemer's name Bro Charles Yoder of McPherson Co., Kan., preached for us on Sunday, June 9. We were made to rejoice for the many good admonitions given by the brother. May the Lord bless him in his labors COR

Edmonton, Alta., June 22, 1907,-Dear Bro. A B. Kolb:-My wife and little Willie and I are enroute to the Alberta Sunday school and church conferences to be held in the West Zlon M. H. June 24-27. Here at the Edmonton ticket office Editor Harms met us. He was an entire stranger to me, but as soon as he saw us he began to speak and make inquiries after the Mennonite Publishing Co. office force. (Editor Harms was at one time the editor of the "Rundschau."-Ed.) We are far north, but all nature seems to turn to the touch of God's sunshine Pray for our Sunday school and church and Bible conferences.

E. S. HALLMAN

East Holbrook, Colo., June 11, 1907,-After somlanse of time since our last writing we again think there may be some one who may be glad to hear from this vailey. The Lord's work is still ours to do and our trust is that it is the work of every one who professes our Savior. Bro. Jacob Eber soles returned to their home week before last from a visit to Nebraska. Bro. Garber arrived from lowa and several adjoining states last Thurs day, where he had been engaged in soliciting for the Sanitarium. Bro. John Nunemaker also left for some of the Eastern states last Friday.

Saturday afternoon this valley was visited by 3 strong wind which moved the church (now under construction) about three feet to the north, break ing both sides of the foundation, but doing little damage to the ends of foundation. The carpenter work was not badly injured. The roof was of and sides boxed up, but no windows in. To-day at noon the brethren came to the scene with lifting jacks and by six o'clock the church was in place awaiting the reconstruction of a stronger wall. All are in good hopes that the church wil be in a better condition for the next wind.

COR

From the Emma Congregation, Lagrange Co ind., June 25, 1907.-The hrethren of this congre gation, in conjunction with brethren of the Hav Patch, have opened a new field of labor by organ izing a Sunday school in the schoolhouse in th village of Honeyville. The organization took place on Sunday, June 23d. Bro. J. D. Zook, of the Hav Patch congregation, was chosen superintendent and Bro. John Emmert, superintendent of the Emma Sunday school, was elected assistant super intendent. There were about 100 persons in a tendance at the opening of the school. Several

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German classes were organized and the New Testament will be used chiefly as the class book. May the Lord bless the work of the brethren in this direction, This is one of the ways for us to do home mission work and not leave our homes. There are probably places in every neighborhood where others could go and do likewise.

Bish. H. B. Rosenberger, of the Blooming Glen congregation in Bucks Co., Pa., Pre. Joseph Ruth, of the Line Lexington congregation, Dea. Henry H. Krupp and wife, of the Souderton congregation, Edmund Sauder and wife and Christian Moyer and wife of Souderton, left on June 13 for a visit with the Lancaster county congregations. While on this trip, Sister Krupp took sick with pneumonia and had to return the following Sunday, and has been very sick since, but is getting better. The rest of the party returned home on Saturday, June 22, except Bro. Ruth and wife, who came home COR. earlier.

Woodburn, Oregon, June 11, 1907.-Dear Readers:-Greeting in Jesus' name, according to Gal. 6:9. I think there was a mistake made in the report published in the Herald, where a contribution of \$8.00 for India Mission was credited to me. It should have been credited to the Zion cougregation of this place.

REMARKS .- We giadly make the correction, and shail be very glad and thankfui to any one noticing an omission or error in any article, report, etc., if they will call our attention to it.

For the Herald of Truth.

THE NEED OF EDUCATION.

By Rose Lambert.

It is almost impossible for those of us who have spent all our lives in an enlightened country with all its privileges, to realize the full value education. If I should ask the children of America, they would no doubt tell me, "We begin to be educated when we start to go to school." Some one has said that the natives of this land live a miliennium behind time, which is true in many ways.

One of the most difficult years I have had in orphanage work in this land, was one of the first The priests began to fear that the orphans

raised and trained by us would not adhere to their adverse doctrines in future years. Consequently they tried to persuade the poor mothers and relatives to take their children from us again. This they refused to do, knowing that their children would again be street beggars. Seeing that this would not work, they began to arouse their suspicions by telling hideous tales about us and our motives. They told these ignorant mothers that In America the only meat used was children's meat and that this was our purpose in gathering these orphans; that one child had been rescued after we had already boxed it to ship; that in America we had no children; that we had a kind of powder which we fed the children and which enabled them to fly and that in spite of their watching some morning when they arose they would find their children had flown to

Being too ignorant to know that such things were impossible, they believed the reports and came down upon us like hawks. A short time was sufficient to enlighten their minds and they are now of our best friends. We cannot begin to take all the orphans that are brought to us, and our hearts ache for them. (It must be remembered that with only a few exceptions, our orphans are from the most ignorant and povertystricken families and have had very few privileges

When a member of the family is sick, the main thing with them is to feed them "what their soui desires." If a nursing baby has cholera infantum and wants green apples or a cucumber, "be sure

and give it to them or your conscience will smite you should it die," is their thought.

When a child has brain fever, what is to be done? Shall they put a thick layer of raw chicken meat all over its head? When cold applications are suggested, you are asked in breathless amaze ment, "But will it not make fever worse if water is used?" "And dare they even drink water?" During the cold season their theory is to be sure and keep the head warm, even if the child must go barefooted in the snow, for "you never heard of any one taking coid in the feet, it is aiways in the head or chest."

These and hundreds of similar views are trained and born into these little ones. Telling them once is not sufficient; it must be trained out of them, which is often a slow process

While teaching English to a class of our boys who had completed high school, the words "locomotive," "train," "telephone," "railroad," "wagon," etc., appeared in the lessons. They had committed the words, but when it came to giving the Turkish definition they said, "We do not know what they are; we never saw any." What does freedom mean to them? Not to be plundered. confined in prison, or in constant danger.

What does a republic mean? Each has an idea. and ilkely none of them correct. What is justice? What is righteousness? What is purity? They form their opinions from what they have seen in their past experiences, and although thinking of the very best they have known, alas! the standard is often extremely low.

A four-year-old child in America has a general knowledge that many mothers here have not.

Schools are not free, and the poor cannot pay the tuition, although it is only forty-one cents for the primary classes, but increases as the lessons do

Do you wonder that orphans consider themseives fortunate? Do you realize what great blessings you are heaping upon their heads as you support them?

i know of one Armeno-Turkish paper that is published. I have purchased a copy of all the books published in this language that I know of and many of our orphans have read and many of them re-read them. The children in the school are taught English largely for the sake of the literature.

For an Armenian child to get to the place where he can enjoy what you daily enjoy and scarcely appreciate, and consider that you have educated yourself, he must devote years to study.

As a rule they are intelligent, and at present three of our boys are teaching our orphans, one of them having studied a year in college after graduating from high school.

Three of our girls who have graduated from high school are also helping us. Every class in school contains some of our orphans and we long for the time when we will have enough educated boys and girls to fill the demand.

After doing our part to enlighten and educate these neglected ones whom God has entrusted to us, our prayer is that those who are "endued with knowledge among us" will "shew out of a good conversation his works with meckness of wis-

Hadiin, Turkey, May 24, 1907.

THE PLAGUE IN INDIA.

The following letter will be read with great interest, owing to the recent reports of the awful ravages of the plague in India:

Khamgaon, Berar, India, April 26, 1907.-Dear Sister Brubaker: -I know you will not understand why I have not written oftener the last six weeks. cannot excuse myself, for we are out in the jungles again and to go out in the hot season is quite hard. The little children even feit it. You know all about the great heat, as I told you the temperature rises to 130.

Men and women are dying in great numbers The plague is so bad and the mortality is so high you cannot imagine how fast they are dying.

When one gets the plague then you can be almost sure of death. Scarcely any one lives after being stricken. Pray for the men and women of india. They have snnk in darkness and Insensibility and the very capacity for spiritual things has to be created in them. This is one of the things that should call the children of God in the homeiand to intense and unceasing prayer. Nothing but the direct power of God can awake these life less souls. Truly the fields are white to harvest, hut the laborers are so few. Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest and pray for us that no sacrifice will be too great for us to make. We are willing to endure hardships in the present time, looking at the joy set before us at his coming. All who are indifferent in this work which Jesus commanded his followers to do just before he ascended into heaven should carefully look into God's word and there see what he requires of them before their opportunity is lost. Judgment will begin at the house of God, not at the heathen. Oh, church of Christ, what wilt thou do when in that great and solemn day they charge thee with thy doom? They are truly passing fast away.

This is not at all the time for rain or storm, but just two weeks ago a rain storm came and blew our tent away like paper. The huts it unroofed all but one. The bedding got wet, but we finally got quiet about midnight. Often I must get up at night and heip to weigh down the tents. Yes, we are looking to God for a large room with a good roof out here, and I believe he will supply this need also. He is falthful to whom he has promised. He never fails us and he will surely not fail us, but be with us unto the end. Above all, in that great day he will not fail to receive all who are faithful unto his coming which draweth nigh. Praise his dear name. I can just say thanks to all for your help. He will reward you, Gratefully, your sister, ALICE L. YODER.

in Lancaster Era.

For the Herald of Truth.

THE GOODNESS OF GOD.

By Emma Yoder.

God in his goodness is continually watching over us. He often corrects us, and in his mercy prevents us from going into ways which lead to destruction.

When we are in trouble he is the only one who can really help us and lift all our cares from us. If we carefully follow our Good Shepherd and keep his commandments he will give us all things. Like a father pitieth his children, so the Lord nitieth them that fear him. For he knoweth our rame, he remembereth that we are dust."

God will sometimes chasten his people, but only because he loves them and wants them to draw closer to him. If we would never have any trials and life were all smooth and easy we would often times forget God in his goodness toward us. One of the apostles says, "Whom the Lord leveth he chasteneth, and scourgeth every one that he recelveth." Nevertheless it yieldeth the peaceful fruits of righteousness.

God in his goodness gave to us Jesus Christ as a rock of refuge, to whom we can go and hide from all the storms of life. We can tell him all, and he is ever at the right hand of God interced ing for ns.

God in his goodness has ordained us to inherit this earth, but he will not always leave us here. He has prepared a place of eternal happiness for all his people. He tells us all to walk in the way holiness, and when he sees fit he will take ail the faithful ones to their reward.

(The above is an essay read before the Young People's Meeting, May 5, 1907, at Fair View M. II. near Surrey, N. Dak.)

Let no man imagine that he can receive forgiveness of sins in the blood of Jesus without coufessing himself that he is a sinner.

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

## TOPIC: A Character Study-Gideon. Judges 7:15-18. July 14, '07

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

The successes of time that count for eternity come through the ardent exercise of faith in God.

DAILY READINGS.

M -Noah's faith. Heb. 11:7.

—Abraham's faith. Heb. 11:8-12, 17-19.

—Moses' faith. Heb. 11:23-29.

—Victorious faith. Josh. 6:25, 10, 20, 24.

-When the majority ruled. Num. 13:30-32;

13. S. —The secret of victory. 1 John 5:1-5.

14. S. -A Character Study-Gideon. Judges 7:

#### A SPECIAL MESSAGE.

in this age of materialism we are inclined to overlook the lesson God teaches us through Gideon. The church is after numbers, when God teaches us that mere numbers often only encum ber. The ten spies said of the Canaanites, "They are mightier than we." Joshua and Caieb took the true position, that God Is the real power, and that he is mightier than the Canaanites. we do not take God more into our problems! What is God but a help in trouble, a help when our powers are inadequate? The great host of his angelic messengers waits to do his bidding in our behalf, all the forces of nature are under his control for our benefit, he himself is back of all those messen gers and forces, and yet we are timid! There is a perfect arseual of promises in the great storehouse of God's word for the special and exclusive benefit of the believer. Why not trust God and use them for his giory and our good.

#### APT QUOTATIONS.

O friends, we know Whom we have believed, and are sure of triumph!-Spurgeon.

Empty buckets are fittest for the well of grace

Everything it will honestly bear, you may pile

upon the back of a divine promise .- J. S. C. Not by might, uor by power, but by my Spirit,

Faith is the fountain, the foundation and fos terer of obedience.

Faith laughs at that which fear weeps over. Faith is the mother of holiness and the nurse

God can use inferior persous for grand purposes God wants men of faith, prayer and purpose ile supplies the power.

#### BIBLE HINTS.

Judges 7:15. Gideou's reconnoitre in the Midi anite camp was very opportune-providential. Per haps if we were as aiert in our Christian warfare as he, we also would hear confessions and state ments from the enemy's camp that would show his real attitude of almost desperation as con trasted to the bold front he makes toward the forces of righteousness. Just now a struggle is waged in this city against various julquities, in cluding the drink evil. The liquor element is making desperate efforts to persuade the people that prosperity can continue only by keeping the saloons in town, at the same time making an outward show of supreme confidence that the issue will be favorable to them. If there were 300 real Gideons in this city the saloon men would have day-and-night dreams that would be truly discour

Judges 7:16. Note the system with which Gideon

prepared his little hand of torch-hearing trum peters with their lights temporarily hidden in pitchers. The lights were more important than the earthen vessels, indeed the frail pitchers were carried altogether for the sake of the lights, yet how Important the pitchers were! Not one must be broken before the proper time. So our bodies are only the necessary vessel in which the light of human intelligence, the soul, is carried, yet how important this frail body is in the service of God! How necessary that it be used only for the nurnose God intended for it! Though God performed a miracle, yet Gideon's band used all their abilities. If this were more generally done in the exercise of our faith in God, no doubt he would perform many more miracles. System and tact are virtues of high order in religious work.

Judges 7:17. Jesus, our great Leader, calis upon us to follow his example. No doubt God could have overthrown Midian without human help or through Gideon alone, but he chose human agencles, even though they slew no man themsolves But they followed Gideon's example and the ruse so confounded and terrified the Midianites that in the darkness they struck wildly at everything about them as they fled toward the

"Gideon went in faith

A terrible sight was proud Midian's flight, For the God of hosts was near."

#### PERSONAL THOUGHTS.

What would you do if the news were suddenly flashed over the world that meu had found indisputable evidence that the Rible was untrue. that Jesus never rose from the dead and that the Christiau church was basing its hope on a myth? Let me tell you: If you were what, alas! a very great number are, a mere professor, you would throw your empty profession to the winds and be openly what you are in purpose. But if you had had the real experience of God's indwelling love and guidance, no power on earth could shake your faith in God. Even though your best earthly friends forsook you, you would cling to your Friend whose love you have felt and whose blessings you had experienced.

If God would make such a division of the Christian forces to-day as he dld of Israel's host in the time of Gideon, with which part of the host would

I find myself?

If I should lose as many friends as Gideon did, would I still do as Gideon dld?

How courageous some of us are when Midian has been driven into a run by some simple-minded believer in and doer of God's will! There, is no sin-killer like the trumpet blast and

upheld light of the glorious gospel of Jesus Christ. The stuff that makes a good sword will make a good plowshare. But what of the stuff of which the thousands of Gideon's rejected soldiers were What material is there in me?

#### ILLUSTRATIONS.

When William Huntington wrote his "Bank of Faith," some people called it a "Bank of Nonsense." I could write twenty "Banks of Faith." and every word as sure as an honest man could write; but the only result would be, that people would say, "Oh, well, you know, that is the result of the good man's fanaticism." The moment that the moderns do not like to believe a thing they call it fanatical. According to their view, about all the evidences and examples of faith and trust given us in God's word are instances of the fanaticism of good men and Gideon one of the

Muititudes of people have a kind of faith in God, but it does not come to the practical point of trusting that God will deliver them. I see upon the newspaper placards, "Startling News! People in the Planets!" Not a very practical discovery. For many a day there has been a tendency to refer God's promises and our faith to the planets or somewhere beyond this present everyday life. We say to ourselves, "Oh, yes, God delivers his people." We mean that he did so in the days of Moses and Joshua and Gideon and possibly be may be doing so now in some obscure island of the sea. Ah, me! The glory of faith lies in its being fit for everyday wear

#### Faith that Removes Mountains.

In one of the Swiss valleys there is a tremendous mountain of rock, which completely blocks up one end. Two travelers, journeying up this valley, caught sight of this mighty barrier, and one of them said, "Let us turn back; there is no way in this direction; it is quite impossible to climb that perpendicular mountain." "Come on." said the other: "I am sure we shail get over." So on they went, and at length discovered a wonderful groove, cut in zigzags, on the face of this rock, by means of which they gradually ascended, and passed out of the valley. Now, you see the bellef which the one traveler had, prevented that mountain appearing to his mind such an insurmountable barrier as it seemed to the other. Jesus urges us to have a faith which will remove mountains, that is, such a belief as will prevent our thinking any spiritual difficulty insurmount able, or anything too hard for the Lord.

The falth which saves is not a faith in Chris tianity, but a faith in Christ. Gideon may not have had much faith in the thousands of Israel that left him, but he had faith in Israel's God.

#### A Boy's Faith in God.

A vessel was overtaken with a terrific hurricane in the middle of the Atlantic Ocean. After the most astonishing efforts to weather the storm the awful intelligence of the captain broke on the ears of the passengers: "The ship is on her beam ends, she will never right again, death is certain." "Not at all, sir! Not at all, sir!" exclaimed a little sailor boy; "God will save us yet." "Why do you think so?" said the captain, with strong feeling and astonishment. "Because, sir, at this moment they are praying at the Bethel Misslon In Glasgow for all sailors in distress, and us among the rest; and God will hear their prayers; now see if he don't." The captain, an old, weather beaten tar, exclaimed, with the tears running down his cheeks: "God grant that their prayers may be heard in our behalf, my little preacher At that moment a great wave struck the ship and righted her. A simultaneous shout of exultation. gratitude and praise, jouder than the storm, went up to God. A few days after, the ship rode safely

SUBJECTS FOR SHORT TALKS.

1. Gideon and God more than millions of Mid-

2. Real faith is working faith

3. The value of concerted action.

We experience the new creation of the soul in time when a man is born again of the Spirit; We shall experience the new creation of the body a the last day.-[Ibbott.]

The wisest man may be wiser to-day than he was yesterday, and to-morrow than he is to-day.

## Young People's Department

GLIMPSES OF EUROPE.

By J. Bontrager.

IV.

Although Paris is not a church-going city, it has many church buildings or cathedrals, and some of them are truly magnificent. These Ro man Catholic places of worship-largely image adoration-were for the most part built in an age when the people were far more generally zealous in their mode of religious life. But the zeal was of the kind that made such things as the St Bartholomew massacre and other fanstical monstrosities possible, and this fact is largely responsible for the decline of religious fervor among the masses. The Cathedral of Notre Dame, 426 feet long and 164 feet wide, was built in the twelfth and thirteenth centuries; the Madeleine, the most magnificent of modern churches, was originally intended by Napoleon I. for a temple of victory, and has the form of a Greek temple. St. Roche is famous for its music and as the place where Napoleon Bonaparte stationed his cannon to disperse the mob, Oct. 3, 1795. St. Sulpice is nearly as large as Notre Dame and is built on a scale of grandeur in classical architecture seen perhaps in but few other churches in the world Then there are St. Germain, des Pres, St. Severin and St. Vincent de Paul with their wonderful frescoes, St. Eustache, St. Germain l'Auxerrois with its curious porch, Notre Dame des Victoires, the great resort of pilgrims, St. Genevicve or the Pantheon, "consecrated" by the convention in the revolutionary period, to Illustrions men, but since then restored to Christian (Catholic) worship. Here lie the remains of Mirabeau, Voltaire, Rosseau and others of their kind. There is also the great church of the Vow of the Sacred Heart on Montmartre. These huge edifices with their sparse congregations are eloquent reminders of a decadent religion, even as the ruins of temples in Rome and Greece are evidences of a bygone glory.

Although Paris has many churches, it has more theaters. The churches are empty, but, judging by the immense throngs of pleasure seekers, the theaters must be full. These are the institutions that teach the public mind and morals, and wield a degenerating influence upon the nation. The Freuch stage and the French press are said to be permitted liberties allowed in no other civilzed nation on earth.

Perhaps the most interesting building, archiecturally and historically, is the Hotel des Invalides. It is at once a hospital, museum, soldiers' home and church. Under its massive dome there stands in solemn, elegant splendor the sarcophagus of Napoleon I., removed thence from its first resting place on the lonely island of St. Helena. In another department are the personal effects of this martial Idol of France.

There are many places of interest to the student of history and art, not to speak of the parks, gardens, boulevards, public squares, monuments, fountains, bridges, cemeteries, cafes, etc., but space will not permit.

A short side trip to Versailles, fourteen miles from Paris, proved very interesting. Leaving early one morning with an amateur guide, I spent the day there. Here is the most magnificent of French palaces, built by Louis XIV. The furniture, kitchen, chapel and all personal effects of the ill-fated Marle Antoinette can be seen here, and the history of France is shown in painting and sculpture. The park is one of the finest in Europe, and gives one an Idea of the luxury in which the French king lived. Returning to Paris in the evening, my guide, whose confidence I had gained, became very friendly, and insisted on my accompanying him to his home for coffee. After some hesitation I yielded, for I was really glad for an opportunity of observing French family life

## HERALD OF TRUTH.

among the humbler classes. I found his home just as he had represented lt, on the fourth floor of a stone building. The three small rooms that constituted their home were very simply furnished, but I was received very graciously by the family and was accorded every attention. The "madame" spoke poor German, and the two chii dren at home showed me their playthings, and the work they did at school, and expressed the desire to come to America some day. I enjoyed my call very much and left accompanied with their most profuse good wishes and cordial invitations to call again.

Hundreds of thousands of tourists visit Paris annually and the business men cater to this class of patrons to a very large degree. Much remains unwritten of the gay French metropolis, with its literature, art and history, and much more might have been seen, but my time for leaving was already past, so I proceeded to Dijon, the ancient capital of Burgundy, the center of the extensive wine trade. This trade is suffering severely just now, from the fact that much of the Burgundy wine never came from a vineyard, but from some of the chemical laboratories of French cities, and the wine growers are in open revolt. Better for the world if both wine growers and the producers of chemical wines were in other business.

#### (To be continued.)

Wilbur Reynolds, the blind and feeble-minded boy, is still on Judge Geiger's hands. The woman who telephoned Saturday about the lad, called the court this morning and said that she was srranging for another one to care for the child and that she would notify him on Wednesday. Judge Geiger appeared before the Infirmary directors and gave them his ultimatum. He said that he did not want to have any trouble with them, but that he was not going to stand for any more baby work and that he would place the child in the Infirmary and they would care for him unless they could show him some law why he should not be admitted. The directors asked for a few days to consider and they were told that they would only be given a reasonable time. Judge Geiger does not take kindly to the plan of placing the child in charge of some woman, unless he is provided with a good home.-[Springfield News.1

#### MARRIED

Werner—Hoover.—On June 24, 1907, at the Rainham Mennonite M. H. near Scklirk, Ont. Bro. Mitton Werner and Slater Rosetta Hoover were joined in holy wedlock by L. J. Burkholder Both parties are members of the congregation at May His choicest blessings attend them

Sauder—Weaver.—On June 20, near Archbold. Fuiton Co., Ohlo, by Bish. C. S. Stuckey, Albert Sauder and Sister Ida May Weaver. bless them richly in the new relation the

#### DEATHS.

Heatwoie.—On Sunday, near noon, June 16, 1907, at the home of his daughter, Margaret Ford, at Clover Hill, Rockingham Co., Va., the spirit constitution of the control of t over Hill, Rockingham Co., Va., the spirit con ousness of John D. Heatwole passed from eart sclousness of John D. Heatwole passed from early manhood having been that of a potter, he along been well and widely known as "Potter John." The cause of death was cancer of stomach, from which he lives stomach, from which he lives 18, 1356, and con-sequently at the property of the death had reached and the stomach, from which he lives 18, 1356, and con-sequently at certain the stomach of the death had reached sequently at the time of his death has reached the ripe age of 80 Y., 9 M., 28 D. It was on the 28th day of March, 1852, that he and his wife, whose name was Conman, were received into fellowship with the stennonite church by haptism. date is significant because on the same day and at the same place there were also at the date is significant because on the same day and at the same place there were also eighteen or twenty other persons received, most of whom were young marsons received, most of whom were young marson and the place had been built but a few years before, and it was from this ingathering of young people that the prosperity of the congregation dates its beginning. Bro. Heatwole's name has figured prominently in the history of

the Mennonites in Virginia, he being one of the number whose faith as respects the non-resistant principle was the most scorely tested and tried during the period of the Civil War. The account appearing in the Virginia department of "Hartsler & Kauffman's History of the Mennonites" with reference to the brother who spent many weary mouths in a lonely cabin in the moustains as a fugitive from military scattant faith known to the mouth of the property of the second of the property of the second of the property of the second of the subject of this sketch was Bro. John D. Heatwole. It is noted as being a pocular coincidence that ject of this sketch was Bro. John D. Heatwole. It is noted as being a poculiar coincidence that death came at the bour when the congregation with which be was so long associated, was assembled in worship. He is survived by three sons and four daughters, his wife having preceded him in death about fifteen years. Funeral on the afternoon of the 17th at the Bank M. H. the service being conducted by J. S. Martin and G. D. Heatwole.

leatwole.

Fink.—Malinda Lamb Fink, wife of Bro. Michael ink. departed this life June 17, 1907, at the age of 33 Y., 6 M., 18 D. She together with her hus-band united with the Mennonite church April 22. band united with the Mennonite church April 22, 1966, and were identified with the congregation at White Hill in the Hopkin's Gap community in Rockingham Co. Va. A three-weeks old infant preceded her to the grave, and after many weeks of suffering she herself followed the little one The occasion of her sickness and awakenize, the means for softening menoils in the community the sympatby of many people in the community in which she lived. Funeral services for both mother and child were held at White Hall on the 18th by L. J. Heatwole.

Burkholder. — David Burkholder of near New

Erection Rockingham Co., Va., departed th Erection. Rockingnam Co., va., departed this lite June 10, 1907, after a period of consumption that continued for nearly a year. He was born in the year 1830 and hence was 77 years old. From early life he has been a consistent member of the Mennonite church, and one among the most regu-Mennonite church, and one among the most regular attendants for worship at the Weaver M. H lar attendants for worship at the weaver at it.
Even when more or less enfeebled because of
failing health, his place at chirch was not vacant
until within the period of the past six or eight
months. He is survived by his wife, one son and
three daughters. Funeral from Weaver's on the 1th by S. H. Rhodes and Chr. Good.

Hith by S. H. Rhodes and Chr. Good.
Shenk.—On June 24, 1997. In Millersville, Pa.,
of a complication of diseases, Elizabeth, wife of
Andrew Shenk, in the eighty-first year of her age.
She was a member of the Mennonite church. was twice married; her second husband and She was twice married, her second insistant of four children by her first husband (Shertzer) survive her. She was buried on the 26th at the Millersville Mennonite M. H.
Schatz—Bro. Jacob Schatz of Skippack, Mont-

gomery Co., Pa., dled on Jnne 7, 1907, of heart disease; aged 73 Y., 6 M., 2 D. He is survived

Bergey.—Sister Mary, wife of Sammel G. Bergey, of Franconia Twp. Montgomery Co., Pa., died on Sunday, June 9, 1897, of liver troubles; aged 65 Y., 9 M., 15 D. Deceased is survived by her husband and two children. Funeral was held on Thursday. Interment at the Franconia Mennonite burial ground.

Landes.—On the 16th of June, 1907, in Upper Landes.—On the 16th of June. 1997, in Upper Learoek Twp, Lancaster Co. Pa. near Mechanics-burg, of a complication of diseases, of which he suffered for some time, Rethen L. Landes, aged 61 years. He was a son of the late Christian R. Landes: he was a since have not member of the Old Mennonite church. Two brothers and sister survelve him. He was briefed at the Stump town Mennonite M. H., where the services were also held.

Shank .- Samuel Shank died at the home of his brother William near Markham. Ont., on June 1, 1907. Deceased was received into the Mennonite church some years ago, but for the last few years cuiren some years ago, but for the last few years was not so active as formerly. A few weeks before his death he expressed a deslre again to take his place as before and he longed for the communion. Burled on the 3d at the Wideman church. Funeral was conducted by L. J. Burkholder. Text.

Hoover,-Elisabeth Reesor Hoover died of the Hoover,—Bisabeth Reesor Hoover died of the infirmities of old age, at the home of her son. Prc. Samitel R. Hoover, near Markham, Out., on. her The June, 1907, at the efpe age of 91 K. 2 Ma, B. Deceased the died of 190 K. 2 Ma, B. Deceased the her girlbood and continued faithful until her death, a period of about seventy-five years of church membership. She united in marriage with Bro. John S. Hoover, with whom she lived for fortwaix years, when the were parted by beath. To oblive the part of the property parted by death. To this mappy mino were conful children. Si grandschildren and \$2 greats-rand-children. Funeral was conducted at the Widoman M. H. on the 19th by L. J. Burkholder and Christian Gehman. Text. 2 Cot. 5:7, 8 which was selected by Sister Hower a few years before her

#### HERALD OF TRUTH

Thursday, July 4, 1907.

I F FUNK and A R KOLR Editors.

Entered March 4, 1903, at Elkhart, Ind., as second lass matter, under Act of Congress of March 3, 1897

#### Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year

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Mennonite Church and Her Ac-Critical Fancles. Cloth .....

tou clasp (like a glove) instead of a ruhber band, helps, concordance and maps.)

Note.-Books marked \* were not damaged what ever hy the fire, but were soiled a little hy smoke, although so little that it can hardly be noticed. Still, we are going to sell them at these greatly educed prices.

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Order Sunday school supplies and Lesson Heips of the Mennonite Publishing Co., Elkhart, Ind.

#### HERALD OF TRUTH

FINANCIAL REPORT

Mennonite Board of Missions and Charities for May, 1907.

#### RECEIVED.

Evangelizing.—A Bro. and Slater, \$5.06. Chicago Mission.—Jacoh R. Hildehrand, \$2; a Bro. and Slater, \$10; J. W. Springer, \$1; Barker Street S. S., \$3.50; Liberty Cong., Ia., \$1.20. Total,

India Mission .- Anna Eyman Estate, \$15; S. S. India Mission.—Anna byman bester, 91, 8.5.
Conf., Kaufman Cong., Pa., \$24.51; a Bro., \$5;
H. W. Lapp (personal), \$4; Dan Blrky, \$1; Garden
City Sewing Circle, \$4; Sarah Hartzler, 50e; a
Bro. and Sister, \$18; a Bro., \$3; Barker Street
S., \$5; Liberty Cong., Ia., \$12.75. Total, \$92.76. S. S., \$5; Liberty Cong., 1a., \$12.76. Total, \$92.76. India Orphans.—Palmyra (Mo.) Cong., \$15; Allensville A. M. S. S., Pa., \$16.02; C. B. Hartzler, \$15; Mallnda Z. Peachy, \$15; Pdianry Class, Allensville (Pa.) S. S., \$1.25; Jos. R. Stauffer, \$15; Willie Kurtz, \$1; C. Sumy, \$15; A. L. Eshleman and Wife, \$30; D. S. Weaver, \$15; Moses B. Shenk,

and Wife, \$30; D. S. Weaver, \$15; Moses B. Snenk, \$5; John O. Martin, \$15; Elkhart S. S., Ind., \$15; Lizzle and Erie Hartzler, \$15. Total, \$188.27. Fort Wayne Mission.—Clinton Brick Cong., Ind., \$14; a Bro., Upland, Calif., \$5; Barker Street S. S., \$3.50. Total, \$22.50.

8., \$3.50. Total, \$22.50.
Old People's Home—A Bro. and Sister, \$2; Liberty Cong., in 700—Total, \$3.70.
Cong., in 700—Total, \$3.70.
Cong., and S. S., \$23.89; Anna Eyman Estate, \$15; a Bro. and Sister, \$5; Liherty Cong., in 800.
La, \$95. Total, \$49.34.

widows and Orphans of Missionaries.—Liherty long, Ia. (hirthday offering), \$6.68. Canton (Ohio) Mission.—Anna Eyman Estate,

Russian Sufferers.-C. Sumy, \$10; Daniel T. Total \$15.00.

Aash, \$5. Total, \$15.00. and Sister, \$2; Dan Sirky, \$2. Total, \$4.00. South America.—A Bro., Mo., \$1.00. General Fund.—S. J. Mast, \$1; Salem Coug., and., \$27. Oak Grove Cong., Ohlo, \$90. Total,

### EASTERN TREASURER.

S. H. Musselman, New Holland, Pa. India Missions.—Lizzic Sauder, \$1; a Bro. and Sister, \$39. Total, \$40.00.

Sister, \$39. Total, \$40.00.
 India Orphans.—Bossler's S. S., \$15.00.
 China Sufferers.—Kraybill's Cong., \$32.64; a
 Bro. and Sister, \$2; Bossler Cong., \$42. Total,

Russian Sufferers.—Bowmansville Cong., \$18.50; Bro. \$3. Total. \$21.50. nonite Home (Lancaster, Pa.) - A Sister,

## WESTERN TREASURER. Jos. R. Stauffer, Milford, Neh

India Orphans.-Jos. R. Stauffer, \$15. Kansas City Mission.—Widow Hauder, 50c; Jos. Hauder, \$1. Total, \$1.50.

#### CANADIAN TREASURER

M. C. Cressman, Berlin, Ont. India Mission.—Mosa Y. P. M., \$2.26; Enos C. Shantz, \$3; East Zora (A. M.) Cong., \$44.31; Rainham S. S., \$5; Markham S. S. Couf., \$12.96; Sharon Cong. (Sask.), \$10.35. Total, \$77.88.

LOCAL INSTITUTIONS. LOCAL INSTITUTIONS.

Chicago Mission.—A. H. Leaman, Supt., 145 W. 18th St.—Misses Landis, Pa., \$6; John Sanders, \$3; Amella Bergey, \$5; Monument (Pa.) Y. P. M., \$5; John Lefever, \$1; Geo. Shoeniaker, \$1.25; F. Lefever, \$2; D. S. Shrock, \$1; Dave Shrock, \$1.

. and Sister, Lancaster, Pa., \$5; from Minn., rents, \$23; per S. H. Musselman, \$25. To-\$103.25.

.45

23

.70

Fort Wayne Mission.—C. K. Hostetler, \$3; Sis ter Amstutz, \$10; John Hess, \$1; Elmer Hess, \$1; Sister Steiner, 50e: Friends, \$1.29. Total, \$16.79 Sister Steiner, 56e; Friends, \$1.29. Total, \$16.79. Kanasa City Mission—J. D. Charles, Supt.— Fred Dossett, \$5; Sister Boyer, 50e; J. B. Yoder, \$5; per S. H. Musselman, \$25; A. J. Hartzler, \$1; Daniel Hershberger, 50e; a Bro, \$1; D. B. Hartzler, \$1; Mrs. J. Persch, \$1; Arthur Downs, 50e; Sister Barr, \$16; J. K. Yoder, \$1; David Garber, \$1; Lizzle Lapp, \$2.50; Crystal Springs Cons., \$16,10; D. M. Schrock, \$1; Martle Eshleman, \$1; Day Nursery, \$2.26. Total, Day Nursery, \$2.26. Total

\$81.39.
Old People's Home (Ohio).—J. D. Mininger,
Supt., Marshallville, Ohio.—Reuben Moser Estate,
\$16; Geo, B. Welsz, \$5; Ella Markley, \$1; John \$15. Geo. B. Weisz, \$5: Ella Markley, \$1; John Bosworth, \$25: Fannle Tschantz, 50c; sale of Year Book, \$2.10; Oak Grove A. M. Cong. Champaign \$0.0, Ohlo, \$11; live stock, \$41.01; P. S. Hartman, \$1; Bro. and Sister S. King, \$2.50; Daniel Lantz, \$1; Belleville (Pa.) Slaters, \$2: Ellia (Ohlo) Cong., \$22: Oak Grove Cong., Wayne Co., Ohlo, \$22: Michael Horst, \$1; Eliz. Martin, \$1; C. D. Steiner, \$15. Total, \$148.20. Orphara! Home.—A. Butler, Supt., West Lib-Orphara! Home.—A. Butler, Supt., West Lib-Orphara! Home.—A. Steiner, \$4.8, Ohlo, Stater, \$1.2, Jan. Steiner, \$4.5 Slater, \$4.5 Slater

Shoup, Dalton, O., \$2; E. Miranda, \$3.60; Bertha Grissinger, \$6; Sister Myers, 50c; S. S. Meeting, Marion Co., Pra., \$5.83; Bro. Mast, Millersburg, \$5; Solomon Hartzler, \$1; Benj, Gerlig, \$1; J. S. Stauffer, \$1; C. Z. Yoder, \$1; David Kurtz, \$1; J. R. Stauffer, \$1; C. Z. Yoder, \$1; All Thermore, \$1, Total, \$5c; I. W. Royer, 50c; Al. Hartzler, \$1; Total, \$5c; I. W.

#### PAID.

Ft. Wayne Mission, \$86.66; Kansas City Mission, \$106.95: Old People's Home, \$228.22; Orphans Home, \$86.18; Chicago Home Mission, \$401.94; Chicago Gospel Mission, \$42.25; Chicago Hoyne Ave. Mission, \$17.74; General Fund, \$273.20.

Corrections.—In the report from India for Dec., 1906, Eliz. Smith was credited with \$15, when it should have been Eliz. Yoder. The following should have been in the Dec. 1906 report:

Bro. Lapp Home (India).—Collected by C. D. Eash, \$74.50; collected by Anna M. Erb and Martha L. Buchwalter, \$236.50; M. M. Buck, \$5. Totol \$316.00 G. L. BENDER. Elkhart, Ind.

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# HERALDOFI RUTH

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JULY 11, 1907.

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NOTICE.-All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUB-LISHING CO., ELKHART, IND.

#### EDITORIAL NOTES.

Correction .- In the report of the A. M. Conference, Resolution 5, the reader will kindly read: "It is the sense of this conference," etc., instead of "Is it the sense," etc. We gladly make the

We desire to call especial attention to the excellent article on "Christ, the Worker's Example," hy Bro. Samuel Honderich, of the Toronto Mission, in another column of this paper. It deserves reading and careful thinking.

One of our correspondents writes: Drinking men do not care for being in jail. The strong drink, it seems, has so blunted their feelings and sensibilities that their sense of feeling also scems to have been lost. The wise man says, "Wine is a mocker and strong drink is raging. Whosoever is deceived thereby is not wise." May the Lord preserve ns, and especially our young men, from this terrible curse. Let us all lahor and pray carnestly to God that in his wise providence he may so direct the things of this world that the evil of drunkenness may be rooted out and destroyed. The Lord preserve us from the evil influence of this great curse upon the land,-F.

Be Humble.-- A German poet says, "Humility is the most beantiful virtue," and humility is one of those virtues so impressively given, both by our Savior and the aposties. Just as soon as we get the desire to exalt ourselves, lift ourselves up above our feilows, above our brethren and sisters, and think we are better than they, we are on the road to destruction. Jesus says, "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted." Ah! what a blessed promise. May we always be humble and obedient and by and by we shall be lifted up into the mansions of eternal glory and hiessedness. "God resisteth the proud, but giveth grace to the humble"

Self-Confidence.—The Savior says, "Blessed are the poor in spirit, for theirs is the kingdom" of heaven." This is the opposite of self-confidence J. Wilbur Chapman, the noted evangelist, says: "Get your mind up to the point that you are somebody, and God will prove to you that you don't amount to much. I never said of any effort of mine, 'Wasn't that splendid?' that God did not bring me down with a dreadful thud. Paul had it right when he said, 'When I am weak, then am I strong' (2 Cor. 12:10). Why? Because when he was weak he just leaned hard on God. I believe there is nothing God could not do with us to-day if we just realized that we were nothing and-let God use ns."

We have in this number again interesting news and articles from our faithful missionaries in India. No one should miss reading them. God has wisely provided the high mountains in India that the exhausted workers may find a retreat to recuperate their wasted energies, and we are glad

to hear that our workers are making use of these God-given gifts. We are especially glad to hear that these poor people, these suffering ones, who have learned to love the Lord Jesus, are so ready to make sacrifices such as our people in America would never think of, in order that they may be able to lend a helping hand to their suffering brethren in China. These reports are indeed encouraging. The Lord bless both the workers and all the people in their efforts to help perishing humanity.

Our motives, if we do it ourselves, will often bear a good deal of sharp criticism. A fellowminister who has gone to his reward some years ago, once, in relating an incident in his experience in Christian work, referred to a conversation he had with one of his brethren, when he asked him a pointed question, simply for the purpose of finding out what his friend would say, and in connection with his story he stopped to explain, "You see I was not altogether honest or sincere in putting the question as I did." If we should always pass our motives through an ordeal of self-examination, as regards honesty and sincerity, as our brother did, our actions would be different and our light would shine with a brighter lustre. and men would sec that we as the followers of Jesus Christ had an eye singly to the glory of God.

Sacrifices .- If we should ask our people here in America to do without meat and give its value for the mission cause-if we should ask our people to put themselves on an allowance of any ordinary kind of food which they need for their daily subsistence and give a part of it for the cause of missions, how many of us would he willing? If we should take our last year's garments and use them another year, when they are already badly worn, and give the price of new ones to the missionary cause, it would be looked upon as one of the impossibilities. But read Bro. Lapp's letter in another column, and if our American Menno nites will go on in the way they are pursuing, and at the same rate of speed, it will not be long until our heathen brethren in India will put us to shame by the generous and self-sacrificing spirit they are manifesting

Enduring Piety.-We recently read in one of our popular Sunday School Helps a paragraph which awakened some practical thoughts in our mind that may be worth something even to our Herald readers just at this season of the year. "If a person's piety is of the best sort he is always so thankful that he never wants to be without it. A third-rate quality can be laid aside anywhere; the loss is not great even if never found again. But the best has so many uses and is so comforting and necessary that its fortunate possessor would sooner leave his pocket-book behind him when he starts on his travels than the feeling of reverence, the desire to confess his love-the ordinary attitude of his heart-to the God whom he secks and serves." During the husy summer season and amid the turmoils of husiness and the cares of life, let us hold fast to our devotion to God. We cannot afford to do without it.

The religion of the present is of two kinds. Onc kind is to have a religion that is accepted and practiced as a religion of respectability and that makes a good appearance and does credit to ourselves, brings us the honors of the world and the esteem of our brethren and lifts us to an honorable position in society. Of this kind of religion Jesus speaks in Matt. 7:21-23; 6:16.

The other kind is of a different nature. In fact. it is almost the very opposite. The possessor of this kind of religion accepts it as the gift of God, accepts it in true humility, accepts it and practices it that he may glorify God and show toward him his love for the unspeakable gift of eternal salvation through Jesus Christ. He walks daily in the fear of God, he worships God in sincerity and truth, he loves God with his whole heart, and his neighbor as himself. Christ speaks of him in Matt. 5:3-12; 6:18; 7:24, 25. Let us seek to be sincere and npright in all that we do, and we shall not only be able to glorify God in this world, but we shall also be permitted to enjoy him with all his unspeakable blessings and his indescribable glory in heaven forever

#### PERSONAL MENTION.

Bro. A. B. Kolb spent last week in his early home with his parents near Berlin, Ont.

Bro. Jacob S. Woolner of Breslau, Ont., spent Sunday, June 30, with the congregation at Waterloo. Ont.

Bro. Jacob H. Wisler and wife of Elkhart, Ind., who spent several weeks with their children in Kansas, returned home a week ago. They enjoyed their visit

Sister Ada Stofer, one of the workers of the Canton (Ohlo) Mission, was called home last week by telegram to attend the funeral of her brother in Columbiana Co., Ohio.

Bro. John Weldy and wife, father and mother of Bro. Daniel Weldy, of the Publishing House force. visited with friends in Elkhart and attended services in Elkhart on Sunday, June 30.

Bro, J. M. Nunemaker of La Junta, Colorado spent last week in the Waterloo district in Canada in the interest of the La Junta Sanitarium and preaching at the various places of worship during the week, beginning at Berlin, Sunday, June 30,

Bish. Eli Bontrager and wife of North Dakota were on a visit to Oscoda Co., Mich., during the latter part of June. Bro. Bontrager dispensed to the brotherhood of that vicinity the word of life on Sunday at the home of David Jantzie,

Bro. P. R. Lantz, superintendent of the Canton Mission, accompanied by his wife and Sister Anna V. Yoder, made a pleasant and welcome visit at the Publishing House in Elkhart between trains on July 4, on their way from Chicago, Ill., to Ful-

Sister Anna V. Yoder, one of the faithful work ers of the mission at Canton, Ohlo, went to Chirago on the 2d of July to be present at the wed ding of Bro. P. R. Lantz at the Home Mission on the evening of July 3. She returned to her place of duty on July 5.

Bro. Amos Mumaw and wife and mother, of Orrville, Wayne Co., Ohlo. spent Sunday, June 30, with friends and relatives in Elkhart. Bro Mumaw and wife left for home on Sunday night. They had been visiting friends also in the vicinity of Freeport, 111.

Emma Hochstetler, of the M. B. C. Cong. Beriln, Ont., and for some time engaged in city mission work in Toronto and Winnipeg. Canada, left her home on the 2d of July for the Soudan, Africa.

to engage in mission work among the henighted races of that neglected part of the world.

Bro. isaac Garber and family, who had intended to move to Michigan two weeks ago have heen detained at Eikhart on account of the serious illness of Sister Garber, who was taken to the hos pital, where she has been confined for ahout ter days, but is now rapidly recovering from the operation.

Bro. H. J. Poweii and Bro. P. E. Brunk of Tennessee recently made a land-viewing trip to northern Michigan, and looked over a tract of land from 4,000 to 10,000 acres, with a view of establishing a Mennonite colony. Land may still be obtained in certain localities as low as \$5.00

Bro Abraham M. Blosser and wife and daughter. who for a number of years have resided in Texas, recently sold their possessions there and for a short time took up their shade in the vicinity of Mound Ridge, Kansas, spent last Sunday (June 30) in Eikhart and attended services there. They visited the Publishing House on Monday and selected some of the hooks now offered as special bargains They are on their way eastward, expec to visit a daughter near Wadsworth, Ohio, and then proceed onward to Pennsylvania and Vir dinia. The Lord prosper them on their journey.

For the Herald of Truth CHRIST, THE WORKER'S EXAMPLE.

By Samuel Honderich.

Christ says "I have given you an example that ye should do as I have done unto you" (John 13:15). Not only was this particular act of humility an example for us, but his entire life. To them who would do service for him he makes ar especial appeal, "Take my yoke upon you and learn of me, for I am meek and lowly in heart and ve shall find rest unto your souls. For my yoke is easy and my burden is light." "Follow me and I will make you fishers of men." By

that our work will be easier and that our efforts wili he crowned with success

The first recorded words of Christ are "Wist ye not that I must he ahout my Father's husiness?" and his last recorded words are, "It is finished." This suggests two ideas to our minds

taking Christ for our example we are assured

First Jesus was conscious of having a definite work to do: second, he did it.

Upon one occasion he uses these words. "I must work the work of him that sent me." He was continuelly going about hearing in mind that he had a certain work to do, for which he alone was responsible. Many a would-be worker enters his work in a haphazard way, not considering his qualifications or the will of God. Too often we try to do what our neculiar likes and dislikes sug gest instead of what God would have us do. Jesus said. "it is my meat to do the will of him that sent me." Not only did he understand that he had a definite work to do, but he had a willing-

The second thought suggested hears this mes sage to us: At the close of his life on earth he had completed his work. At times he seeme anxious about it, saving, "I must work the works of him that sent me while it is day, for the night comein when no man can work." Did you eve think how sad it would have been if part of his work had been ieft undone? Our work may not be so important, and yet it is his work. many there are who have only begun their lifework when the time comes for them to lay down their armor! Jesus hegan his work early in life and faithfully and persistently followed it to its completion. How blessed it would be if each Christian worker at the close of his life could say with our Master. "It is finished!"

Christ gives us an example of rendering a willing service. It was continually his purpose to do his Father's will. As he looked out upon the multijude in their lost and helpiess condition, he was moved with compassion and desired his disciples

to pray the Lord of the narvest to send forth more laborers. Gladiy did he dine with the vilest

sinners if they would only accept his blessings Josus' interests were world-wide. At the very beginning his love extended to the whole world and it was one of his last commissions that the gospel should be taught to every creature. But he well knew that the successful plan of sucl work was to hegin on a small scale and let his kingdom grow like the grain of mustard seed or the leaven until it covers the whole earth.

Dear Christian workers, are our interests go ing out to all the world, or are they dwarfed, in cluding only our own families or our own com munities? We cannot do the hest work until our interests include every nation and color.

The method Christ used in his work also de mands our attention. He devoted much of his time and energy in training workers. He also made use of every opportunity to do personal work. In fact, he preferred this kind of work to public work. We often find him withdrawing from the multitude to give time and attention to individuals. In this day when the applause of the multitude is covered rather than to obtain permanent results, we too often forget to make use of the opportunities to do personal work and to train others to carry on our work when we must drop it. Nevertheless it is true that he who trains and sets to work ten others does more for the cause than he who does the work of ten. May we choose Jesus' method of work and see a nermanent growth in our labors.

We also find in Jesus a continuous dependence upon God for grace and strength to carry on his work. If the Son of God found it necessary to be sustained and comforted by the Father, how mucl more are we in need of his grace! Of ourselves we can do nothing but with God nothing is impossible. Paul says, "I can do all things through Christ who strengtheneth me." Who can measure the nower that could be brought to bear upon the world if every Christian worker would go out into some quiet place for prayer and spend hours and even nights pleading with the Father hefore entering upon any special phase of work. Our life and power comes from above, and we must have the connection unbroken unceasingly if we would follow in the footsteps of our Master.

Christ's life was one of self-denial. A certain man, speaking to Jesus, said, "I will follow thee withersoever thou goest" And Jesus said unto him, "Foxes have holes, and hirds of the air have nests, but the Son of Man hath not where to lay his head." And he said unto another, "Follow me" But he said "Lord suffer me first to go and bury my father." Jesus said unto him, "Let the dead bury their dead; but go thou and preach the kingdom of God" And another also said "Lord, I will follow thee, but let me first go and hid them farewell which are at home in my house." And Jesus said unto him. "No man have ing out his hand to the plough and looking back is fit for the kingdom of God." What would Jesus say to our excuses when he asks us to follow him to a part of his work that means a separation from friends, society and some of the comforts of life which we hold so dear? Are we ready to leave all to follow ...m?

In the parable of the lost sheep we have an example of perseverance. The shepherd went out in search of the lost sheep until he found it. Though the road was rough and stony yet Christ's love inspired him to continue until he made the way for our salvation. Now even the vilest sinners find this loving Shepherd searching for them. How few are the workers of to-day who are willing to endure the hardships of the road and who are willing to stoop down and raise their fallen brethren from the depths of degrading sin! The kingdom of God is suffering for the want of workers who will endure hardships and exercise patience in rescuing the perishing.

Another example Christ left us and which we are not following as closely as we should is the way he cared for the young disciples. The young converts ought to have our careful and constant

attention. When Jesus' disciples were encom passed by the storm, on the Sea of Galilee, he quickly came to their rescue and queiled the storm for them. At the close of his work he could say to the Father, "Of those thou hast given me I have lost none save the son of perdition." This is an example which is a rebuke to almost every Christian worker. In our zeal to win new converte we too often neglect those we have already won, and they are left to starve with neglect and perish on the rough road of life. Jesus was not satisfied with simply an acceptance of him, but he taught his disciples line upon line, precept upon precept, until they grew to a more perfect understanding of his life and mission. As the disciples had to be taught the same things over and over before they could at all comprehend his teaching, so at the present time every Christian eacher must exercise patience in presenting again and again the life-giving Word.

Let us never lose sight of our true Example, for "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18).

For the Herald of Truth

July 11.

DEACE

By a Sister

"The peace of God which passeth ali understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).

Without peace in the home there is usually envy and strife and whether the strife is hetween husband and wife or between parents and chiidren, Satan ever does his best to keep the fire burning It is heartrending to know of many homes where once peace and happiness prevailed but where envy and strife came in and destroyed the golden chain love had planted there.

The true child of God, who desires and labore to be a follower of the Lord Jesus, will under circumstances of this kind devote himself to prayer, and not allow the evil influences of the enemy to mislead him; for we cannot he true children of God without the peace of which our text speaks, which passes all understanding,

The spostle teaches us that we shall have peac with all men, and that without peace and holiness no man shail see the Lord. Why is it that peace is so on the decline in the church as well as in the homes? Is it because the enemy comes in between the minister and the members, between member and member, and between hushand and wife, so that we cannot make progress in huilding up the church.

If we all would try to live such a life as God wants us to live and let our light shine by throw ing our influence on the side of goodness, purity and truth we could overcome the enemy. The apostle writes to the Ephesians (4:3), "Endeavor ing to keep the unity of the Spirit, in the bond of peace." How beautiful it is to live a life of neace in the home, in the church, and wherever we go, and also to possess a forgiving spirit, so that when we are called away from time into eternity we may have peace with God. We read also that the work of righteousness shall be peace, and the effects of righteousness, quietness, peace and assurance forever.

With some people it is not possible to he at peace without in some way compromising with sin and doing that which is displeasing to God and contrary to his word. When this is the case and we have done all that we are able to do, having confessed our own faults and asked forgiveness for the wrong we have done, and can not obtain peace, we have done our part, and the apostie leaves a way open for us in a case of this kind when he says, "If it he possible, as much as lieth in you, live peaceably with all men." If we have faithfully done our duty and it is not possible, we are free,

Brethren and sisters are often accused of stirring up strife and contention when they stand HERALD OF TRUTH.

firmly hy the Word and are not willing to disohey God's commandments. We are sometimes tempted, even hy brethren and sisters who are not willing fully to submit to the teachings of God's word, and if they can possibly persuade other brethren and aisters and often even the preachers to wink at these things and let them pass unohserved, they will do it, and thus often cause influences to go out which in time will bear a crop of weeds among the good wheat or among the faithful ones that it will be impossible to eradicate, and the church suffers for it,

If the faithful members, however stand firm and are unwilling to yield, a crusade of persecution and ahuse is heaped upon these faithful ones. and they are put to great trials and sufferings in different ways for their faithfulness, and are placed before the world as wrong and inconsistent, as uncharitable and unkind, as hardhearted and selfish, etc.

Such things may be hard to bear, and it often requires much grace to submit meekly and humbly to this kind of treatment from our brethren and sisters; but such have the richest promises of God's word, promises that are worth more than all the world can give besides. This would be truly a persecution for Christ's sake and for the sake of righteousness, and if we remember what Jesus says of auch-"Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before yon" (Matt. 5: 11, 12)-it will prove to ua both a great comfort and a great hlessing.

In a condition of mind like this, if we rest in the full assurance of God's love and mercy and we can give it all over into the handa of the Lord, we may be glad and rejoice with exceeding joy, though the world despise and reject us, and we can take to ourselves also the text (Rom. 5:1), "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

There is another class of people, professing Christians, who can live peaceably with the world, hecause they are so much conformed to it that it is hard to distinguish them from the world. It is not hard to live in peace with the world, and not even with worldly professors, if we let them all (both worldly professors and non-professors) have their way and we do not hinder nor reprove them. But this would not be living a faithful, devoted Christian life. This would be denying Christ; this would be conforming to the world. and the apostle plainly tells us, "Be not conformed to this world, but be ye transformed to the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." This is what makes the Chriatian's conflict: this is what makes it hard sometimes to stand up for Jesus that his cause may not suffer loss.

It will be impossible for us to please everybody. No one can live a Christian life in that way, hecause to please everybody he would have to do too many wrong things, and the Word teaches us so plainly that we should and must deny ourselves. But if we give ourselves over to the ways and follies of the world, which are always in harmony with the carnal desires of the human mind, where would be our self-denial? Where would be our sacrifice! Where would be our separation from the world? Where would be our self-abasement that we might be exalted Where would be our suffering with Christ, that we might also reign with him?

Ah! indeed a true Christian life means a great deal to every one.

Why is it that so many married couples have envy and contentions between them? Is it not hecause they do not possess and do not try to cuitivate a meek, a quiet and submissive spirit? Is it not because they do not have the real love of Jesus in their hearts and that they do not consider their true relations to each other as they ought? Is it not that they have all too soon for-

gotten that they have promised, the hushand to the wife and the wife to the hushand, to live with each other as a devoted, faithful husband and the wife as a devoted, faithful wife, and exercise love, charity and forbearance one to another as zealous followers of the Lord Jesus Christ? Ah! Let love he the great principle that each holds before the mind and all these unpleasant and unhappy family feuds will vanish, and divorces, the curse of society in our day, will be decreased very largely indeed.

Salt to mood but if the salt has lost its saltness. wherewith will ye season with it? Have salt in vourselves, and have peace one with another.

Let us live in peace at home and abroad. We may go wheresoever we will, we will not find things as we may think they ought to be; but here again we must remember that we all come short of our duty and make mistakes, and for this reason we need continually to look to Jesus for guidance for help and strength, that we may ever and everywhere be a light in the world and a salt in the earth. How beautiful it is to have peace in the soul and peace with all men as far as possible, and that we can realize that we have sought for peace and exercised charity and meekness toward all men, when we come to pass over the Jordan of death, and when we shall appear before the eternal Judge of the quick and dead to receive from him the due reward of our lahors. and shall hear the biessed plaudit of peace, "Come, ye hlessed of my Father, inherit the kingdom prepared for you from the foundation of the world

For the Herald of Truth.

COVETOUSNESS.

By Ciara Brubaker.

"Take heed, and beware of covetousness for a man's life consisteth not in the abundance of the things which he possess eth" (Luke 12:15).

These are words of the Savior while upon earth and if he were here personally to-day he would find many who need the caution.

Some time ago a man said to one of our members, "The Mennonites preach against the wearing of gold, but they put it down into their pockets, and put it down, pretty deep, too." I fear this is true in too many cases. I would not advise our people to preach less against the wearing of gold, but I would like to see them put less of it "into their pockets," as the man expressed it, and more of it into the treasury of the Lord. Of course, the man knows very little if anything, about our system of giving. Because we don't pass the collection basket at every meeting to get the rather unwilling dimes and nickels from those outside the church, and do not have some kind of a festival or church entertainment every few weeks or months to raise money, they may think we do nothing toward giving for the Lord. Thank God for a hetter way shown in God's word. Let us be faithful in that way.

But, brethren, do not our people often show signs of covetousness? When opposing worldiy gatherings and worldly amusements how often we hear the main objection to be "a waste of money"! It is worse than a waste of money. It is waste of time, waste of energy, waste of principle. So often I have heard fathers say to their boys when they wanted to go to a Fourth of July celebration, circus, or picnic, "Stay at home and work and save your money." Of course, the boy rebels at such an answer, and thinks, if he doesn't say, Father is just too stingy to give us the money and doesn't want us to have any fun."

Would it not he hetter to try to show them the langer of heing contaminated with the evil and fooiishness they would come in contact with at such places and try to show them how much more happiness would come from spending their money in a hetter way. The child would then see that hehind his father's refusal lay a just reason for it I don't like to hear people say so readlly "He'd better take care of his money," while they themselves are consuming their money upon their iusts, only in a different way. In the eyes of God there is no difference in the man who squanders his money foolishly and the one who hordes it up seifishly. I believe very many of our people need their eyes opened on the subject of "Bible giving." The love of money may blind a man worth only a few hundred dollars as well as the man worth hundreds of thousands of dollars. Again let me say, "Bewsre of covetousness."

Birch Tree, Mo.

For the Herald of Truth A PURE HEART OR SEED SOWING.

By Lizzie M. Wenger.

To be the true followers of the Lord Jesus Christ we need a pure heart and pure purposes, and this is what we need to labor for. When we come to God we must believe that he is and that he is the rewarder of them that diligently seek him. Therefore we need to strive more earnestiy for the pure and good, that we may he made free from ail sin; that we may be crucified with Christ and die unto the world, unto sin and to our evil lusts and desires, and to all that is displeasing unto our God; and further that hy obedience to the word of God and his holy commandments we may taste, enjoy and appreciate the hiessedness of the divine favor and service. A heart that craves after the forhidden things of this world cannot be pure, and therefore the apostle says, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and evil speaking. and as new-born habes desire the sincere milk of the Word that ye may grow thereby, if so he that ve have tasted that the Lord is gracious" (1 Pet. 2:1-3). "Blessed are the pure in heart, for they shall see God." "I, the Lord, search the heart; I try the reins, even to give to every man according to his ways and according to the fruit of his doings" (Jer. 17:10).

We cannot be pure in heart unless our thoughts. motives and desires are pure, "for out of the ahundance of the heart the mouth speaketh."

Our motto as Christiaus should be, Never to hearken or give place to evil in thought, word or deed. This is the only way that we can keep ourseives pure, and in this way-the way of righteousness-is life, and where life is, there is no death. "Better is a little with righteousness that great revenues without right" (Prov. 16:8). Righteousness, holiness, purity of heart and mind are life, joy and peace. Evil thinking or erroneous thoughts har us out of the hiessedness of the

kingdom of heaven. David said to his son, "And thou, Solomon, my son, know thou the God of thy father and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever" (1 Chron 28:9)

Whatsoever a man soweth that also shall be reap. We are sowing each day and hour of our lives. We are sowing the seeds either of good or evli, and in accordance with what we sow so will our harvest he. The desires and motives of our hearts determine the kind and quality of the seed we sow. "Fiee therefore evil insts, and follow charity; for charity covereth a muititude of sius."

The grace of our Lord Jesus Christ be with you ail Amen.

Farmersville, Pa

You may preach on divine things as much as you please, but you must teel them first iu your own heart, and if you feel them you will love and practice them.- [Exchange.]

Misfortunes issue out where diseases enter inat the mouth.

## TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS

India. — American Mennonite Mission, Dhamtari, C. P., India. Stations: Sundarganj, Rudri, Leper Asylum, "Balodgahan. J. A. Ressier, Sunt.

#### HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Iil. A. H. Leaman, Supt. Chicago.—Mennonite Gospot Mission, Emeraid Ave. and 26th Street. Chicago. Ill.

Ave. and 20th Street, Unicago, 111.
Chicago.—Hoyne Avenue Mission, Cor. 33d Street
and Hoyne Avenue.
Toronto, Canada.—Home Mission, 75 Tate Street.

Samuel Honderich, Supt.
Welsh Mountain.—Welsh Mountain Industrial Mis-

sion, New Holland, Pa., R. F. D. No. 4. Noah H. Mack, Supt. Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets. Philadelphia. Pa.

Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.
J. M. Hartzler, Supt.
Lancaster.—462 Rockland Street, Lancaster, Pa.
Canton.—Mission. Home. 1934 East Eighth Street.

Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt. Kansas City.—200 S. Seventh St., Kansas City, Kan. J. D. Charles, Supt.

Argentine, Kan.—
BENEVOLENT AND OTHER INSTITUTIONS.
Orphans' Home.—West Liberty, Ohio. A. Metzler,

Supt.
Old People's Home,—Marshallville, Ohio, R. F. D.
J. D. Mininger Sunt.

J. D. Mininger, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener, Supt.

Supt.

La Junta Sanitarium.—La Junta, Colo. D. S.

Weaver, Supt.

Woodburn, Oregon, June 24, 1907.—Greeting to all in Jesus' name. We have just returned from the A. M. Sunday school conference near Albany, Oregon, and feel spiritually refreshed. The attendance was good and many good talks on good topics made it both interesting and edilfying. One soul confessed Christ during the meetings. The brotherhood in the vicinity of Albany as well as here about Woodburn are all enjoying good health. To God be all the glory. COR.

Johnstown, Pas, July 1, 1907.—On June 28, 1907.

Bro and Slster J. D. Charles, of the Kansas City Mission, came to us and during the day did some visiting. In the evenling Bro. Charles gave an interesting talk in the Stall M. H., on the mission work in Kansas City, Kan. We believe all the brethren and sisters present enjoyed the meeting and the talk, and we hope a greater interest in missions and mission work will be awakened among the brotherhood. May God's richest blessings go with the dear brother and sister, as they go from place to place, and may many others resolve to forsake all for Christ's sake, and enter the great mission field, which means the whole world

We as a church have reason to rejoice when we think of the great amount of missionary work by our people during the last ten years. Let us pray that the amount of mission work done in the next ten years may far exceed the amount done in the ten years past. May God abundantly bless our mission stations and also the workers and the inmates of the same, everywhere. May this he the devont prayer of every true child of God.

LEVI BLAUCH.

Lima, Ohio, July 1, 1907.—A freindly greeting to the readers of the Herabl. I herewith send you a few lines from my weak hands this morning. I am just recovering from a spell of sickness that confined me to my bed for two wickness am still weak, but praise God that I am able to be on my feet again. When we are well and everything seems to prosper before us we very often do not appreciate the blessings of good health as we should, but when disease takes hold of our bodies and we are laid helpless and see what poor mortals we are, and as we meditate on the condition of things all around us as they exist, the great concern that we as parents have for our children and the condition of the church,

are held up before us in a way that brings facts so forcibly and with such great solemnity before our minds that it stirs us up to greater activity, to labor more earnestly in the great harvest field. I speak from experience. During my recent sickness, facts as they exist to-day became so real and were made so plain before my eyes that It has made a deep impression on my mind. Nothing, however, has come to me with greater force and has been made plainer to me than the solemn fact that our beloved church is drifting into worldliness and worldly conformity. I am fully convinced in my mind that these things can never stand before God and it is high time that every true, humble minister of the gospel of the meek and lowly Jesus come out boldly and cry out against these evils. But it is sad to see that many of our ministers have such a proud appearance themselves that they are no longer an exampie to the flock as they should be. We are to be examples to the believers. I would like to write a long article on this subject, but am to weak at present I simply felt impressed out of love to give a few hints about facts as they rise up be-

My son Adam has been down sick with fever for two weeks in Plain View, Texas, but at last accounts was some better, and our prayer is that it may be God's will soon to restore him to good health again. Bro. J. M. Shenk and wife were hurrich home last week on account of sickness in their family. Bro. Shenk himself was in rather poor health when they left us. May they soon be restored to good health again. I crave an interest in the prayers of all of God's children, and may God's blessing rest upon every reader, is the prayer of one who is deeply concerned about the welfare of the church and poor, fallen kumanity everywhere.

MOSES BRENNEMAN.

-. July 2, 1907,-Dear Editor:-1 have often felt when reading the Herald of Truth that i should write a letter and seek to be of some henefit to others. We both, my husband and I, are very fond of reading the Herald and we feel so thankful to God and to all the dear brethren and sisters who write for the Herald for the many biessings we receive in reading its columns, and hope that God may richly bless and reward all the faithful laborers in his vineyard It is my sincere desire to be faithful to all God requires of me and to let my light shiue. I so much long to see every one saved and enjoying the freedom of God's children, and also taste the joy and peace that is in store for all who are obedient and willing to love and serve God above

I feel so thankful that we have God's holy word and Spirit for our guide; but I also feel very sorry to think that there are so many preclous souls who know nothing of the great salvation in store for them and for all who are willing to accept him, who know nothing of our blessed Redeemer who died to save the whole world. May God bless his cause and all the laborers of his vine-yard, and raise up still more earnest and faithful laborers and also send them into his vineyard.

I will herewith send you fifty cents which you may send to China, Russia or India, wherever you may think it is most needed. \* \* \* Wishing you God's richest blessings, I remain your unvorthy sister in Christ. COR.

Mayton, Alta, July 1, 1907—Greeting to all the brotherhood, God is still continuing his blessings to us. And indeed we were made to realize that God is giving us spiritual blessings as well stemporal in the way that he made himself manifest at our church and Sunday school conference, held near Carstairs, Alberta, last week, of which there is a more complete report in the Herald West Zion (Carstairs) is about thirty-five miles

sonthwest of Mayton. Several carriage loads of us went from here to share in the good things, and lt was a pleasant trip. The weather was good, and nature is beautifully clad in green. To note the change the country along the way has made since I first saw it four years ago is surprising. Most all the shacks have given way to real houses. and numerous ones are ideal Eastern homes with good barns and other buildings. And where we went straight across the great prairie then, we now went along the section lines, all fenced and the long lanes mostly well graded and bridged where needed, all of which gives us confidence in the work that has been done. Civilization has thus brought about a rapid change in this new country. Would not Christlanization with the same united effort greatly hasten happy changes In all this land, where there is so much iniquity and disregard of God's law? With confidence let us work to that end.

Our new chirch liouse is not yet quite finished, though we have Sunday school, regular worship and young people's meetings in it every Sunday, and will finish it later on. Crops again look very promising. God bless you all.

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NOAH GERBER.

Minister and Deacon Ordained.—On Sunday, June 30, a minister and deacon were ordained in the Mennonite congregation in the city of Lancaster, Pa. There were four candidates for minister and four for deacon. Bro. D. H. Moseman was chosen and ordained to the ministry, and Ezra Weaver as deacon. Bro. Moseman is a brother of John II. Moseman, who was ordained to the ministry at this place several years ago. OOR.

Goltry, Okla., July 3, 1907.—Dear Herald Readcris:—Greeting. On June 30 the Milan Valley Sunday school was roroganized for the remaining six months of the year. The following officers were elected: Superintendent, C. J. Bontrager; assistant superintendent, M. C. Herschberger; chorlster, J. K. Eash; secretary and treasurer, Mabel Herschberger; ilhrarian, Lizzle Zimmerman. May God add his blessings that the work may grow and prosper.

For the Herald of Truth

DONATION FOR CHINA'S SUFFERERS.

By Geo. J. Lapp.

When the news reached us of the great suffering in China on account of the terrible famine which was raging there, we feit it our duty to tell the native brotherhood about it and show them their duty toward those poor sufferers, and give them an apportunity to give toward their relief if they desired. So on Sunday, the 2d of June, the service was set apart at each station for the receiving of any money which the native Christians wished to give. At several places sermons were preached on giving. The total amount received on that day from all the stations was seventy-one rupees. or an equivalent of about twenty-three and onehalf dollars. The Monday following the vote of the leners was taken and they voted to give thirty rupees (ten dollars) from the money they had collected for the poor. Each day a certain portion of rice and dal are taken out of their food and set apart as a donation for any worthy poor who are in need. This is done at their request. They are poor and suffering and for this reason they have sympathy for others who are suffering from disease or poverty. When we told them the story of China's need they were ready to respond at once. God seems to use the afflicted many times as the most powerful instruments in meeting the needs of other sufferers. They know how to sympathize.

The orphan girls requested that we cut off two weeks' meat supply and send this money to China. It amounted to over eight rupees. The boys decided to send the money (twenty rupees) they had collected for books. The native Christians

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gave of their hard-earned cash. The whole collection amounted to one hundred and two rapees and eight annas, which equals over thirty dollars. We pray that God will use this money in a two-fold way. First, to relieve many who are suffering; second, to open the hearts of the indian brethren that they, too, may see the real value of giving. Will the brotherhood at home pray with us for them that ere long they by their own means may be able to send out those who will spread the gospel? When India sends out its own missionaries, it will be a powerful factor in bringing the gospel to its own people.

ing the gospet to its own people.

We rejoice that mercy is one manifestation of
the Spirit's working in the hearts of these people.

Pray for your unworthy missionaries in India that
they may be used of God in teaching the true
Word and in helping to develop all the characteristics which will make of these dear people truehearted servants of the Most High.

Dhamtarl, C. P., India, June 6, 1907.

For the Herald of Truth.

MORNING MEDITATIONS.

By M. C. Lehman.

More than 7,000 feet above the level of the sea, at Darjeeling, among the highest peaks of the Himalaya Mountains, four of us Dhamtari workers have been allowed to come during the "but season" on the plains, to escape the heat, and lay in store a little physical energy, in this climate on much like November in the home land. It is so different to the weather at Dhamtari. Here we have walked several miles in the cold, crisp air and feel the better for it. The same amount of energy expended at Dhamtari would mean a "lay up" for a while.

Sitting among the monuments in the Darfeeling place may seem, meditate and wonder over the following things as they are and come before us. Just below us we can see the clouds floating in the valley. Straigst across, the white snow peaks look so becautifful and inspiring in the moraing sun. In another direction the sun is just in full view as he comes from behind the monutains like a large bail of gold. To our left is the city of Darfeeling with its 5,000 European and Americans, who are here to spend the season. The large sanitarium in the city tells a story all its own.

How many people have come here from the bot plains after the climate has done its slow hat sure work with them, and after a short stay were brought to this place and are now resting? The people of this place tell us that the problem of a site for a cemetery is continually before the municipality. The especially prepared invalid coaches on the little railway, leading through the mountains to this place, are indicative, also. Inst a little distance from us is the plain white stone marking the resting place of one of the Lee children and also standing in memory of five other little ones from the same family who were killed in a landslide. But hard work in a strange climate has most to do with bringing this sad picture to us.

to us.

Down there behind the mountains lies vast India. Hot, burning India, with all its wonderful possibilities and resources. India with its population of 300,000,000 souls—Hindus, Mohammedans, and Parsees. Christians are few in comparison to the followers of other religions. Among this mixed population approximately 2,75 Protestant missionaries are working. What proportion of the annual influx of missionaries into this country are yearly hrought to places like this and never leave, so far as material things are concerned? Many other hill stations in India have a story just as worful. A wonderful battle this.

woeth. A wonderful battle this.

There is a brighter side, India is being won for Christ and his cause. It takes lives, however. It is requiring sickness, persecution and trouble, but some day India will know Him. It will require time and generations. It always has. God's kingdom is for all and for all time.

HERALD OF TRUTH.

This battle is after all but a part of what Jesus meant when he inaugurated the movement for the conquest of the world. Yes, the great Master Organizer had all the work, problems, difficulties, etc., in mind as the kingdom would grow. His kingdom is so broad and universat that it includes all, and yet is so constituted as to have a place for the lowliest individual of the earth. As his children, what a privilege we have in being eligible to be used as instruments for his cause?

Dhamtari, C. P., Indla, June 5, 1907.

For the Herald of Truth.

Report of Sunday School Convention held at West

Zion Mennonite M. H. near Carstairs, Alberta, Canada.

The fifth annual convention of the Alberta Sunday schools was held at Carstairs on June 24, 1907. The weather was perfect, and a great many attended from High River, Oktotks and Mayton; also Bro. E. S. Hallman of Sharon, Sask. The convention was followed by Bible conference and instruction in doctrine. All were richly blessed. DISCUISSIONS UNDER HEADING.

"Sabbath School Work." It is a large work.
Thorough preparation must be made for teaching.
Teacher must be consecrated. The work is for all. The workers must love the work and live consistently.

consistently.

2. "Results of an Early Sunday School Training." Home training is as necessary as Sunday school training to bring pupils to Christ. It saves a time of regret in many ways in after years. Early training leaves the strongest and most lasting impressions. The environment of prayer and pure companionship and the liabit of attending worship are strong factors in the upbuilding of character.

3. "What should we expect of young converts?"
(a) "In Sunday School." We often get what we expect; hit we often expect more than we should.
(b) "Outside of School." If the new power has entered ia, the young convert will be able to remain steadfast outside of school. Every young convert should be a missionary. They may be an example, should learn their lessons, should ask and answer questions, should meditate and take beed unto doctrine, should in a word he a new creature.

4. "Talk to Children." Rev. 22:2. Life of Christian was illustrated by three frees: one dead, one living (an evergreen), and one torn off without roots. The leaves show forth the fruits and new graces of the Christian. The products of the tree of life are love, hope, charity, humility, temperance, etc. The tree grows down, then up, then out. The Christian grows down, then the chart of the cha

5. Mission harrels were opened. Of three different classes, the youngest class had given more than the other two, illustrating the fact that the younger we get the child interested the better.

6. "Difficulties that Confront us in Teaching In the Sunday School." Lack of promptness In opening school; indifference; Sunday visiting; teachers not adapted for their classes; passing opinions in whispers during the lesson hour. Let us get the right superintendent; let the parents attend Sunday school; let the school be opened on time; let the home training be up to the mark, and let us have the spirit of liberality.

7. "Observance of the Lord's Day." In worship let us come in the spirit of prayer. Let us have good order; let parents sit together. Let us not go to sleep or transact business, or summon help to threshings or quiltings. In the home let us not rest on weekdays and then work on Sundays.

8. "Missionary Work." Children can earn money in various ways. Girls can raise chickens and boys potatoes, and devote revenue to missions. Supposing the Sunday eggs were devoted to missions among Mennonites? There are about

10,000 heads of families. Each family raises, say, two dozen eggs per Sunday for six months of the year at 15 cents per dozen—amounts to \$4,000.00 per Sunday. It needs a plain people and a plain gospel to do a successful work in a foreign field.

E. J. REID, Sec.

For the Herald of Truth.

THREE PICTURES OF JESUS.

By Lizzie Z. Smoker.

"And Jesus increased in wisdom and stature, and in favor with God and man" (Luke 11:52).

The Scriptures are almost wholly silent on the early life of our Savior. The circumstances of his birth are given in detail. The visit of the shepherds and the wise men, the presentation in the temple, the massacre of the innocents and the flight into Egypt, and then we have a twelve years' silence.

Then we see the boy of twelve years of age go up to Jerusalem, at the great feast of his people, and then again a silence of eighteen years more, a silence limed by only two allusions found in the blography of his three years' ministry: "is this the carpenter's son?" and "As his custom was, he went up into the synagogue on the

Jesus Christ died, a young man, and thirty years of his youth are unwritten, save the one week spent with his parents at the great feast when twelve years of age, and two retrospective, incidental hints.

Jesus in his Home.—His home was at Nazareth, and the view of the mother, sweetest type of womanhood, kept aloof from its roughness, guiding her household, cherishing the sweet mystery of her boy's birth. Joseph—gentle, quiet, fatherly—protected and cared for the little home, and Jesus growing in height, to manly vigor, grew also in wisdom of milud and heart and in favor with God and man. The love of God was with him; the love of the children in the marketplace; the love of beasts, birds and the flowers on the steep slopes of the village—all seemed to be happy in his presence.

Jesus at Worship.—Every Sablatth he, with the rest of the household, went to worship the God of Israel in the plain little synagogue. At the proper age he accompanied his parents to the fregast at Jerusaiem, to be present at the greater worship in the temple, a narrative of which is preserved for us in striking detail by the graphic pen of the aposite Luke. In the temple, the deep breath of the divine tragedy and triumph in which he was to be both hero and conqueror.

Jesus at the Carpenter's Bench.-His fellowtownsmen cried in contempt, "Is not this the carpenter?" Their scoffing is his glory. The Carpenter is the world's Savior. A pious bishop in the middle ages prayed often to God that It might be manifested to him what Jesus did in his youth. The bishop then had a dream. saw a carpenter working at his trade and a little boy beside him, gathering chips. In the picture of a noted artist we see Jesus, the Carpenter, sawing a board at the heach. The sun as it streams in from behind is caught by his figure at the toil and on the working-room floor it casts the shadow of himself on the cross. As we do our day's work we are bearing the world's bur dens, we are helping to save the world and bring them to the divine Curpenter.

One fact stands out in clearest light: The hope of the world is in the young. The lives that are to lift the world to food are the lives that have begun to grow in wisdom and in stature and in favor with God, and who are continuing to grow and become more and more divine.

If we have begun late to put on Jesus and walk with him, let us learn even now the great lesson and endeavor to bring others to hegin early to walk in the heavonly way.

Kempsviiie, Va.

# TOPIC: Cultivating Virtues. Gal. 5:22-26; Phil. 4:8, 9. July 21, 1907

EDITED BY A. B. RUTT.

#### THE LESSON MOTTO.

There is a force in the world that impels ever upward. Its trend is to move everything it touches in the same direction. It broadens, deepens, sweetens, strengthens, purifies. Lord, fill me with

#### DAILY READINGS.

July, 1907.

- 15. M.—Relation of flesh and Spirit. Gal. 5:16-21. 16. T. -Commanded to bear fruit. John 15:16, 17.
- W .- Conditions necessary. John 15:1-10. 18. T. -Cultivation means increase. 2 Pet. 1:1-8.
- 19. F. -Neglect is costly. Matt. 24:10-12, 41-46.
- 20. S. -- Virtues vs. Vices. Prov. 10.
- 21. S. -Cultivating Virtues. Gal. 5:22-26; Phil.
- 4:8. 9.

#### A SPECIAL MESSAGE.

The plastic mind of young people forms a most excelient soil for the cultivation of good or evil tendencies. A young man or woman can choose whether it shall be good or evil. There are daily opportunities for achieving victories by deciding for and doing right. To cultivate vice means simply to let the thought weeds grow. By and by they will grow to seed and these will be scattered to the winds to propagate in other soil and thus spread the evil influence beyond the power of human recall, and some vices go to seed very quickly. The cultivation of the virtues may be a slower process, but it is both profitable and pleasant; the growth is so healthful, and so delightful to the spiritual eye, it is so satisfying to the soul and carries with it such an element of strength that the reward is far more than compensation for the effort. It is godiy occupation to cultivate soil that will bear fruit unto life everlasting. The secret of many a Christian's success in his labors is that he has cuitivated the virtues until they hear fruit wherever he goes. Prosperity and success followed Joseph of old; he cultivated the soil of the heart. The same goodness and mercy shall follow us all the days of our lives if we permit the great Gardener access to our heart gardens to give full directions regarding the cultivation, planting and watering of the

#### APT QUOTATIONS.

Let us live the life of daily faithfulness, and we shall rejoice as those who find great soil. The years shall only clear our vision and show us more glorious things; they shall render the ears more acute that they may catch wonderful whispers we now miss; they shail bow the body to the earth but they shall give to the soul wings and crowning mercies. When our heart and our flesh fail us, God will be "the strength of our heart, and our portion forever." The culti vation of every virtue shall fill life's garden with flowers and fruits that shall carry their fragrance and their refreshment through all eternity.-W. L. Watkinson.

Cultivation means development. Development means added strength. They only are masters among men who have learned the virtue of selfmastery. The weakest are those who do not know their own weakness. God made men lords over all the earth, but many have become slaves to its products. They cultivate vice instead of virtue; they develop, they become strong-in vice But that strength is weakness, their development is in vicionaness: their strength is the strength of devils, not of saints, and that strength is set against their poor souls.-Chapman.

True living is living victoriously the common days of life,--Spurgeon

If the opportunity for great deeds should never come, the opportunity for good deeds is renewed for you day by day .- Farrar.

Life is made up, not of great sacrifices or duties but of little things, in which smiles and kind nesses, and small obligations, given habitually. are what win and preserve the heart and secure comfort. Give these virtues daily exercise if you would enjoy perpetual happiness. — Humphrey Davy.

Time is the only thing of which it is a virtue to be covetous.

Your disposition will be suitable to that which you most frequently think on; for the soul is, as were, tinged with the color and complexion of its own thoughts .- Antonius.

#### RIBLE HINTS

Gal. 5:22. Fruits are the result of cultivation pruning, growth. Paul calls the products of the Spirit, fruit; the product of carnality, works. Verity the sinner has to work for his wages. He wears out his life trying to serve self, but the saint grows into fruitfulness as naturally as the well-grafted, well-pruned and cultivated tree grows in productiveness. What can a human being want more in life than the fruits mentioned in Gal. 5:22, 23?

Gal. 5:24. Cultivation of virtue can be accomplished only after crucifixion of the flesh and fleshly lusts, for these war against the soul.

Gai. 5:25. Walking in the Spirit is an exercise which only those can engage in who have crucified the flesh. The winners of a race are those only who have laid aside every unnecessary weight or incumbrance, and the just of the flesh, the lust of the eye and the pride of life are weights that drag the soul out of the course of the spirit nal race track.

Phil. 4:8. "As a man thinketh in his heart, so is he." ilence to cultivate truth, honesty, justice, purity, loveliness, and integrity simply means that we shail grow to be living examples of these virtues, living witnesses of the indwelling of God's grace in us.

#### THINGS WORTH REMEMBERING.

The experiment of the Frenchman who had just brought his horse to live on straw a day when it died, is being repeated among us, faith being literally starved to death. What low diet some men prescribe for their souls! It leaves not enough vitality for exercise in any virtue or good work. Marrow and fatness they do not oven smell at.

Saintly souls can not lodge in filthy bodies. Some soil wants even cross-plowing and scari-

Cultivating acquaintance with God through the study of his word and through prayer is a virtue of priceless value to the soul.

The virtues in the heart are better than the vir tues printed in the books of your library.

The little things of God are far more precious than the great things of men. Hence the saintly virtues are better than the highest fieshly am

True virtue is never tarnished with the rust of

#### ILLUSTRATIONS.

#### Self-Esteem

Seif-esteem is a moth which frets the garments of virtue. Those flies, those pretty flies of selfpraise, must be killed, for if they get into your pot of ointment they will spoil it all. Forget the

nest thank God who has made you pray so well thank God who has made you kind, gentle or humble; thank God who has made you give liberally: but forget it all and go forward, since there is yet very much land to be possessed.

#### Self-Made Christians.

I read a book one day called "Self-Made Men," and in its own sphere it was excellent; but spiritually I should not like to see a self-made man. He would be an awful specimen of huntan ity. A self-made Christian is one of the sort that very soon Satan takes, as I have seen children take a bran doll and shake it all out. He likes to shake all the apparent virtue out of self-made Christians until there is nothing left of them.

#### Service in Waiting.

Some people think there is virtue only in action. Have you not sometimes seen the telegraph boys standing or sitting still at the telegraph office when there was no message to be delivered? They are as much doing their work by waiting, as when they are delivering a message. In waiting they serve; and in like manner they most truly serve the Lord who give up all idea of self-pleasing, and go or stay as best pleases Him to whom they willingly offer themselves to be his servants.

#### The Way to Heaven Up Hill.

I saw a good man taking it easy the other day. He was riding on a wheel with both feet off the pedals. I did not blame the rider; but one thing was clear-he was going down the hill. He would not have had his feet upon the coasters in that fashion if he had gone up hill. Whenever you begin to put your legs up and have no more work to do, you are going down hill, and there is no doubt about it. The way to heaven is up hill, and every inch of the way will need effort.

#### SUCCESTIONS FOR LEADERS.

sure to make a plain distinction between real culture of soul, and the thin veneer of vain ambition. Discourage all sham culture. Make it plain that there can be no cultivation where there is no soil. We can paint fruit trees on rocks, but we cannot make them grow there.

Keep before the meeting the fact that fruit bearing is the only real evidence of the Christ life within that there can be no growth without prayer and feeding on God's word, that there can be no gains without pains, no roses without thorns, nor crown wearing without cross bearing. If possible, give considerable time for open meeting that evidences of growth in grace—one resulof cultivating virtue-may be brought to light.

#### Subjects for Short Talks or Essays.

- Culture for service. . What is true culture?
- 2. The power of virtue
- 4. Ten virtues and their significance.

#### MOTHER'S LOVE.

Sel. by John W. McCulloh.

By her my lisping tongue in prayer Was taught to bless the God of light; Her kindness soothed my childish care, And watched my slumbers during night. Poor is the immortal sculptor's art The painter's pen, the poet's song,
The painter's pen, the poet's song,
Compared to her who molds the heart
With plastic hand while pure and young.
A sister's love is warm and kind, A sister's love is warm and kind,
A brother's strong as hand of time;
And sweet the love of kindred mind.
But, mother, these are not like thine.
Dear mother, from thy home above
Still come and bless me with thy love.

#### HERALD OF TRUTH.

Young People's Department

GLIMPSES OF EUROPE.

By J. Bontrager

Burgundy has a fine picture gallery of medaeival

art and some old churches of thirteenth century

Gothic architecture. But nere as elsewhere re

ligion is at an ebb, and some of the fine struc-

tures are used as stables and storehouses. 1

made a few short stops enroute at country vil-

lages to get a glimpse of country life. Some of

the sights were amusing. At one place I saw

a dog and a goat hitched to a little wagon loaded

with vegetables which were being taken to mar-

ket. I was again struck with the splendid roads.

Automobiles are plentiful here, even in the winter

was roused in the morning by the deep tone of a

huge bell in a nearby cathedral. Soon seven other

bells followed, producing excellent music, each

bell representing a tone in the scale and chiming

pend on my smattering of French. Whenever I

failed to make my wants known by my poor pro-

to pencil and paper, and so got along very well.

The next stage of my journey brought me to the

borders of Switzerland with its romantic scenery.

the Mecca of European travelers. Guide books

tell us that to see all of Switzerland requires a

whole year. The best I can do is to get and give

a mere glimpse of this noted country. My first

stop was at St. Sulvice, a place of no special

interest more than affording a fine view of snow-

clad mountains and beautiful fields. The build-

ings are old and quaint, and their occupants speak

tain and lake brought me to the picturesque city

of Neuchatel, built on the slope of the Jura Moun-

tains and overlooking beautiful Lake Neuchatel.

Many of the older brethren in our Swiss congre-

gations are familiar with this city and the coun-

try surrounding it. The white peaks of the Alps

up in the sky form a magnificent background to

the view from the lake, and when viewed on a

oright sunny morning forms one of the grandly

beautiful sights that nature has to offer. The

main objects of interest here are the old castle,

an old church, a college containing a natural

history collection (founded by Agassiz), and a

cemetery dating from pre-historic times. One

morning I went up to get a view of the surround-

ing country. On my return I was accosted by a

few children. I could not make out what they

meant, and soon had a band of twenty or more

following me and aii speaking and acting very

politely, the boys taking off their hats and making

many gestures of respect. To this day I cannot

divine what was their want or object. They were

the very pictures of health and happiness, such as

only a country like Switzerland with its natural

drainage, steep inclines, bracing atmosphere

salubrious climate, fresh water, plain, healthful

We move on toward Berne, the Swiss capital.

Along the way we see thousands of grapevines

along the terraced hillsides, where everything is

carried up and down on human shoulders, many of

the burden bearers being women. Here once

more I was carried back in mind to the homeland,

where woman is more nearly on an equality with

man. But I could not decide which of the two

is the more content with her lot-the American

with her nerve-wrecking complex life or the

European with her task of daily toil and simple

to converse freely with and ask questions of my

fellow-passengers, among them a farmer, also on

his way to Berne. From him I received much

information regarding the rural conditions. Some

I now hear the first German and am able

food and romantic scenery, can produce.

French only. A few hours' travel between mo

nunciation and deficient vocabulary, I resorte

a morning hymn. Here I was compelled to de

At Pontarlier, where I remained for a night, i

very fertile sections and correspondingly prosper ous communities are seen by the way.

Berne I found to be a modern, thrifty, pictur esque city. It is noted for its bears, whence it derives its name. Like many of the European cities, Berne also has its old cathedral, built in the fourteenth century. It has many parks and sparkling fountains, an American street car sys tem, a museum of natural history, one of the best Europe. The museum of antiquities contains articles gathered from many countries. I will mention a few: A bicycle or velocipede, mad early in the nineteenth century, is without pedals rider sitting astride and propelling himself forward by placing his feet on the ground and pushing. These two-wheeled contrivances were used mostly for coasting, however. I also saw models of many elaborate garments of earlier conturies An inspection of the headgear showed that the present change of ladies' styles was no without antecedent. There were also the com plete household furnishings of hundreds of years ago including kitchen ware, and some very artis tic wood carving and brass modelling, likewis weapons of warfare used in bygone generations

Here in Berne I met with an experience that I shall long remember. While standing in front of a shop window two stalwart men approached me and wished to speak to me, saying: "We are members of the police force of Berne." "Very well," I replied. After being put through the "sweat box." I told them I had a passport from my government and that if they would accompany me to my hotel I would be able to convince them that I was not the criminal for whom they were looking. After a careful examination of my papers

they apologized and I went on my way rejoicing. In Berne I came across many familiar names. One evening in looking over the city director, for my own family name I wrote down thirty names familiar in Elkhart and vicinity. Many names familiar in Mennonite circles were con nected with people of great prominence. It is a peculiar fact that although this section was in its time one of the centers of the great Anabaptist movements in which many of our martyr for fathers figured so prominently, yet I failed to gain any positive information regarding the so-called "Wiedertaeufer." But what of it? A Greater than Hubmaier, Mansz, Blaurock, Denck, Langmantel. was born when and where? He died where? Was buried where? What he did counts for far more than where he died or was buried. So we. Men's good deeds make far more enduring monuments, more eloquent epitaphs than those found in cem-

Time passed so rapidly at Berne that I changed my plan to visit Zurieh until after my return from Italy. But by that time there was so much snow and eold weather that I passed by one of the most important and interesting places in Switzerland.

The route from Berne to Lucerne is highly pic turesque. It takes the traveler through one of th most romantic parts of this seemic country. Lucerne is one of the country's most noted resorts. Here is the famous "Muchlenbruecke," with the pietures of the "Dance of Death," made famous and familiar to us by Longfellow's "Golden Legend." Mount Pilatus (6,965 feet high) affords the tourist one of the sublime views of the sur rounding country. The best time to make the ascent of the snow-capped peak is on a fine, clear, cool morning, just when the sun sends its first rays upon the city below. Many legends cluster round this peak. According to one of these, Pontius Pilate, the vaccillating procurator of Judea who gave up our Savior to the wolfish will of the howling mob of fanatic, bloodthirsty Jews. drowned himself in a little lake a few hundred feet from the mountain's summit. At any rate, the mountain takes its name from this much despised

At Lucerne I boarded a train for the "Brunnen to get a view of Lake Lucerne, a cruciform expanse of water lying in the center of Switzerland, and surrounded by the cantons of Uri, Unterwalden, Lucerne, and Schwyz. The lake is cele

brated for its exquisite beauty, and lies imbedded among the mountains which are dotted with little villages that to a person inexperienced in mountain elimhing seem almost inacessible.

Going southward we enter the bay of Uri which forms the south arm of the lake. The banks approach each other and are very precipitous. Here we get glimpses of snow-capped peaks and glistening glaciers. We pass the Ruetli, the meadow where one night in 1307 the Swiss patriots soiemply pledged themselves to fight their oppres sors to death. We also pass the romantic Tell chapel built in 1388 on the spot where the hero is said to have sprung from the tyrant Gessler's boat. The lake and shore are full of romances. and most of them of a warlike nature. From those brave men and women developed a class of the bravest most intrenid fearless, naticut and faith ful martyrs the world has seen, men who learned to lay aside carnal weapons and to take up the sword of the Spirit and to fight manfully the fight of faith, attaining to the martyrs' crown and leaving us a heritage that should daily spur us on to valiant effort and patient endurance in the race

From here to Fluelein the scenery is remarkably wild in its grandeur, unsurpassed in this respect by any that I have seen except when crossing the Canadian "Rockies" in our own North America. What makes the Alps more interesting, is the history and the abundant legendary lore that is woven into the traditions of the descendants of those sturdy mountaineers who now live in all parts of the civilized world. Fluelcin is the Swiss starting point of the old St. Gothard route across the Aips. Here we spent, all the time in entrance ment, one beautiful, sunshiny day looking up at the peaks and glaciers looming far up in the sky and visiting a few peasant farmers, and going to Aitdorf, about two miles away, to see the village where William Tell is said to have shot the apple from the head of his brave son. A fountain marks the spot where the boy is said to have stood, while the statue of Tell is at the place where he took his unerring aim at the apple.

In this out-of-the-way place I met a few intelligent Swiss gentlemen who, in common with most Europeans, were ready to impart information and compare conditions and discuss the issues of the day in the different countries.

At Amstig nine miles from Altdorf, the ascent of the Alps for the pedestrians hegins. The scenery is indescribably grand in its romantic wildness. Among the rocks and precipices are found goats feeding on-? ?-weil, I could not see what There was a young girl on our train who lived at Wassen, the highest point on the railway, and who was returning from school at Fluciein. ventured to ask her a few questions, one of which was, what the people in these high aititudes did for a living. She replied very politely that the people have a great many goats to mllk, and that few also have cows, and then asked me: "Have you never been at Wassen?" As we pass through these historical old places many things came under my observation that to me seemed humorous. will not stop to relate them. Here at Andermati we cross the "Teufelsbrueeke," made famous by Longfellow's "Golden Legends." Here also ocourred that desperate fight between the Austrians and the French in 1799. Through this place lay the route of the barbarous hordes who unceasingly attacked old Rome and finally battered down her defences and overran the proud city. Many tour ists go over this famous pass on foot, as there is now a good road built across, but we preferred the European passenger coaches, although by do ing so we miss 94 miles of very picturesque seenery while we pass through the world-famous St. Cothard tunnel, one of the most stupendous pieces of engineering in the world. At Wassen there is a church which stands at a higher elevation than any other church building in the world This church can be seen three limes from the train at intervals of a few hours, as the train makes detours of many miles to gain the elevation

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- Missouri, lowa and E. A.
   Kansas and Nehraska.
   Nehraska and Minnesota.
   Aiberta, N. W. T., Canad.
   Pacific Coast District.

For the Herald of Truth.

A VISIT TO KALI GHAT.

By M. C. Lehman.

We had often heard of the famous worshiping and sacrificing place in Calcutta and of course wanted to see it when we would go through the city. On the morning of May 17 we accordingly tried to nerve ourselves for the sight of the ghastly place. After a street car ride of about three miles through the densest and most filthy part of the town we finally arrived at the side street leading to the gloomy place where it seemed to try to hide itself and its gruesome surroundings. Previous advice as to securing an efficient guide and avoiding pretending beggars proved most hoinful

An old temple somewhat dilapidated is the dwelling place of this idol, so well known to Hindus. A great throng had been avoided by coming early and we can make our way to the temple where aiready many people are erowding at the narrow steps to get an entrance and to avoid all delay in appeasing the angry goddess. But we are not allowed to enter. Only Hindus may enter the sacred shrine. Old people so bent with age that they can searcely walk have come great distances to worship and have brought a goat or calf to be killed near the temple as an offering to appear the wrath of the idoi. This is said to be most easily done by the shedding of blood. Flowers are for sale on the way to the temple and the poorer classes buy these and decorate the goddess.

We can only get a glance, as a Christlan's proximity is not favorable to the worshiping Hindus. But we see enough in the darkened room or cell to make out a form with four outstretched hands in one of which is a sword and in another the head of the giant which she has just slain Her one foot is on the body of the giant prostrate at her feet. She wears a necklace of human skulis. Her girdle is made from the hands of slain enemies. The entire figure is of a deep blue and red color with tongue protruding from the mouth to indicate the thirst for blood.

Just to the side of the temple is a large open pavilion where some thirty young men are dreamily drolling over the various parts of the Vedas necessary to sacrifleing. The sooner the sac rificial formula is learned the sooner the student is admitted to be an attending priest at the

Just beyond this place is an open courtyard where the victims for sacrificing are brought. The stench of decaying meat is sickening. The ground reminds one of an extensive slaughter house. A special trench for conveying the blood

#### HERALD OF TRUTH.

is often not large enough. The head of the victim is fastened in the fork of an upright post and then cut off with one hiow or the ax. Some of the blood is sprinkled before the goddess. Will a religion demanding such service cuitivate the gentier and nobler qualities of its followers? Is it worth while to try and deliver its followers from its influence?

Dhamtari, C. P., India, June 1, 1907.

#### HOW TO PRAY.

When a poor Hottentot in Africa who had heard a word or two about God, thought over what he had heard, he became very anxious about his soul, As he went about his work in the fields he would mutter to himself: "Me would like to pray to the great God, but me not know how." Day after day he went on with his work, hoping that he soon would learn how to pray to the great God.

One Sunday morning the farmer gathered his people together and reader a portion of the Scripture and prayed with them. He read from Luke 18. and when he came to the words, "Two men went up into the temple to pray," the anxious Hottentot exclaimed: "Ah, me giad; me learn how to pray now." The master read: "The Pharisee stood and prayed thus with himself, God, thank thee that I am not as other men." "No," said the poor black man, "me worse," "I fast twice in the week: I give tithes of all I possess." And the poor negro said: "No, that is not me."

But by and hy the great Book spoke of the ublican's prayer, and he heard that he smote on his breast and said: "God, be merciful to me a sinner.' Then the poor black man could stand it no longer, hut rising to his feet in the sight of every one, with the tears coursing down his black cheecks, said, "That is me! That is me!"

#### CHINESE APHORISMS.

A wise man adapts himself to circumstances as water shapes itself to the vessel which contains it. A vacant mind is open to ail suggestions as the hollow mountain returns all sounds.

When the tree is feiled its shadows disappear (desertion of the great by their parasites).

He who pursues the stag, regards not hares To be afraid of leaving a track and yet walk on snow

If the roots be left the grass will grow again. Relaxation above produces remissness helow.

#### MARRIED

Lantz-Schmucker .- On the evening of July 3, Lantz—Schmucker.—On the evening of July 3, 1907, at the Home Mission in Chicago, Ill., by Pre. A. H. Leaman, Bro. P. R. Lantz of the Canton Mission, and Sr. Minnie Schmucker, also a mission worker at Chicago, both formerly from Fuiton Co. The Lord bless and prosper them in the

Lefever-Esbenshade. - On the 27th of June 1907, in Lancaster, Pa., by Bish. Abraham Herr of New Danville, Abram L. Lefever and Laura G. Esbenshade, both of Lancaster City, Pa. May God bless them in their new relations.

#### DEATHS

Yoder.-Harry Jonathan, son of John and Fanny Yoder.—Harry Jonathan, son of John and rainy Yoder, was born July 9, 1996; died June 21, 1997; aged 11 M., 12 D. Funeral services were con-ducted at the Shore M. H. in Lagrange Co, Ind., June 23, by Yost C. Miller and S. E. Weaver, from Mott 19:14

Hoover.—On June 29, 1907, in Manheim, Lan-caster Co., Pa., of apoplexy, Catharine H., wife of John Hoover; aged 63 years. Besides her hus-John Hoover; aged of years. Besides let inhead she is survived by three sisters. Buried on Wednesday at the Manheim Mennonite M. H. Interment at Erh's M. H. Services were conducted by Bish. Jacoh N. Bruhacher.

Hunsberger.—Alhert Leroy, son of Mr. and Mrs. Frederick Hunsberger, near Wakarusa, Ind., was born Aug. 28, 1901; died June 30, 1907; aged 5 Y., 10 M., 2 D. He leaves to mourn their loss a father no Bi, 2 L. He leaves to mourn their loss a father mother, a brother Andrew and a sister Arvilla. Little Albert was a great sufferer for four months. His sickness began with lagripe, after which a complication of diseases set in, followed on the last day by brain fever with which he suffered in-

tensely until called home. Funeral services were conducted at the Olive M. H. on July 3 hy David Burkholder and Jacob K. Bixler from the text,

2 Kings 4:26. 2 Kings 4:26.
Durr.—Jacob J. Durr, youngest brother of Hish.
J. N. Durr. died very suddenly of apollexy at his.
home near Carmichaels, Farnered on his hirthday.
He was conscious of the fact that his time was drawing to an end and remarked at different times that he was prepared to go.
He was horn-reared and different times that he was prepared to go.
He was horn-reared and died on "the old Durr homestead in county. He was a member of the church, and is survived by a wife, two broth ers, two sisters and many other relatives and friends. Funeral services were held on June 20, conducted by A. D. Martin. Text at the house, The remains were taken to Ma Tohn 14:1 John 14:1. The remains were taken to mason-town, where another service was held at the M. H. hy Bro. Martin, using Psa. 90:12 as a text. Interment in the cemetery adjoining.

Sensenig.—Martin Sensenig of Martindale, Lan-aster Co., Pa., died June 19, 1907, of dropsy and caster Co., Pa., died June 19, 1907, of droppy and heart troibles: ared 28 Y, 1 M., 12 D.; leaving a sorrowing widow and child, father, brother, sis-er, and many friends to morn their brother, sis-ter, and many friends to morn their brother, sis-ter, and many friends to morn their brother, sis-ter, and the contraction of the contraction of the with the chirch about three years ago and was-very active in church and Sunday school work, and will he greatly missed in the home, in the chirch and in the community. How sad to part with him here! But how consoling and blesse with him here: But now consoning and breaders the hope that we can meet him again in heaven, where parting will he no more! Interment and funeral services at Weaverland on the 22d of June, conducted by Samuel Witmer in German. from Isa. 57:2, and Bish. Weaver in English, from Rom. 14:7.

Moser.—Peter Moser was born near Moutler, Canton Berne, Switzerland, April 28, 1809; died at his home near Dalton, Ohlo, of a severe colland old age, June 13, 1907; aged 98 Y., 1 M., 15 D. and old age, June 13, 1907; aged 98 X, 1 M., 15 D.
At the age of sixteen years he immigrated to
Wayne Co., Ohlo, where they the with his parents
arrived April 22; 1825, after a three months' journey. "Sonnenberg" was at that time a young
mennonite settlement of a few families. At the
age of eighteen Peter was left to his own
courses. He spent a year and a half to
cobber's trade. After this depend to the
last' and followed the half from house to house
last' and followed the half grown house to house "nast" and followed the trade from house to house until in a few years he had saved a little sum of money with which he hought a 50-acre farm. Oct. 27, 1832, he was married to Anna Behr. Eleven children were born to them; two died in infancy, and one (Levi) is confined in the insane influxy, and one (Levi) is confined in the insane asylum at Massillon, Oho. The other children were John, Ahraham. Peter, Daniel, David, Katherine, Barbara and Elizaheth. Katherine, wife of John Hofstetter, died some thirty years ago and Peter died in January, 1905. All his surviving children, except Levi, and most of his descendation with the description of the secondary of th grandchildren and one great-great-grandchild to mourn his departure. The funeral was held June 16, from the old Mennonite M. H., conducted by Bish. Jacob Nussbaum and Bro. C. N. Amstutz. He was a faithful member of the Mennonite church from his youth. His desire for many years to depart from this world and be with the lor, but he patiently waited until the Mast

Miller.—Sarah Miller, widow of the late Joseph B. Hochtel of Waterlon Two, Ont. was horn Nov. 28, 1828; died June 22, 1907; aged 78 Y., 6 M., 24 Bro. and Slater Bechtel were married April 18. 1848. To this union were born twelve children, six sons and six daughters. Two sons proceeding the six sons and six daughters. Two sons proceeding the six sons and a dear and affect children to mourn of the six six sons and dear and affect children to mourn compared and ear and affect children to mourn dropsy for a number of years, but when the end came she quietly passed away in peace. Funcard and June 25, 1907, when her remains the "Wanner at the M. H. by J. S. Woodner, in English, and M. C. Bowman, in German. Miller, Sarah Miller, widow of the late Joseph

Wise.—Hannah C. Humbert was born May 11. 1834, in Franklin Co., Pa.; died June 27, 1907; aged 73 Y., 1 M., 16 D. She was married to Amos C. McCulloh, who died Dec. 26, 1876. To this C. McCulloh, who died Dec. 26, 1876. To this union were born eleven children, of whom ninsurvive. In the year 1884 she went to Illinois and In 1887 was again married, to Samuel Wise, who died Dec. 15, 1905. Funeral services were held June 30 at the Mennointe M. H. near Morrison. Ill., where quite a number of people had come geher. Services were conducted by June 30 at 1876 and John Nice. Texts. John 18:172 at Mark 14:8. She was a consistent nember of the Mennoilte was a consistent member of the mean those. We have no reason to mourn as those

## SUPPLEMENT TO THE HERALD OF TRUTH

For the Herald of Truth. TRUE SERVICE.

By Lizzie M. Wenger.

"Make a feast of wine on the lees weil refined" (Isa. 25:6. Ref. Matt. 22:4; Dan 7:14: Matt. 8:11).

"We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us" (2 Cor. 4:7). For "the Lord by wisdom hath founded the earth; by understanding hath he established the heavens" (Prov. 3:19). And "if we be dead with Christ from the rudiments of the world," "we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." "Therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God," etc. (Eph. 2:19-22). So we are clothed with the garments of salvation, and in earnest about the welfare of our beloved church, "casting down imagina tions and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in readiness to revenge all disobedience, when your ohedience is fulfilled" (2 Cor.

By the Word we understand that whosoever willeth is justified before God, free and cheerful to go through trials and sufferings, and with cheerful obedience we press on in the line of duty. We may not he able to do as well as we would like to do or as weil as our neighbor does, hut we are ahie to do as well as we can do, "and fulfil all the good pleasure of his goodness, and the work of faith with power, that the name of our Lord Jesus Christ may be glorified" (2 Thess.

But while the enemy is on the way like a roar ing lion to make us helieve it is not wrong to do this or that, the Bihle plainly teaches us what is becoming us as children of light, and still many of us seem so apt to negiect our duty toward building. But Jesus says, "I tell thee, Thou shalt not depart thence till thou hast paid the very last mite." It is sad to see and hear that many of our brethren and sisters have in store strong drink and fermented wine. "It is good neither to eat flesh nor to drink wine, or anything wherehy thy brother stumbieth or is offended, or is made weak." Consider these things.

ln Lev. 10:8, 9, we read, "And the Lord spake unto Aaron, saying, Do not drink wine nor any strong drink, thou nor thy sons with thee when ye go into the tabernacle of the congregation, lest ye die; it shall he a statute forever throughout your congregations." (Ref., Prov. 31:5; 20:1; Isa. 28:7; 56:12; Ezek. 44:21; Hos. 4:4; Luke 1:15; Eph. 5:18; 1 Tim. 3:3; Tit. 1:7.)

Dare we say that Jesus touched fermented wine or strong drink when by the Word we understand that it is the power of bad influence? Some say we have the wine so diluted with water that it hardly tastes fermented. But how about your weak brother or unconverted friends whom you are driving to destruction through the smell of fermentation? Who is responsible?

In Matt. 11:18, 19 and Luke 7:33, 34 our Savior speaks of the bad treatment that John the Baptist and himself received. "But we know that Jesus is no giutton, no wine-hibber, no friend of publicans and sinners, but wisdom is justified of all her children." What a blessed consolation! Christ Jesus is made of God unto us wisdom, and righteousness, and sanctification, and redemption, that it may be with us according as it is written, "He that giorieth, let him giory in the Lord." One of our Savior's parables shout the wine we find in Luke 5:37-39. Read it. Also his parable about the prodigai son (Luke 15:11-32). Will it he proper for a Christian to wear rings on his fingers and dance hecause Jesus spoke this parable?

In Zeph. 1:12 we read, "That I will search Jerusalem with candles, and punish men that are settled on their lees; that say in their heart, The

Lord will not do good, neither will he do evii." "Examine me, O Lord, and prove me; try my reins and my heart."

Farmersville, Pa.

#### For the Herald of Truth. FORMER EARTHQUAKES IN JAMAICA.

By Alice May Douglas

The other day I chanced to come across this letter from a friend, a missionary in Jamaica, which may he of interest at this time;

"Having been asked several times if we eve have earthquakes in Jamaica, I judge you will he interested in hearing a little about them.

"Soveral times since our stay in the island we have felt a slight trembling of the earth, just enough to give us a little idea of what it might You remember seeing an item in a paper about the shock which Arthur felt at Gien Haven. He says while sleeping soundly he was suddenly awakened by the shaking of his hed. Calling over the partition to Charles Sylva, he asked, '1 say, Charley, what's that? An earthquake? 'l should think so, Mr. Farr.' 'Will you please go out into the other room and see what has happened to those dishes?' 'Oh, yes, sir.' He went and found several things out of place. By the time he reached his room again the trembling had ceased, having lasted several seconds, 'Well, if that is an earthquake I hope we will not have another one,' was the comment of the boys.

"In a thunder storm you have sometimes heard a heavy peal of thunder, the distant rumhling of which seemed to shake the very earth. With little stretch of imagination you might fancy this to be the shaking of a slight earthquake.

"Jamaica people might well fear these shocks as they remember the terrible destruction which they have wrought on the island. One of the most memorable events in the history of Jamaica is the earthquake of 1692, which shook the entire island and almost totally destroyed lts metropolis Port Royal. This royal capital was said to he at that time the finest town in the West Indies and the richest and most wicked spot in the world. Its wealth was gained by buccaneers or pirates, who assumed great authority and went out or plundering expeditions, bringing home rich spoil from the neighboring islands. They even went Central America making raids on its richest towns and securing valuable prizes. At one time a noted privateer made an attack on a town in Panama, was victorious over its army and se cured 175 mule-loads of precious metal. Thou sands of these freehooters came to this city and spent their money in dehauchery and crime. Its state was barbaric, but splendid; no form of vice was wanting, no induigence too extravagant for its iawless population.

"In a late history of Jamaica is the following account of that city's destruction, which gives a little idea of what a sad time it must have been. The terribie retribution that overtook Port Royal in three or four hrief minutes of time can only he compared in magnitude to the unexampled record of her debauchery. It was a oisaster which in a noment transformed the richest spot on earth to the poorest. Even Lisbon's fate could not compare with the complete overthrow of the Jamaican capital. Leslie says: At the time when the island was full of gay hopes, wallowing in riches and ahandoned to wickedness, the most dreadful calamity befell it that ever happened to a people, and which many look upon as a tre mendous judgment of the Almighty. On the 7th of June, 1692, one of the most violent earthquakes happened that perhaps was ever feit. It began hetween eleven and twelve o'clock at noon, shook down and drowned nine-tenths of Port Royal in two minutes' time. There were soon several fathoms of water where the streets stood, and that part which suffered the least damage was so overflowed that the water swelled as high as the upper rooms of the houses."

"In another history we read: 'Whole streets

with their inhabitants were swallowed up alive hy the opening of the earth, which as it closed again squeezed the people to death, and in that manner several were left with their heads above ground.' 'It was a sad sight,' wrote the rector of the parish, 'to see the Larbor covered with dead hodies of people of all conditions, floating up and down without burial.' The story is told of a man who was swailowed by this earthquake and cast up again alive. The droll comment of the author is 'He must have been indeed an unpalatable morsel if both the earth and the sea rejected him

"Many places on the island show the effects of the shock. Cedar Valley seems to have been formed by a division of the mountains: immense ledges of rock lay bare, the strata running diagonally on either side of the valley."

#### ITEMS.

Fugene E. Schmitz, the union labor party's choice and successful candidate for the mayoralty of San Francisco, Cal., has been convicted of extortion of money from keepers of restaurants, and sentenced to prison. He had learned husines methods in the wrong school and principles out of the wrong text book.

Notwithstanding the fact that the Congregational minister who united Corey, the president of the American Steel Company, to Mabel Gilman in an adulterous union. Corev having a wife living, publicly expressed his regret for having done so and Judas like, returned the \$1,000 fee, the Con necticut Congregational ministers in conference at New Haven denounced the minister's folly in doing what he did to encourage an evil that is continually growing in this country.

Wedding Barbarities. - Every season brings fresh accounts of wedding barbarities which make one's face tingle. What possible satisfaction could there have been in hiding the traveling dress of a recent bride so after a feverish search she was ohliged to go away in an unsuitable gown? Her leave-taking, as that of many brides when they leave the home roof, was made ridiculous when it should have heen solemn and tender. "Everything is done that can he done to make the couple appear like fools, and their friends succeed in appearing like boors and barbarians." These are the words of a New Bedford pastor who protested in a public address againat such rowdyism among persons who call themselves cultivated. We wish other ministers would use their influence against this evil practice in the same way

### TRY, MY BOY, TRY,

A gentleman traveling in the northern part of Ireland heard the voices of children, and stopped to listen.

Finding the sound came from a small huilding used as a schoolhouse, he drew near; as the door was open, he went in, and listened to the words the hoys were spelling. One little boy stood apart, looking very sad.

"Why does that boy stand there?" asked the gentleman.

"Oh, he is good for nothing!" replied the teacher. "There is nothing in him. I can make nothing of him. He is the most stupid boy in the " loods

The gentleman was surprised at this answer He saw that the teacher was so stern and rough that the younger and more timid were nearly crushed. After a few words to them, placing his hands on the noble hrow of the little fellow who stood apart, he said:

"One of these days you may be a fine scholar don't give up; try, my boy, try."

The boy's soul was aroused. His sleeping mind awoke A new purpose was found. From tha hour he became anxious to excel. And he did hecome a fine scholar, and the author of a wellknown commentary on the Bible: a great and good man, beloved and honored. It was Dr. Adam

The secret of his success is worth knowing "Don't give up, hut try, my boy."

Rittman Ohio, June 25, 1907. The meeting was called to order by the superintendent, after which Bro. J. D. Mininger was chosen chairman of the Board, and H. R. Newcomer secretary and treasurer. Then devotional

The members of the Local Board are J. D. Mininger, D. C. Amstutz, Peter Conrad, M. P. Yoder and H. R. Newcomer.

By action of the Board it was decided to meet anuually on the first Monday in May and as often as needs require.

The advisability of getting natural gas in the Home, for use in heating, cooking and lighting, was next considered and steps taken to find the cost of right-of-way for pipe line, and for pipe and laying, etc. The purchase of a better laundry outfit was also considered.

The heating problem is a hard one to solve, as the plant now there is incapable of heating the house properly and the furnace is out of repair. Action was deferred until further investigation.

H. R. NEWCOMER,

## TORONTO MISSION REPORT.

Condensed report of Toronto Home Mission for May and June: Amount on hand, May 1, \$2.16; ived of Can Conf. Home Mission Fund, \$25 received of Can. Conf. Home mission runs, 485, Ont. S. S. Conf. \$12.39; Rainham S. S. \$8.06; from individuals, \$34.83; total amount received, \$82.44; total amount paid out, \$62.85; balance on hand July 1 \$20.59.

on committee, appointed by the Can ada Annual Conference, has decided to have another itemized report printed at the end of the year, hence this condensed report.

Gratefully acknowledged, SAMUEL HONDERICH. 75 Tate St., Toronto, Canada.

#### Appointments at Barker Street M. H. for the Year 1907-08.

in conformity to resolution of Indiana and Mich Conterence the following program has been

rranged:
ane 30 Silas Yoder.
alv 28 Henry Weldy
ug. 25 Andrew Yantz
ept. 22 Y. C. Miller
ct. 20 Jas. H. McGowen
ov. 17 John Garber
OV. 14 Total Children
ec. 15 I. W. Royer
an 19 Samuel Yoder
eb. 9 S. E. Weaver
lar. 9 J. S. Hartzler
pril 6 A. J. Hostetler
Dream Montation
lay 4 Oscar Hostetler
lay 18 D. J. Johns
une 1 John Bear
D. D. TROYER,

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Scholar's Bible, illustrated, minion, 24 mo occo hinding divinity circut, with overlap an

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#### HERALD OF TRUTH.

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The Young People's Bible.—Thumb Index, red under gold, 5x7 inches, minion, 16mo, references, Indla paper, bound in leather with divinity circuit, weighs about twelve ounces. Just the Bible you want to carry with you, without being burden-some. Sent by mail to any address for \$2.00. Any one sending \$2.50 will get the Bible and the Herald of Truth for one year.

"What Think Ye of Christ?" is a book newly translated from the German and is from the writ translated from the German and is 110m, the write ings of Bettex. It is one of the best we have read for a long time. The book is published in octavo size, 5½×85 inches, nice large print and contains 102 pages, strong paper cover. Price, 50 cents by mail. Those who wish to read a read substantial gospel exposition of the life, character and office of the Son of God on earth should not fall gospel exposition of the life, character and onnee of the Son of God on earth should not fall to get and read this book. It will give you a clearer insight into the oft repeated question, "What is Christ to us?" Send for a copy.

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ton clasp (like a glove) instead	of a rub	ber band.
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Every book in the list, at whatever price it is offered, is a bargain. Books which are too badly burned or solled by water, to be of any value, are not included in this list.

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# HERALDOFTRUTH

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JULY 18, 1907.

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NOTICE.-All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUB-LISHING CO., ELKHART, IND

#### EDITORIAL NOTES.

We are giad for recent letters and articles from our workers in India. We are thankful to all our mission workers, both in the home and foreign missions, for reports of the progress of the work.

At the meeting in Eikhart on Sunday, July 7, by a well-represented vote it was decided that a con should be ordained in the near future, to assist Bro. Wisier in the work. God grant that a man after God's own heart may be chosen.

The Heraid of Truth to new subscribers will be sent from this time on until New Year for 25 cents. The Herald with the Words of Cheer until New Year for 35 cents. The Herald for a year and Young People's Bible together for \$2.50. This is an especially fine Bible. See description on last page of this paper.

We have had orders during the past week for our damaged stock of books far beyond our expectations. We are sending out these books at greatly reduced prices and many of the kinds we had are already exhausted. The people appear to be well satisfied with their purchases. shail from week to week revise our list and fiii the orders as long as we have the stock, and when the damaged stock is exhausted you can order new and perfect books of the same kind at cataogue prices. We shall keep up our stock and any desired book will be supplied at regular prices.

True Christianity is that characteristic in our lives which is devoid of all selfish propensities and rejoices aione in that which is divine and heaveniy, which is ready to do good to ali men, always ready to forgive an injury or an offense and to overlook a fault in others; always ready to help the suffering and needy, and never willing to cause pain or grief, or to hurt or destroy the comfort and happiness of any one or to do anything contrary to the will of God. A community with aspirations of this kind would convert this 'vale of tears" into a world of bliss and unspeak-

One of our correspondents, in writing about the death of his father, says, "I have my father's name, but not faith." This expression is indeed significant. How many there are who have a father's or a mother's name and in character, in personal appearance they may very much resemble father or mother, but when it comes to faith, piety and purity of life, they are far behind them. And with many it is a significant fact that they do not know it and even boast of their superiority of ability, education and piety. What admire in our correspondent is the fact that he knows it and frankly confesses his weakness. The apostle says, Confess your faults one to ar other and pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

An Aged Worker Called Home. - Fridolin Stoessy, pastor of the Bethesda congregation and tounder of the piace known as "Friedenshuetten ("Huts of Peace") in Sargent, Mo., feil asleep In Jesus on July 3, 1907, while out in the field. As far as was known by his family, he was enjoying good physical health and simply fell asleep. He died instantly and without a struggle. One of his favorite verses was: "Those who trust in the Lord shall never see death," and we feel sure that his was such a passing away. His life's motto was: "Just for to-day." He left no in structions as to his burial or the running of his piace. He was buried on Saturday, July 6, 1907. only a few yards from his church. He died as he had lived, and he lived an unspotted life before ali. He looked to God for everything, both spiritual and temporai, always happy, ever hopeful, and never downhearted or discouraged.

He founded and built up this place and this was his mission in the world. He filled his place and conducted this work for seventeen years. In his work he never asked any one for nelp of any kind. His needs were always supplied. He never pushed himself forward, but was always anxious to take a back seat. He was humility personlfied, and yet with all this he became known to many so that he has friends in almost every country on the globe. He published a small monthly paper for a number of years, called "Friedens huetten," which was printed by the Mennonite Publishing Co. at Eikhart, and our business relations with him were pleasaut and satisfactory in every way. It may well be said of him, "Blessed are the dead which die in the Lord. Yea, saith the Spirit, that they may rest from their labors and their works do follow them."

The article in another column of this issue of our paper, on "Fresh Air Work in Toronto," is one of great interest and contains food for thought, for the heart and mind. We believe no one who has the weifare of human sonis at heart will pass this article by without a careful reading. We remember in our Sunday school work more than forty years ago in the city of Chicago, what a time of joy and gladness there was for us and the children when the kind hearted superintendent of the Milwaukee Raliway Company gave us every year two cars and took us sixty miles out into the country, where our entire mission school of 150 or more could spend only one day in the beautiful grove, breathe the fresh air, enjoy the sweet sunshine, hear the birds sing, and run and romp and play to their hearts' content, and then partake of a good, clean dinner provided and carried along in haskets, and then romp and run and play again until the lengthen ing shadows of the tail trees told us that soon the train would be there to take us back to our city homes and that our day in the country was ended and we must return to the dark, smoky, crowded city and wait for the return of another summer before we could have another day of enjoyment and happiness like this. But in the hearts of every one of our mission children there was a bright spot in the recollection of these days, which would bring feelings of gladness to the heart all through life.

These methods of city mission work have been developed and greatly improved since those days of long ago of which we now speak, and with the present systematic methods so much more can be done, and so many more of these poor, friendless waifs in our large cities can be reached, and so much more good can be done, if we would all feel a deeper interest in the work and give more of our abandance and of that we often waste on vanities of life. Oh, how many sorrowing hearts might be made giad and how many a precious soul led in the pathway of eternal life! Whosoever gives a cup of cold water to one of these little ones in my name shail ln no wise lose his

#### PERSONAL MENTION.

Pre. Daniel Stoltzfus of Lancaster Co., Pa., returned home from his recent trip to the West on June 24.

Bish, David Burkholder and wife of Nappanee Ind., called at the Publishing House on the 12th of July. They came to Elkhart on business.

In last week's issue in Personal Mention we referred to "Bro. Amos Mumaw and wife." This name was incorrect. It should have read, "Bro. Lovi Mumaw " etc

Bro. D. S. Yoder of Weilersville, Ohio, who was on a trip to Texas, returned home on the 29th of June, in time to attend the Smiley family reunion

Pre. H. D. Penner of Hillsboro, Kansas, closed his German school at that place on July 3. He had tweive graduates and the entire enrollment was one hundred and one.

Bro. Jacob Christophel and wife, of the Yellow Creek congregation, Elkhart Co., ind., attended services at Elkhart on Sunday, July 7, and Bro. Christophel conducted the services, preaching an able and impressive discourse, which was much appreciated by a large audience.

Bish, Jos. Schlegei of Seward Co., Neh., during the early part of June made a trip to the congregation in Hoit county and other places. He has been much afflicted with rheumatism during the spring, but has recently much improved. May the Lord give him strength to labor abundantly in the

Bro. J. J. Mast and wife, of Middiebury, ind., ecompanied Bro. E. J. Boutrager of North Dakota to Elkhart on the 9th of July, and with them spent quite a little while with us in the Publish ing House and also took with them a nice little package of good books at the very low prices we are now selling them. Come again, friends. All are welcome.

Pre. Jacob Quiring, a Mennonite evangelist, for merly from Russia, but who has become pretty generally known in this country as an active. earnest laborer in the evangelistic fleid, conducted a Bible conference during the last week in June at Mountain Lake, from which place he went to northwestern Canada to attend a church confer ence with the brotherhood in Saskatchewan dur ing the first week in July.

The brethren M. S. Steiner of Bluffton, Ohio president of the M. B. of M. & C., and N. E. Byers, procident of Goshen College, attended the annual "Missionsfest" of the Mennonite church at Moun tain Lake, Minn., July 4. From there Bro. Byers expected to go to Newton, Kansas, where Newton College, the largest institution of learning controlled by the General Conference Mennonitesand the largest Mennonite college in Americais located. Bro. Byers will spend the latter part of his vacation days in Illinois.

Bro. E. J. Bontrager and wife, of Mylo, N. D.: who are now on a visit to his parents, Bro. John E. Bontrager of Middlebury, Ind., came to Eikhart on the 9th and spent some time in looking over our stock of damaged books and made some selections. He also purchased some new books, Bibles, etc for a school and Sunday school they are about to establish in their home in Dakota. They expect to spend several weeks yet visiting friends in Indlana before their return.

> For the Herald of Truth DOES IT PAY TO BE A CHRISTIAN?

> > By a Sister.

(The following essay was read at the Abraham Weldy family reunion, held near Wakarusa, Ind., June 11, 1907.)

This is a proper question for us to consider to-day. Those of us who have tasted that the Lord is good, and that he has spoken peace to our souls, have no doubt in our minds regarding this question, for we know that it pays to be a Christian already in this present life.

But wherever people are gathered together, there are always some among the number who actually nonder in their hearts whether it pays to sacrifice all worldly amusements, the pleasures gaieties and follies of worldly-minded people and associates and live for God alone as the Bible teaches Does it really pay?

In whatsoever occupation a man is engaged, in whatsoever business he may be about to enter, if he is wise, he will investigate and consider every point and count the cost of whatsoever he may he about to undertake, as to whether it will pay or not. A prudent man will not enter upon any business enterprise in a haphazard way, There are many who do this, but they generally make a bad failure in their work.

It is right and proper for each individual to stop and seriously think over the matter of our salvation and see if it will nay to be a Christian Let us see what our blessed Savior says in refer ence to these things in his unchangeable Word.

"What shall it profit a man if he gain the whole world and lose his own soul, or what can a man give in exchange for his soul?"

Does this not prove that the soul which dwells within us is of far greater value than the whole world? Just think of it. Take into consideration the wealth of just one city. Take, for instance New York, Cincinnati, Chicago, or any other large city and then take into consideration the wealth of all the cities in the United States combined, and compare it with the value of one soul, and the Rible cave The whole world. This would take in all the mines of wealth and everything the world contains, which would make an amount so great that it could hardly be estimated, and yet one soul is of more value than all these.

Now, does not all this go to prove that it pays to be a Christian? Does it not pay to live such a life that this soul, dwelling within us, may be hanny eternally? Not just for ten or twenty or thirty years, but forever and ever.

If a person should live one hundred years in all the pomp, splendor and pleasure, the very best this world can afford, it would be as a drop of water into the ocean, as compared with eternity. Would it not, after all, pay him to live a godly life and save his soul for this wonderful everlasting eternity?

> "If we've been there ten thousand years, Bright shining as the sun, We've no less days to sing God's praise Than when we first begun.'

From the foregoing I trust you will all be convinced of the fact I have tried to prove, namely, that it really pays to live a Christian life, already in this present time and much more in the world to come

Why are not all the people Christians, is a problem that cannot be solved in this world. if you ask an unconverted person why he is not a Christian, in most instances he cannot give a reasonable answer. He will turn from one thing to another to find a plausible excuse, and will generally point you to the cold and careless professor and tell you that he is just about as good as such professors are.

Every Christian parent will, many times, ask himself Why are not all the members of my family sayed? Often when the children are asleep, or (i am sorry to say it) when they are not at home where they ought to be, the Christian parent is thinking, praying and wondering what can be the cause of my wayward son or daughter being as they are? Where in their bringing up have i made the fatal mistake that makes them go in this sad way? A brother once said "I often consuit my children and in this way iearn from them a great deal. When I ask of them an advice in training, it makes them think. pecially the unconverted ones: many times they can tell where the fault lies." Bro. J. S. Coffman once said, "If any of my children do not accept Christ, it will he my own fault. i did not do my whole duty with that child. I made a mistake somehow or somewhere in his bringing up.

The word of God teaches us to "train up a child in the way he should go, and when he is old, he will not depart from it." And, again, we have an old proverh "As the twig is bent, the tree is inclined." So we see that it depends much upon the bringing up whether our children accept Christ and become Christians or not.

I am sure of one thing, and that is this: We do not talk to them enough about heaven and divine things and about the welfare of their souls. Is there a parent here to-day who can say "I have done my whole duty in this line"? The children of israel were commanded to talk to their children when they were sitting in their houses, and when they waiked by the way, about the great things the Lord had done for them

l am afraid we are just a little bit guilty in teaching our children more about business and making money, than about the saving of their souls. Another thing I have always noticed as far back as I can remember, and it is not much better to-day-people go to church and leave their children at home. They will say, "Oh, well, they are only children and cannot understand the sermon anyway." Some people even let their children roam about over the neighborhood and never think much about it.

Then again there are children who do not like to go to church or to Sunday school. Just now remember a very small boy who would rather stay at home alone and play with the dog than go to Sunday school. in such a case it might be well to inquire of the child the reason. It might be the case that the child has no special liking for his teacher, and if he were put under the care of another teacher a new interest might be created in that child. I was thirteen years old when my brother Joseph came home from the army on a furiough, and I remember very distinctly of hearing my mother say to him, "My dear boy, we did not do our duty in your bringing up. I see we made a sad mistake in not taking you with us to church regularly when you were a small boy. Oftentimes we let you run around with the neighbors' boys on Sunday. Then when you were grown up you did not care to go to church: and now these very boys have enticed you to leave home and father and mother and go to kill your fellow-men, which we think so very wrong. If you are killed in hattle it will surely break my heart." But, thanks to God, he was not killed on the hattlefield, but died in the hospital, and his chaplain wrote to father that he was sorely grieved because he had disobeyed his parents, and we have the hope that he was truly penitent.

I have just mentioned this incident to show how parents will often see the mistakes they have made when it is too late. Let us profit thereby. Much more might be said, hut my story is quite lengthy already and I might weary your patience.

I am truly glad to be here with you, and sincerely hope our coming together at this reunion may be the means of bringing us closer together in the bonds of Christian fellowship, and that at last we may be gathered together in giory, there to be united forever with all who have gone before and with our bigged Lord throughout the ceaseless ages of eternity. This is my sincere prayer. Wakarusa, Ind.

> For the Herald of Truth. HEAVENLY REST.

By B. E. Zook.

Is there such a rest remaining for us, why then are not our thoughts more upon it? Why are not more hearts continually there? Why dwell we not there in continual contemplation? What is the cause of this neglect? Are we reasonable in this, or are we not? Hath not God provided us such a giory, and promised to take us up to dweii with himself, and is not this worth thinking of? Should not the strongest desires of our hearts he after it? Do we believe this and yet forget and negiect it? If God will not give us leave to approach this light, what mean all his earnest invitations? Why doth he so condemn our earthiv mindedness and command us to set our affections on things above? If God says, "Love not the world, neither the things of the world," we dote upon it. How freely and how frequently can we think of our pleasures, our friends, our labors, our flesh and its lusts, yea, our wrongs and miseries, our fears and sufferings! But where is the Christian whose heart delights itself continually in this rest! What is the matter? Are we so full of joy that we need no more? Is there nothing in heaven to satisfy our joyous thoughts, or is it only that our hearts are too carnal and too stupid? Let us humble these sensual hearts that have in them no more of Christ and giory.

If this world were the only subject of our discourse, all would call us ungodiy. Why then may we not call our hearts ungodly that have so little delight in Christ and heaven? I am speak ing to those whose portion is in heaven, whose hopes are there, and who have forsaken all to enjoy this giory. Shall I be discouraged from persuading such to be heavenly-minded? Fellov Christians if we will not hear and ohev, who will? Well may we be discouraged in exhorting the blind ungodiy world and say as Moses did. "Be hoid, the children of Israel have not hearkened unto me, how then shall Pharaoh hear me?"

I require thee, dear brother, dear sister, if ever thou hopest to take a part in this glory. that thou presently take thy heart to chide it fo its wilful strangeness to God; turn thy thoughts from the pursuits of vanity, bend thy soul to study eternity: habituate thyself to heavenly con tempiations, and let not these thoughts be seldom and cursory, but bathe thy soul in heaven's delight. If thy backward soul begin to flag, and thy thoughts hegin to scatter, call them back hold them to their work, bear not with their laziness, nor connive at one negiect; and when thou hast in ohedience to God tried this work, gotten thyself acquainted with it, and kept guard on thy thoughts, till they are accustomed to ohey, thou wilt then find thyself in the suburbs of heaven, and wilt know that there is indeed a sweetness in the work and way of God, and that the life of Christianity is a life of joy.

Thou wilt then meet with those abundant con solations for which thou hast prayed, sighed and groaned, and which so few Christians do ever here obtain, hecause they know not His ways. or make not their conscience seek after them.

Say not, We are unable to set our own hearts on heaven, that this must be the work of God only. Though God be the chief disposer of our arts, yet next unto him, we ourselves have the greatest command of them. Though without Christ we can do nothing, yet through him we can do much, and must or else it will be undone and be undone through your neglect.

For the Herald of Truth. SUNDAY SCHOOL WORK WE MAY DO DURING THE WEEK.

1907.

By Mary Thut

While thinking of the Sunday school work that may be done during the week, I have found so many things which we may do that I can mention only a few of them.

By an earnest study of God's word and especially the part that bears directly upon the week's iesson we may know his will concerning us, and thereby we will be alert for practical truths to be applied when coming before the class, and we will unconsciously speak such words and live such lives that the work we do will be effectual. Our daily life is a work which counts for more than we often realize.

Alice Carey beautifully portrays the life of a Christian in her poem entitled, "Nobility":

"True worth is in being, not seeming, in doing each day that goes by Some little good—not in dreaming Of great things to do by and by. For whatever men say in hindness
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

"We get back our mete as we measure We get back our meet as we measure, We cannot do wrong and feel right; Nor can we give pain and gain pleasure, For justice avenges each slight. The air for the wing of the sparrow, The bush for the robin and wren. alway the path that is narrow And straight, for the children of men."

Paul says, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." At Sunday school we are taught how to make these a part of our lives Is it enough to think of them and manifest them one day out of seven?

To sustain natural life food is essentiai, But with this we need exercise. Neither is of permanent use without the other, but the correlation between them is so intimate that it were useless to say that one is more necessary than the other. Without food, exercise is impossible, but without exercise, food is useless.

Isn't it equally true in the spiritual life? We spend the Sunday in gaining food; so also during the week we must take our exercise. Then it is not enough to simply attend Sunday school, for thus we have the food without exercise, and this causes a diseased body.

What exercise, then, is essential? During the week we come in contact with people who attend Sunday school and those who do not. it is just as necessary to live the same life before them during the week that we do on Sunday, for in so doing we are more certain of keeping the pupils we already have and we also have an opportunity of creating in the non-Sunday school goer a desire to become one. It is at this time we have an opportunity of increasing the attendance at Sunday school.

"How can we do this?" you ask. How does a merchant gain customers? Does he stand outside, hegging and entreating them to come in and buy? No; he simply decorates his windows and room beautifully, keeps everything clean and in order, which is sure to attract attention. Attracted by the beautiful windows, the people become anxious to enter. Here they are met by cierks with kind, happy faces, who are ready to attend to all their wishes. Because of all this they are almost unconsciously led to make a purchase. This merchant will succeed in business and will he rewarded for his efforts.

What is true of the merchant is also true of the Sunday school worker. It is not necessary for us to go about telling others what the Sunday school is doing for us, and what good lives we are living, for what we do speaks so loud that what we say

cannot be heard. It is necessary that the fruit of the Spirit should be developed. "Practice makes perfect." Do we get enough practice in one day out of seven? Verily, no. We must give every day of our life

to it, and then we are not as perfect as we would want to be.

Then, too, we can do much Sunday school work during the week by our words. How little it costs to speak to each child we meet, and yet what it means to them! Can we not remember a kind word, a word of recognition, given to us hy the earnest Sunday school worker? How long we remembered it and how we wished we might some day become such a noble character! Though it was seemingly a small act to them, to us it meant much, for it created in us a desire to live a pure and nobie life.

How often do we hear it said by pupils, "My Suuday school teacher does not notice me during the week"? Isn't it trying for a child to listen to the explanation of a lesson by his teacher, telling them how to live, when he would not lend a helping hand or speak a kind word to his pupils if he found them in trouble during the week? if we would win children we must associate with them when opportunity affords, gradually raising them to a higher standard in life.

Another work we may meution is, Visiting those who have been absent because of sickness, discouragement, clothing or some other cause. What would a pupil think should he know that his teacher thinks ail that is required of her is to prepare her iessou, give extra attention to those preparing for promotion, be regularly in her place on Sunday and attend the teachers' meeting one night of every week! Has this teacher her heart in her work? Does she love it and will she be successful? Or is it the one who does all this and yet devotes a part of her time to lending a helping hand to the sick, or carrying happiness and sunshine into the discouraged home? Then take the hand of the friendless; smile on the sad and dejected; sympathize with those in trouble; strive everywhere to diffuse around you suushine and If we do this we are surely redeeming our time, which we cannot do by being Sunday Christians.

What caused Jerry McAuley to start a mission in the slums of New York? Nothing but kindness shown to him while leading a low, degraded life. Because an old comrade who had become a Christian, visited him while be was in prison, he began to read, think, pray, and finally became a man of God, doing much good to those who were in need of bein

What was it that kept Hopkins Hadiey from drowning himself? Nothing but the thought of the kindness shown him by his mother when he was but a boy. How true, then, are the words of Meredith, "No life can be pure in its purpose and strong in its strife and all life not be purer and stronger thereby."

Another work may be done during the weekthe preparing of the lesson. Does the coilege pro fessor wait until he enters the class room to study his iesson? No; he ponders, plans and outlines, in order to make the lessons plain, so they may be more easily understood by the student. What is true of the college professor is also true of the Sunday school teacher. It is more necessary that we know our Bible lessons well, than it is to know our geometry, botany or chemistry well, for on this depends our life.

If we prepare our lesson during the week we have time to think new thoughts and find practical applications, thus making the lessons more attractive, that the pupil finally becomes interested in the life of Christ. He will search the Scripture and learn more of Him who is our great Example. And it is only by hecoming like him that our work becomes effectual.

But we hear some one say, "This exercise is very light." It isn't the one who takes the most violent exercise that is the strongest. Neither is it the one who does the most public work that performs the greatest wonders. It is sometimes the simple, quiet life that is molding and shaping a Wesley, a Luther, a Moody, or a Spurgeon.

We do not need to see the result of our efforts to prove that we are doing Sunday school work, hut let us be sure that we are doing what we can,

and the resuits will take care of themselves. Dr. Miller telis of a poor artist who was royally entertained in a castle. He had nothing with which to repay his friends for their kindness. But he shut himself up in his room for a number of days before leaving, locking the door and refusing to come out or let any one enter. When he left the servant found both sheets missing, and thought he had stolen them. In searching further they were found in the corner of the room, and when unrolled were found to have a glorious picture of "Alexander in the tent of Darius" painted thereon.

However stationary the stars appear to he in the blue sky, we know that they are sailing onward with great velocity in their destined courses. The ocean may seem to sleep, but in reality it is in a state of ceaseless activity. There is not a silent nook in the deepest forest glade, which is not the scene of marvelous activity, though detected only by the educated sense of the naturalist. So there are times in our lives when everything seems to be at a standstill. Monotony, commonpiace and dull routine characterize our daily life. We perhaps begin to think we are making no progress and are learning no new lessons. But it is only that God is busily at work within us maturing his designs, shaping our lives and preparing us for the work before us.

Then let us allow God to shape our lives during the week, so we can be able to perform our work properly on Sunday. For it is of very great importance that our lives, words and preparation of our lessons be of such a nature that the pupils will be ied to that nobler life and the teacher brought to higher planes in the spiritual realm.

Middlebury, Ind.

For the Herald of Fruth. ANNUAL REPORT.

The Bulletin of Goshen College, containing the report of the president and business manager to the Mennonite Board of Education, of which Bish. John Blosser of Rawson, Ohio, is chairman, coutains much data that is of interest to those who have been following the work of the school. The total enrollment, counting each student once, is 3x0 the largest department being the summer school with an enrollment of 100. Other departments are as follows: College, 19; academy, 69; normal, 73; Bible, 53; commercial, 38; music, 23; agriculture, 8; correspondence department, 31. The effort is made to maintain a high religious standard, and the result of such efforts has been a number of conversious among the students. Of those who are sent there in the hope of benefiting them morally as well as spiritually, it is the purpose to allow less latitude and deal more firmly with them. Of the students who have attended the school since its beginning in Elkhart, or at least for the last eight years, eighteen have been ordained to the ministry, fifteen have entered foreign missionary work, some twenty have at one time or another been eugaged in home mission work. The home and foreign mission bands have exerted a strong influence in this direction. The courses, number of teachers, etc., for the coming year will be much the same as for the last year. The library contains 2,477 books, 367 pamphlets and 69 unbound volumes of magazines.

The treasurer's statement shows total value of real estate and buildings, \$83,530, which, together with other assets, brings the total resources up to \$103,175.65. The total amount of liabilities are \$29,503.84. Income from all sources, \$31,214; total disbursements, \$30,905.09. The summer school of 1906 shows a deficit of \$212.39. The Coshen College Record, through the liberal aid of Goshen business men in taking advertising space, makes a fair profit each year. The scholar slip fund of \$5,550 yields an annual income of \$273. The needs of the College, as expressed in the report, are (1) a reduction of the deht to save paying of interest; (2) an endowment fund of \$100,000 to provide for further equipment and to meet current expenses. The officials are enconraged and hope for an increased support from the church.

FORFIGN MISSIONS.

a. — American Mennonite Mission, Dhamtarl, C. P., India. Stations: Sundarganj, Rudri, Leper Asylum, Balodgahan. J. A. Ressler,

HOME MISSIONS. Chicago.-liome Mission, 145 W. 18th Street, Chi-

Chicago.—Home Mission, 145 W. 18th Street, Chi-cago, Ili. A. H. Leaman, Supt. Chicago. — Mennonite Gospel Mission, Emerali Ave. and 26th Street, Chicago, Ili. Chicago.—Hoyne Avenue Mission, Cor. 33d Street and Hoyne Avenue. Toronto, Canada.—Home Mission, 75 Tate Street. Samuel Honderich, Supt. Weish Mountain.—Weish Mountain Industrial Mis-sion, New Holland, Pa., R. F. D. No. 4. Noah

H Mack Sunt. H. Mack, Supt.
Philadelphia.—Memonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.

J. M. Hartzler, Supt.

Lancaster.—462 Rockland Street, Lancaster, Pa.

Canton.—Mission Home, 1934 East Eighth Street,

Canton, Ohio. P. R. Lantz, Supt.

Kansas City.—200 S. Seventh St., Kansas City.

Kan. J. D. Charles, Supt.

Argentine, Kan.-BENEVOLENT AND OTHER INSTITUTIONS

Orphans' Home.-West Liberty, Ohio. A. Metzler Oid Peopie's Home.-Marshallville, Ohio, R. F. D. J. D. Mininger, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener,

La Junta Sanitarlum.—La Junta, Colo. D. S. eaver, Supt

Silver Springs, Lancaster Co., Pa., July 10, 1907.-A few nights ago Bro. Christian Nolt and wife of Hempfield township had an unpleasant experience with a borglar. A little after midnight Sister Nolt was awakened by a noise in the room and discerned in the darkness a man on his knees before the bureau, as if in the act of openlng a drawer. The man had entered through a window over the porch roof. She gave a slight cough in the hope of scaring the intruder away, upon which he came toward the bed and took refuge under it. Sister Nolt screamed and awakened her husband, but not knowing what to do and being afraid to move they remained quietly in bed for two hours, and probably the burgier under their bed was just as uncomfortable as they were. Finally they both jumped out of bed and fied to the next room where the children were and locked the doors, and demanded of the burglar that be should leave. He said he could not find his shoes and hat and apparently could not find his way out, until Bro. Noit lighted a lamp and lighted him to the head of the stairs and to the door, when the man in a friendly way bld him good-night and left, and Bro. Nolt went down stairs and locked the door.

Jet, Okia., July 1, 1907 .- To the Readers of the ileraid of Truth:-Greeting in Jesus' name. I feel to praise God for the preclous truths that are brought before us from time to time through the Horatd. It is a weekly visitor that is indeed very precious to me.

We organized a Sunday school in the Milan Valley congregation on June 30. The officers are as follows: SuperIntendept, Chr. Bontrager; as sistant superintendent, Moscs Herschberger; chorister, John K. Eash; secretary and treasurer, Mabei Herschberger: librarion, Lizzle Zimmer man. After the election of the above officers for the Sunday school, Bro. Simon Herschberger preached from Mall. 27:22, "Pilale saith unto them. What shall i do with Jesus, which is called Christ? They ail say, Let him be crucified."

Our Sunday school and prayer meetings are very much appreclated by all who attend them. There is much room also for a larger number of faithful workers. If the Lord is willing, Bro. D. D. Miller of Middlebnry, Ind., and Jocob Brunk of Kansas wiji hold a Bible Normal here al this

place in December, and we would be glad it brethren and sisters from other states would meet with us at that time. Yours in the love of CLARA E. BONTRAGER. Christ.

Waiiace, Neb., June 30, 1907. - Dear Herald Readers:-Greeting in Jesus' name. Bro. Daniei Lapp of Adams Co., Neh., came here on the second Sunday in June and conducted three meetings for us. Communion services were held on Sunday and the ordinance of feet-washing was also observed for the first time in this vicinity on that occasion. May God bless the seed that

Door Editors I ask God's blessing upon you and all who work in the Publishing House. The Herald seems to be so precious to me that I feel it my duly to send the enclosed amount to pay for it. A few lines to our ministers who travel through Nebraska: l'iease stop and give us a sermon or two whenever you pass this way over the Bur lington Raiiway. Wailace is our post office Hershey our raijway station, is twenty-five miles from us ou the U. P. R. R. We will be glad to meet you and convey you to our homes. May God's blessing rest upon you all, is my prayer. NATHANIEL LAPP

Newton, Kan., July 2, 1907,-To the Readers of the Herald:-Greeting in Jesus' name. On Sun day evening. June 30, we held our quarterly Sun day school conference. The conference theme "i am come that they might have life, and that they might have it more abundantly" (John 10:10). This text was very appropriate to our Ob, that all might have that more abundant life! We had several very interesting as well as edifying questions. One was, "How can a teacher make every pupil feel at bome in the class?" This subject was well discussed; may we all try to follow out the teaching we re ceived along this line. Another question was Which, a wasted life, or a well-spent life?" This question was well discussed by the speakers as well as in the open discussion. We were plainly told how necessary it is to live for the right and have a life well spent in the service of Christ and of the sad disappointments of a wasted life. My prayer is that we may be doers of the Word and not hearers only. . . .

Farmersville, Pa., July 8, 1907.-Beloved in the Lord:-Greeting. All honor and glory to Him who is all in all. "While the earth remaineth seed time and harvest, and cold and heat, and summer and winter, and day and night shail not cease" (Gen. 8:22). So the Lord God provides for us. He brings us out of the wrong way and guides us into the right, providing we are willing to be led by his Spirit. During the month of June at our place and in heaven was a time of rejoicing over two young souls who came forward lead a better life. May others follow. Let us all try to grow in grace and in the knowledge of our Lord and Savior, who is able to help unto perfection, for which we have to strive if we want to be unspotted from the world. Nothing snotted can enter beaven. We can do God a service by our obedience to him in all things?

Ministers who preached for us during the past month are Bros. J. E. Wenger, J. B. Snavely of Maniicim, Pa., John M. Lefever of Lititz, Pa., and Esaias Witmer. God bless and strengthen the ministers of the holy gospel; also our Sunday school at this place and everywhere. Steps are taken to held a Sunday school meeting in our bishon's district. May God grant it.

LIZZIE M. WENGER.

From Kossuth, Ontario .- To the Readers of the Herald:-Greeting. On June 28, 1907, the writer

with his wife left home with a horse and buggy, to visit the Amish brethren and sisters in the cinity of Poole, Perth Co., Ont. We visited brethren and sisters of our own denomination on the way and reached the Amish settlement on June We stopped at Bro. Menno Schultz's for din ner and spent a pleasant and profitable time with the family, both old aud young. On account of rain we remained with his family over supper and went to Bro. John Ropp's for the night. They are members of our church. On Sunday, June 30, we went with Bro. Ropp's to the Amish meet ing at Poole and had an interesting service, after which we went with others to Pre. Peter Bos sett's and had a pleasant visit with them. After this we, accompanied by Bro. John Ropp's, went to Bro. Joseph Ropp's of the Amish congregation. where we took supper, and then had church serv ices in the evening. The services consisted of singing, Bible reading and a short talk, after which we returned to Bro. Ropp's and stayed with them over night.

On Monday, July 1, we visited with Bro. Samuel Jutzl's and had devotional services with them. After dinner we left there and went to Bro. Chr. Schultz's, who is a minister, and spent a very interesting and profitable time together with him and his family. After this we started on our way home visiting brethren and friends on the way. We arrived safely at our home on Tuesday evening and found all well. God be praised for his protecting care over us. May God's richest blessings rest on what has been done according to his will. We are heartily thankful to the dear brethren and sisters for their kind hospitality toward us while among them. May God's richest blossing reward them and may it he the means of bringing us more into unity, so that when we are absent in the body we can be together in spirit and in mind. This is my prayer in Jesus name. Amen.

Since this visit my mind has been much occu pied and I think this visit will not soon be for gotten by us. Yours in the Master's name,

JACOB WOOLNER

Pacific Coast Second Annual Sunday School Conference was held near Albany, Oregon, June 21 and 22, 1907. Conference opened at 7:15 p. m with song service led by Bro. J. M. Schlege Devotional exercises were conducted by Bro. C. R. Gerig and Daniel Roth.

Organization.-Bish. A. P. Troyer was chosen moderator; Daniel Roth, assistant moderator

Our moderator very ably admonished us to be in unity and patient with one another and to be willing to work and do what we can for our blessed Master, and the Lord will surely bless us. Closing remarks and prayer by Bro. A. P.

June 22 9 A. M .- Conference opened with a short song service. Devotional exercises were conducted by Bro, Emanuel Stabley of Nampa. Idaho. The following questions and subjects were then taken un.

"The Biessings Derived from a Sunday School Conference." By edifying one another in prayer and admonition; by heing hetter equipped with power through the Holy Ghost; by receiving knowledge (read Matt. 5:6).

"How to create more unity in Sunday school work?" By each one keeping his or her place by helng baptized with one Spirit; by praying for one another; by giving up our own will and being patient with one another; by heing knit together in love; hy exercising unity in the home

3. "Things that Hinder the Sunday School Cause." Being tardy and remaining out of doors when it is time to take up Sunday school; world liness; indifference; absence of officers; by par ents influencing children in the wrong way

"The Infant Class-Its Needs and Impor tance." They need good, consecrated teachers who can put themselves down on a level with his or her class, and who love the children; teachers who can give them kind treatment and get the confidence of the class.

1907.

Forenoon's work was closed with song and benediction.

Afternoon Session .- Opened with song and Bro. L. J. Yoder led ln prayer.

Children's exercises, conducted by the hrethren J. M. Schlegel and S. E. Roth. It was in spiring to hear the children sing those heautiful songs of praise, repeat the twenty-third psalm in ert, and answer a number of Bible question 6. "Possibilities of the Sunday School." The possibilities are many and great souls can be

moved and lives influenced for good. "The Sunday School as a Harvest Fleld." Children and older ones represent the sheaves. Workers are needed in the field to garner them

in. Don't shirk; better wear out, than rust out The harvest is great, but the laborers are few Neglect to gather in at harvest time may cause a famine.

"A Work for All in the Sunday School." All who will may work. "Without me ye can do nothing" (John 15:5). "Go and work in my vine-We can all pray for the Sunday school vard." We can fill our places and give attention to the

9. "Why I am a Sunday School Worker." Because the love of God constrains me to be one; because the Sunday school benefits me, and oth ers may be benefited; because no drones are needed in the Sunday school; hecause it is right to work in the Sunday school; hecause the Sunday school is a factor in saving souls; because I will have to give an account at the judgment bar of God; because I want to see the children brought into the Sunday school.

The afternoon session closed by remarks by the moderator and prayer by Bro. Daniel Roth. Evening Session.—Those remaining at the M. H. had a song service, followed by a short sermon, filled with the good Spirit, hy Bro. Emanuel

Stabley of Nampa, Idaho, assisted by Bro. J. P. Bontrager of Albany, Oreg. Text, Deut. 11:26-28, "Behold, I set before you this day a blessing and a curse." If we are obedient we shall receive a blessing, but if disobedient we shall be cursed.

At eight o'clock we had another short song service and a number of questions were handed in and answered. The subject of "Love" was then taken up and many good points were brought out One soul confessed Christ. May God bless her and keep her to the end that she may receive a crown of life and be happy with the redeemed.

The brethren E. L. Kenagy of Woodburn, Oreg., L. D. King of Hubbard, Oreg., and Menno Erb of Albany, Oreg., were chosen to arrange a program and select a place for our next Sunday school conference.

Thus closed another season of refreshing showers of Sunday school work. May the Lord hless the work and the workers. Closing remarks and prayer by Bish. A. P. Troyer.

M. H. HOSTETLER, J. M. SCHLEGEL. Secretarle

For the Herald of Truth-ENCOURAGEMENTS IN ORPHANAGE WORK.

By Esther Lapp.

Some may think that work in an Indian orphanage is altogether encouraging. But there are some things which we see in the lives of the boys and girls that might discourage the faint-hearted. Yet the dark clouds are usually dispelled by the light that shines out from the lives of the different ones and makes us after all give a hearty "Yes" to the oft-asked question, "Does it pay?"

One of the girls who has been a great blessing to the sick in the orphanage because of her skill in the sick-room, had an experience which made us realize that her strength of character is comendable. On Sunday evening, at the five-o'clock meeting, two heathen women came who seemed to be very much interested. We learned the reason why. They were the mother-in-law and aunt of this hospital girl. They came to claim her as

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bride. Her first marriage ceremony had been performed when she was a child, a number of years before she was admitted into the orphanage, even years ago. She does not remember any thing about it. We first talked to them alone and tried to tell them that they could not take her. Finally we called the girl and let her talk for herself. When she learned their purpose in coming she burst into tears and said, "How can I marry a heathen man?" She then turned to them and preached them a sermon that would do justice to any one converted from heathenism to Christianity. Among the many things she said, a few are as follows: "Yes, seven years ago when was starving I came to your house to get food (said to the aunt), and because I was only a girl you turned me out. I would have died as many others did, had not the missionaries taken me in. Now for seven years they clothed me and edu cated me. Now you come and want me. Have you money to give for what they have done for If not, how could I leave them justly?" (To the mother-in-law): No, i will not marry until my education is completed and they (missionaries) give their cousent. But I will never marry a heathen man." (A good example for those at home who are ready to marry out in the world.) She then explained the sacredness of a Christian marriage and how true Christians marry only in the Lord, and at an age when they realize that their affections are centered on the one whom they are to marry. The poor women listened, seemed confused and could not understand till she had explained to them. Then they gave in and left her to her own choice. Another experience illustrates that in the minds

of some in India "cleanliness is next to godllness." An orphan girl who is very lazy and careless became ill and refused to comb her hair or to take a bath. So a number of the girls of her room were appointed to see that she received the proper treatment. During the process of giving what they considered a proper cleansing the also proceeded to tell her of her faults and shortcomlugs. Those who claim to be more highly civilized could well profit by what they said They told her that all same people who wish good health should bathe at least twice a week; that a girl of her age should not be found with lice in her hair; that her finger and toe nails should be kept trimmed and clean; that she should keep her clothes washed, mended and sew on all the buttons. They finally said that the worst thing she could do was to neglect her teeth. The native people before every meal cleanse their teeth thoroughly, wash their mouths, faces, hands and feet. Their tooth brushes are inexpensive. They break a twig from a tree, chew one end of it till it is soft and then rub the teeth thoroughly with it and then cleanse with water. The people live in small houses, but are cleanly in their habits. They have put us to shame many times, hecause we are neglectful of many things which they watch very closely.

Thus we can see encouraging features in the work. The work of grace in the hearts combines the love of God with their natural cleanliness on the one hand and a desire to be consecrated to him, with a hatred for idolatry, on the other. As the Indian church grows and as from our orphanages go those who shall preach the gospel, we shall look for a revival and the conversion of many of those who are ln sln,

Dhamtari, C. P., India, June 13, 1907.

For the Herald of Truth. FRESH AIR WORK IN TORONTO.

This is the time of the year when many of our city children are sent out into the country to enjoy the haudiwork of God and the pure air. During the first week in July over four hundred children, under the auspices of the Toronto Fresh Alr Mission alone, have been sent out into Christian country homes. At least two other missions here are doing similar work by sending poor children to summer resorts.

Last year the Toronto Fresh Air Mission sent out four hundred and seventy poor children into two hundred and nine homes, found in all parts of Ontario. This year they expect to send out six hundred or more.

Among the four hundred already sent are thirty-four from our mission on Tate street. About a dozen more are to go within the next few weeks. Most of these forty-six are being received into Mennonite homes.

Only those who see the influences under which these children are growing up can begin to realize what these few weeks may mean to them. Many have no place to play other than the dirty street or the railroad track. Neither do all of them have nice, clean, comfortable homes, such as most of our country children enjoy. Many of them are growing up to be puny men and women for want of fresh air and from other causes.

One of our number sent out was a little tenyear-old crippled girl. She has a very much deformed spine, due to a severe attack of scarlet fever when but ten months old. It is very pltiful to see her go about on the street. Since there seems to be no help for her, it gives us much pleasure to be able to let her spend at least a part of her life in the country.

But we must not forget the spiritual influences these children receive while in the country. They are away from the evils of city life, surrounded by the pure influences of nature and, more than all, many of them are for the first time in their lives in Christian homes. Think of the deep impressions made on their young hearts by taking part for the first time in family worship, or in being taught a morning and evening prayer.

These children are very much delighted with the idea of going into the country and can hardly wait until the time comes for them to go. All the children are expected to be at the station one hour before train time so as to give plenty of time to get tickets and to put on their cards on which are written their name, address, and the address of the person to whom they are to go. We had our children to meet at the mission at six o'clock in the morning. With few exceptions they all were quite punctual; one little fiveyear-old boy put ln his appearance twenty minutes before the time.

Mauy of the parents appreciate this friendly assistance, without which they could not have given their children this holiday.

We know from experience that it takes much time and patience to care for these children. But regardless of this, many Christian homes are being opened to them. Not all of you are so situated that you can take any of these children into your homes, but since it costs the Fresh Air Mission on the average of one dollar for each child, you can help with your means and thus have a part in the blessing. For the Master has said, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto yon, he shall in no wise lose his reward."

There is one class we must tell you about, the lisappointed ones. There are always more children wanting to go than there are invitations A number of such are told to come to the statiou and take their chance of filling the vacancy left by those who fail to appear on time. It made us sorry to see the tears in the eyes of some such who could get no place to go.

Then again there are many negroes, Jews and such whose parents fail to keep clean, who as yet have received little encouragement to go, because so few homes can be found to receive them. In an adjoining district there are many just as deserving as the ones we are sending out this year, whom we hope our list of homes will allow us to invite another year.

May God richly bless these children and all who have so kindly helped in this work, for Jesus said that "whose shall receive one such little child in my name receiveth me.

SAMUEL HONDERICH.

75 Tate Street, Toronto, Canada.

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

## TOPIC: The Church at Work in the City. Luke 14:23; Jonah 4:9-11. (Missionary Meeting) July 28, '07

EDITED BY A. B. RUTT.

#### THE LESSON MOTTO.

To bring the gospel to every creature, to teach men to observe the "all things" which Christ commands, to go especially into the highways and hedges as we find them in our cities, is the direct command of our Savior.

#### DAILY READINGS.

M.—The great invitation. Matt. 11:28, 29.
 T.—The great commission. Matt. 28:19, 20.
 W.—The great saivation. John 3:16:17.
 T.—The great need. Psa. 14:1-3; Rom. 3:10-12.

 F. —First missionary work in cities. Luke 24:47; Aets 8:5, 6.
 S. —Coutinued work necessary. Acts 19:8.

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 S.—The Church at Work in the City. Luke 14:23; Jonah 4:9-11. (Missionary Meet-

#### A SPECIAL MESSAGE.

When men go fishing with a net, they naturally go where the fish are most plentiful. When Christ made the disciples fishers of men he told them to go into all the world, beginning at Jerusalem. Following the scattering of forces, the disciples went to various cities, and soon from Samaria, Antioch and other cities the work was spreading. These cities were the beginning piaces, probably because very few people lived outside of the towns, and hence greater numbers could be reached in cities than in rural districts. Cities are in great need because of the greater wiekedness there as compared with the country. The cities comprise the real moral highways and hedges of the world to-day. God wants the highway and the hedge population of the world invited to the great feast. Of no other class has he said, "Compel them to come in." It needs hard persuasion in very many cases, but God ioves the soul of one as he loves the soul of another and all are invited. There are cities in which the work is of almost the same nature as foreign mission work in heathen lands, for the people know not God, they are idolaters and worship gods of gold and silver, wood and stone, in the treasures and goods they possess. There are peculiar conditions in the city which demand more vigilance, more effort, more guidance. The temp tations and aliurements are multiplied, the danger of falling away increased, the example of ungdoly and vain professors everywhere present. The desecration of the Sabbath the violation or disregard of civil, moral and divine law more common. All these conditions combined have made many fear that a church that teaches plainness, separation from the world in walk and conversation, etc., eannot survive in the city. Has God a different gospel for the city than he has for the country? Is his grace insufficient for the needs of those who live in the city? Just because of such conditions we should put forth more effort for the salvation of people in the city. What are you doing?

#### BIBLE HINTS.

Luke 14:23. As the crowded city thoroughfare may hide many a criminal and the beautiful hedgemany a thorn, so the crowded life and congested social conditions of the city, and its moral hedges that are supposed to separate higher from lower classes, contain many who are sadly in need of salvation. To these places God's servants are especially commanded to go and "bring them in," that God's table may be full.

Luke 14:24. Many are called, but few are chosen. Those only of the called are chosen who heed the call. There have been evangelistic meet-

ings held in cities, notices were printed and scaltered broadcast on the streets and at the houses, inviting all to hear the gospel preached. Seldom have evea one-tenth of these invitations been heided. Of those who accepted, perhaps one of ten unconverted ones accepted the further invitation to come to Christ. Christ cannot choose for his heavenly companions and guests those who will not come.

Jonah 4:9-11. Was Jonah angry with the worm that killed the gourd? And did he not pity the poor gourd? There was a worm that was destroying Nineveh and God was angry with the wormsin-but he had pity for Nineveh, where lived thousands of innocent children who were going to destruction if help came not. Would not the Lord have more pity for Nineveh than he had for the shrub? Should not Jonah? And should not we? God wills that we to-day hring his message to every Nineveh in the land, for he pities the innocents and he has ordained that we shall in a measure become responsible for them. And can we not look for and use all our efforts to destroy the "worm" that is ruining the lives of so many thousands?

#### PERSONAL THOUGHTS.

Am I interested in city, missions? Do I ever pray for the saivation of sonis in the city about me, or of the sonis in the city near me? Do I pray and pay for our city missions in Chicago, Philadelphia, Canton, Kansas City, Fort Wayne, Toronto, and other places?

In the cities the great majority of people today die without God and without hope in the world. Is God satisfied with our efforts for their

Secret orders, fraternal societies, life insurance companies and all other God-ignoring leagues, combines, unions and the like, with which the cities are overrun to-day, caunot save the people. They need Christ, and because they have not him these others flourish. We may be responsible for their growth and influence hecause of our feehle efforts for the cause of our Master.

How many of us are Jonahs in fact, if not in name?

#### ILLUSTRATIONS.

#### He Gave More and Felt Better.

Robert Newton, in an address at a missionary meeting in England related the following incident:

"We had a very interesting meeting the other day in the country, and it fell to my lot to speak in the evening. After the meeting I went to a neligibor's house. All at once a man without ceremony opened the door and looked at me steadily and with with an expression of such solicitude that I became quite alarmed. At last I said:

"'What is the matter?'
"'Matter! Matter! I am not satisfied with

" 'About what?'

"'Why, about this business."

"'Why, about this

"Why, the condition of these poor creatures in the cities and in heathen lands. I have been a mile on the road; it is very dark, and very dirty; I was thinking about all you and the others had been telling us—and surely you did not tell us what was not true."

"'God forbid that we should. The whole that we told you was truth, and we might have told

"'Well, I gave you a shilling, and I thought that was pretty well for a man in my situation. I left the meeting and got a mile on the road; but thinking on these things, I thought that if I went home having given only a shilling, I might have no peace; I was, therefore, like to come back again.'

"Taking a sovereign (about \$5.50) out of his pocket, and laying it hefore me, the man's countenance hrightened up, and he hegan to smile, and said, 'You're like to take'; and then, shaking me by the hand, as if he felt that he was at peace with his conscience, away he walked, caring nothing about the dark night, and the dirty road which he had to travel over again."

#### How the Work Multipiled.

young girl was attracted to a city mission Sunday school. She became interested and then converted. Her conversion resulted in the conversion of a young brother, the reclaiming of a gambling father and a backslidden mother Through the father's influence a rich employer was led to Christ and he became a liberal contributor to city mission work and the "Fresh Air" fund by which the poor city children and many tired, worn-out mothers were enabled to go to the country and recuperate. The young brother hecame an earnest Bible student, then a Sunday school teacher, then a minister. He is winning many to Christ. The girl is now the wife of a successful city missionary, in which success she is very largely instrumental. Thus the good work goes on. God alone can count the blessed results. But that young girl was won hy the efforts of a very humble city mission worker, who thought she could do very little, but tried to do that little well. You do not call her work a failure, do you:

SUBJECTS FOR SHORT TALKS OR ESSAYS.

1. What city missions are for.

2. What are city missions doing?

3. What can I do?
4. Neglected features of city mission work

#### AN HONEST TRAVELER.

A minister recently preached on a Sunday evening, in a distant city, on the "Greed of Gold," and in the course of his sermon condemned the liquor traffic.

Early the next morning there came into the minister's study a fine-looking, intelligent man ahout forty years old. "Is it better for a man to sell ilquor or starve?" he asked.

This was his story: He was the traveling representative of a large city firm. He had gone to the church with another commercial travelyer on Sunday evening, and the minister's sermon had heen an arrow from the quiver of God straight to his heart. He left the church, went back to the hotel, sent that very night a letter to the firm for which he was traveling, and whose remuneration for his services was generous, resigning his position, and saying that he could no longer conscientiously represent them.

"And," said the manly man before he left the ministor, "last night I slept with a sense of peace and security, such as I have not enjoyed for years. I have no prospect for a new position, but upon this I am determined: I shall starve before I self another drop of liquor. God help me!"

At noon the next day the minister was in conversation with one of the leading husiness men of the church, to whom he told this story. Immediately upon hearing it the merchant said:

"I am in need of just such a man." In less than twenty-four hours he was in an honorable position with a good salary, illustrating the words of Christ: "Seek ye first the kingdom of God, and his righteousness; and all things shall be added unto you."

# Young People's Department

While you are about it, better attend to the somethings first and let the nothings go until the others are all attended to.

Although the Sunslay school lessons are taken from the Old Testament, there is no lesson in which Jesus can not be held up as the great Leader and Teacher. Make the work of leading your pupils to Him a personal one. Let them know that Jesus comes nearer than the lesson, that he comes to every individual heart in every lesson, and knocks for admission.

Do not get the wrong impression that you must wait until you are ordained to the ministry before you can do something. Have you ever read of that grand Meanonite teacher in Pennsylvania, Christopher Dock? Of Saur, the printer? The church to-day offers such large opportunities to the layman, that none need be idle. None should be. If the church does not provide a place wherein every member, young and old, can find room for Christian activity, the church has an urgent duty in that direction, and is missing great opportunities for advancement. But the church wants loyal workers only. It wants loyal members of the body of Christ, men and women who emember their solemn vows and who are willing to stand in back row as well as in front, loyal and steadfast in any position, willing to spend and be spent for the cause of Christ, as loyal members of the church to which they have prom ised allegiance.

For the Herald of Truth.

## GLIMPSES OF EUROPE.

#### By J. Bontrager.

VI.

As we emerge from the lunge tunnel that occupies a good part of an hour in passing we at once find ourselves among a different people. The Latin type predominates. The architecture, gardens, almost everything gives evidence that we are now out of the land of the ancient Gaul and Teuton. The language is also strange, the Romanuch being spoken, which is a sort of compromise between the old Latin and the dialects of the North, with a good seasoning of the Italian of Lombardy. Here I met a banker from Lugarno whe was returning from a hunting trip. This gratienam spoke very good English and advised me to stop at Lugarno, where he showed me unrousal courters.

Lugarno is a fine city of about 10,000 people in the winter season. We would call it in our country a summer resort. The place contains many good hotels and is situated upon the shores of a beautiful take of the same name. The scenery is magnificent. Mountains raise their lofty steep on three sides with their glistening glaciers reaching far into the sky, while all about you is the beautiful shrubbery and vegetation indicative of a semi-tropical climate. Here are beautiful gardens and villas dotting the shores of the lake; the foothills abound in grasses upon which feed the cattle, sheen and goats. Everywhere we see multitudinous evidences that we are now nearing the country we most dreaded to visit alone. Everywhere throughout the country along the road are erected shrines with the crucifix and image of the Savior, where the natives may halt and repeat their prayers. At Chiasso we stopped to change cars, being transferred to the Italian Railway. Once more we opened our baggage for customs inspection, also exchange our currency for Italian, which is very similar to the oney in France. During the stop of a few hours I take the opportunity to take a few snapshots, and walk out on the hill top and take a view of

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the surrounding country, then off again on our way to Milan. On this part of our journey I fell in with a football team from Switzerland, also hound for Milan to play the crack team of that place. As one of their men falled to appear in time for the train, I was invited to take his place in the game. I considered it in the light of an honor, but very naturally declined with the hear segrets I could offer. They were a splendid lot of gentlemanly, intelligent young fellows, splendidly developed physically and very pleasant traveling companions. (Perhaps these young men saw in Bro. Bontrager's more than six feet of athletic, youthful vigor, very desirable material for their line of work.—Eds.

Bidding adien to my congenial traveling com panions as the train entered the depot at Milan, set out to take a view of this interesting city and capital of Lombardy. To my surprise I found instead of a squalid, dilapidated, ancient-looking city, such as I had pictured in my fancy, a rather modern city with many of the latest improvements, among others, an American street railway wherever the streets permitted. But my greates disappointment was the people. I had based my expectation regarding the city upon my acquaintance in America with what is generally known in this country as the despicable "Dago," with his swarthy features and his squalid surroundings. Imagine my surprise then to find here a tall. strong, healthy looking, vigorous and intelligence people, well fed and well dressed. My views of the Italian were, I confess, somewhat shatteredfor the time being at least. Milan was an important town under the Ro-

mans, was taken by Atilia in 452, totally destroyed by Frederick Barbarossa in 1162, and has figured prominently in more recent history. it has to-day a population of about 600,000, and is a manufacturing center principally of silks. It is most noted, however, for its famous Gothic cathe dral, which is one of the largest Catbolic cathedrais in Europe, exceeded only by St. Peters in Rome and the cathedral of Seville, Spain. It is nearly 500 feet long and 288 feet wide. The height of its nave is 155 feet. The central spire is 360 feet high. Some 2,000 pinnacles and statues decorate the exterior. Strange to say a number of people live on the roof of this famous structure. The view from the spire is one long to be remembered. The Alps form nearly a semi-circle and the Apennines to the south enclose almost all of the remaining space, leaving only the level, fertile vailey of the Po as it stretches far to the southeast in all the riehness of its verdure and heauty of scenery to rest the eyes as a change from the wondrous grandeur of the enclosing mountain fastnesses over which in times long past swarmed the fair-baired barbarians of the North in their incursions upon ancient Italia. The mass of masonry on this huge pile was begun in 1386, the greater part finished in the fiftcenth century. Napoleon 1. resumed the work in 1805, but ever at that it is not fully completed. Here I listened to a sermon preached by one of the Italian Car-

dinals, Sunday, Dec. 9, 1906. Of the other churches St. Ambrose, founded by the church father of the same name in the fourth century, is noteworthy. Its present form, however, dates from the twelfth century. Here the old Lombard kings received the "iron crown." The building is adorned with frescoes and mosales of the ninth century. The most ancient church of Milan is S. Lorenzo, the interior of which at one time belonged to a Roman bath or temple of Bacehus, a palace built by the emperor Maximian. The colonnade is also of ancient Roman architecture. Other places of interest are the Brera or Paiace of Science and Art. This gailery contains some of the finest works of Italian and Venetian schools of art, including Raphael's famous "Sposalizio." In the archaeological museum on the ground floor of the Brera are preserved many interesting monuments, representing the scuipture of many of the masters. The library of the Brera contains upwards of

200,000 volumes, including some important Venetian chronicles, but it is not so rich in manuscripts as is the celebrated Ambrosian Library.

Many other interesting places and objects are found here, but we pass on to Pavia, which contains the oldest university in Europe, said to have been founded by Charlemagne, in 774. It also contains a few very old churches, a beautiful monument of St. Augustine, a covered bridge dat ing from the fourteenth century, and other interesting features which for want of space cannot even he mentioned. Let me add one word in passing: The reader may have been incidentally told of the beauties of the plain of Lombardy, but only he who stands upon the great cathedral of Milan and casts his eye over the marvelously beautiful and well cultivated plain, enclosed by rugged mountain fastnesses on north, west and south, with a magnificent level vailey of the Po stretching far eastward to the horizon, can realize the wondrous beauty of this part of God's earth.

For the Herald of Truth

#### THE MATA SACRIFICE.

#### By M. C. Lapp.

It was on a bright, cool morning in the month of March, while the orphan girls were at the village to escape the danger of contracting the dreadful disease of plague which was in Dhamtari at that time, that the old witch doctor from the village of Murkusra came to Balodgahan to perform his duties in killing a sacrifice in fulfilment of a vow taken by the farmers of Balodgahan some months before, during which time the plague was among the eatte and buffalces here.

This plague gets among cattle and buffaloes nearly every year, and many die, and last year this disease took many cattle. Medicine was given and many recovered and the cattle were nearly all well, but the old witch doctor was called, and he stated that goats, chickens, etc., had to he offered to the goddess of the smallpox, as it is believed that she has become angry for some reason or other. The ceremony began about 8 a. m. The head of every house in which there had been any deaths, met at the house of Dasrat Sonkar. After all had gathered, at the order of the witch doctor Dasrat took up the sacred fire which was placed in an earthen pot, and slowly started toward the pipal tree, under which our tent was at that time. Under this tree there also is a shrine called the Mata Dave; this shrine is in honor of the goddess of the smailpox.

Just ahead of the procession a man with a broom swept the way. On reaching the shrine the man with the fire removed his shoes and bowed with the fire before the shrine. The witch doctor then bowed before the fire and took is and placed it on the left side of the stone that represents the goddess, and then threw some native sugar mixed with some spices into the fire. The wind blowing from that direction, took the sweet incense over the goddess. After this he took some red color and daubed on the stone that represents the goddess. Then there was some hread, oil and sweets offered, and some rice and cocoanut. After this the knife with which the goats and chickeus were to be killed was taken and worshiped; then sharpened. Then the goats and chickens were bowed before. Then they were all killed, the owners taking the dead animais home and eating them. The witch doctor received one chicken and some rice for his pay; the bread and the cocoanut was all divided up among those who wished to eat of it. The idol did not get any of it.

We hope to see the day when this old shrine may be overthrown and the people may have learned to worship the true and living God.

Dhamtari, C. P., Ind., May 12, 1907.

The error of one moment becomes the sorrow

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THE NIGHT

By E. Humhert.

How grand and solemn is the night!
At close of day
O'er all this hemisphere it spreads
Its somher mapute round our heads,
And bids us pause upon the brink
Of each day's toil—and think.

REMEMBER.

By Nettie L. Reecher.

"Remember now thy Creator in the days of thy youth" (Eccl. 12:1).

We risc early in the morning while the dew i vet sparkling on leaf and flower and the happy birds are chanting their morning songs of praise to their Maker. How lovely it is to breathe the pure morning air in which we must begin our iabors to put in a full day's work in whatever it may be. So spiritually we have the advantage of those who wait until the high noon of their lives to make a start for heaven. Life is short at best, and no time is allotted for idleness. When we think of Cod's great love for man how it sends a dart through our souls to think how little we do accomplish for him, not that we are to be saved by our works, but to hold fast to our profession and possess the unwavering faith in the triune God and work with an eye single to his

"Remember Lot's wife" (Luke 17:32). Those of us who have started on our first and last trip through the wilderness of the world, and have set our faces Zionward, marching toward the celestial city of God, eternal in the heautiful heavens, meet with many difficuitles and trying temptations, so that Christ thought of the necessity of cautioning against returning again into the Sodom of sin. which we renounced before God and man. He that taketh hold of the gospel plow and looketh back is not fit for the kingdom of God and is stunted in his spirituai growth.

It is astonishing to see how some neonle who profess to be "real good" Christians, take every advantage they can get to gaze iongingly back to the just of the world, and yet wish to be called good church members. Just as long as we have a craving hunger for the world's nerishable mess of pottage, we are just as much in danger, if not more so as if we had never made a profession. Some people regard religion as they do smallpox; they desire to have it as light as possible, and are careful that it does not mark them. In the large cities people move out into the suburbs to avoid the payment of high taxes, and so many of the citizens entitled for heaven move out into the suburbs of sln to avoid the blessed duties of heaven. The enemy is daily trying to coax pil grims into his hy-path meadow of despair, and sad to see, he very often accomplishes it and takes them captive. We all need the grace of God to make straight furrows in the Christian iife, and at the hest we unprofitable servants are far behind the mark. Therefore remember Lot's wife in this lonely desert of struggle and strife.

'Remember the Sabbath day to keep it holy" (Ex. 20:8). The Sabbath day is given to mankind after every week of toll and care for recre ation for both soul and body. How thankful we should be that we have the privilege of assembling ourselves together in the Lord's house! We

HERALD OF TRUTH.

really believe that few appreciate this as the should. The remark is often made by young folks and older ones, too, "I am too tired to go to church to-day"-the very place where they should be busily engaged in the service of the Master. if God had become as tired of you as you are sometimes of going to church and keeping his law where would you be? You would have withered away out of existence and not have the privilege to spend the hallowed day even in vain, idle talk and sinful pleasures. We see people ride out on Sunday morning and return again in the evening; thus spending the day without any exercise whatever in religion.

Christ took bread and brake it and gave it to his discloles, saying, "This is my body which is given for you; this do in remembrance of me" (Luke 22:19). This is one of the many sacred commands on record for us to observe as believers in Christ to show our spiritual relation to him. is a season of refreshing to the soul to partake of the emblems, representing the broken body and shed blood of Christ. We must not do it in form only, but in remembrance of him, and approach the Lord's table with the thought of how much he suffered for us that we may enjoy these blessed privileges.

Let us plead for grace to be "strong in the Lord and in the power of his might," and cry aloud and spare not, for truly the harvest is great and the laborers are few. The call is going out, Come and help us; and if we cannot reap with the sickle, we can belp carry sheaves or bring a cooling drink of crystal water from the fountain to quench the thirst of those who have borne the heat and hurden of the day. Many a sheaf might have been gathered into the Lord's garner that is now standing out in the world uncared for, simply because of lack of sympathy and a few words of encouragement, directing them toward heaven. Is it a wonder that there are so many wretched sinners struggling in the slough of despondency, while some Christians are such poor reflectors! May the Lord give us grace to stand up boldly and faithfully for him, and be true soldiers for the truth in this earthly conflict which is but momentary, compared with the endless days of eternity. We have reason to believe that we have reached the Saturday evening hour of our present world. May we all he ready to enjoy the eternal Sabhath of rest over yonder and hear the welcoming words of Christ to the dying thief on the cross "To-day thou shalt be with me in paradise (Luke 23:43).

"Help me, dear Savior, thee to own, And ever faithful be; And when thou sittest on thy throne, O Lord, remember me!

#### ITEMS.

At a recent Catholic funeral in the city of Lancaster, Pa., the funeral services were conducted hy a son of the deceased, who is a priest, the altar boys were grandsons and the pallhearers nephews of the deceased.

Wilbur Reynolds, the hlind, deafmute imhecile whose name is becoming well known, has at last found a refuge in the Infirmary at Springfield, Ohio Novertheless his naternal aunt now wants him out and offers to care for him at a dollar a day. Her request will probably not he granted.

Francis Hagen, for many years a minister of the Moravian church, died on July 7, in Lititz, Pa., aged ninety-two years. He was the author of "Old Landmarks or Faith and Practices of the Moravian Church," and also the author of a piece of music, "Morning Star," which has become very nonular as a Christmas song among that people

Francis Murphy, the world temperance lecturer, died in Los Angeles, Cal., June 30. He was born in Ireland, came to this country, was a drunken sot until 1870, when he was converted in a gospel mission in Portland, Malne, never drank another drop of strong drink, began to speak in public soon after, and made over 25,000 speeches, traveling over 1,000,000 miles in all parts of the world. His labors turned many thousands from drink.

#### DEATHS

Stemen.—Catharine Stemen departed this life on July 4, 1967, aced 69 Y., 5 M., 1 D. She was considered the stement of the stement of the wind stement of the wind stement of the wind stement of the wind stement of the hereaved husband). June 10, 1856, and they lived bereaved nusmand, June 10, 1836, and they free together over fifty-one years. The year after their marriage, she with her bushand, united with the Mennonite church and continued a faitbul mem-her to the time of her death, always exhibiting in ber life the characteristics of true plety, giving an example to all around her of her faith in the Redeemer of the world. She was kind, consider-ate and tender in the management of the affairs of the home and in the discharge of her maternal and other duties tenderly devoted to her children and other duties, tenderly devoted to her commercial ready to make any sacrifice for their comfort and happiness, hut always inculcating both by precept and example the principles of Christianity. She was a faithful wife, a kind mother and a good was a faithful wife, a kind induced and a good-neighbor, ever ready to lend a helping hand to those in need. Her long life in this community is an open book to all who knew her. They can speak of her modesty and humlity and her true devotion to her family and the church of her choice. She is survived by her husband, four choice. See is survived by her husband, robons (George, Martin, Andrew and Behoni, all living near the old home) and three daughters (Leah, residing in Van Wert Co., Ohio; Catbarine, near Elida, Ohio; Rachel, living near the family home), fifteen grandchildren, seven hrothers and bome), fitteen grandchildren, seven normers and sisters, with a very large number of relatives and friends, who mourn her death, hut not as those who have no hope. Many of her relatives have passed on hefore her, among them four brothers, one sister, two grandchildren, who are now with one sister, two grandchildren, who are now with her and the blood-washed throng in heaven. The funeral services were held July 7 at the Picker-ington Mennonite M. H. near the home, hy Bro. John Blosser. Text, Rev. 11:12. The house could not contain all the relatives and friends that were present to pay the last tribute of respect to the departed sister.

Andreas,-Msry H. Rutt was horn in Lancaster Andreas.—Msry II. Rull was 110rd in Lancascer. Co., Pa., June 24, 1851; died July 5, 1907. At the age of thirteen she, with her parents, moved West and located near Sterling, Ill., where she spent the remainder of her life. On Oct. 28, 1869, she the remainder of her life. On Oct. 28, 1809, sine was married to Martin Andreas, "To this union were born two sons and three daughters, all of whom survive her. For many years she was a faithful member of the Science Ridge Mennonite congregation. She was beloved by all who knew her because of her devoted Christian life, Funera services were held on the 7th, conducted by A. C. Good. A large concourse of people gathered to pay the last trihute of respect to one whom they dearly loved.

so dearly loved.

King—Lydia Maude, only daughter of David M. and Jamima F. King, was born in McArthur Two. Logan Co., Ohio, Dec. 2; S. Twy Legan Co., O. June 29, 1907; ascel 23 Y., 6 M., 27 D. At the age of slaten years she realized her lost condition and accepted Christ as her Savior and guide and became a member of the Amish Mennaoint church. became a member of the Amisa-Mennonite current. The hand of affliction was soon laid upon her and she never regained her former health. She led an earnest Christian life, though much of the time she was unable to attend the house of worship. Some time before her death she desired to be anointed, which was done on June 1, and from anointed, which was done on June 1, and from that time on she was fully persuaded that God would restore her to health if it was his will, and if not, that he would still order and direct her life to his glory. She bore her great suffering with Christian fortitude and was an inspiration with Christian fortitude and was an inspiration to all whose privilege it was to minister to her during her sickness. She often spoke of the joys of Christian service and longed for the time when she could depart and be at rest. She leaves father, mother, one brother and many friends to mourn her early death. She will he sadly missed in the home, but we feel that our loss is her eter in a the home, but we feel that our loss is her eternal gain. She has finished her course, and pain and suffering are now over forever. God grant that we may be prepared to meet ber. Funeral services at S. Union, conducted by C. K. Yoder and Abednegs. Miller, from 2 Cor. 5:1. Interment at the Alexan der cemetery on the DeGraff road.

Stoner.—On July 5, 1907, in Millersville, Lan-caster Co. Pa., at the home of ber son-in-law. Jacoh P. Lenhart, after an illness of ten days, Elizaheth Stoner, widow of the late Reuben Stoner, in the seventy-third year of her age. She lived almost her entire life in the house in she died. Her husband died thirty-two years ago was a member of the Mennonite church. Sh is survived by one daughter and a brother

Order Sunday school supplies and Lesson Helps of the Mennonite Publishing Co., Elkhart, Ind.

FREE MASONRY AND ODD FELLOWSHIP.

SUPPLEMENT TO THE HERALD OF TRUTH

Agreeably to a promise made some time ago, proceed to give you a short article on the subject of Masonry and Odd Fellowship. I was a member of both orders, and am therefore competent to judge of both-and am also an humble member of the household of faith, and therefore competent to judge of it. In relation to the two orders of Masonry and Odd Fellowship, about which so much has been said and written, I design only to speak as a Christian may and ought to do. They are purely human institutions, created for purposes to be fulfilled on earth only-having no bearing whatever on the world to come. This l affirm solemnly, for I well know the truth to be so. If there be anything in the ceremonial of elther of them that has any allusion to the world to come, or any influence upon our destiny there, it is horrowed from the great Book of books and its holy institutions. The ceremonial of both is disnified and impressive, and the objects of both purely benevolent. The true object of the secrets of both orders is purely selfish-to recognize their members and to confine their benevolence to them This is most unquestionably true-and I must he permitted to say frankly, that if I dld not know "the philanthropy of God our Savior," should devote myself heart and soul to the lim ited phllanthropy of the orders in question. But I cannot continue my connection with either order, because I am a member of a nohler order, and the subject of a purer and more expansive phllantbropy-a philanthropy that is divine. "The secret of the Lord is with them that fear him' (Psa. 21:14), and such need no human secrets to make them happy. To the Christian who fears the Lord, the secrets of these institutions are unnecessary. To him who belongs to the brother hood of faith, the brotherhoods of earth are unnecessary and useless. To him who is well in structed in the mystery of godliness, "God manifest in the flesh," the mysteries of any human in stitution under the heavens are ailke tasteless and useless. To one whose heart is alive to the love of God and of all who are born of God, there is a mysterious sympathy that recognizes a true brother, whether of high or low degree, by sure and infallihle "signs" and "pass-words" and "grips," far more palpahle and unerring than ever emanated from any human institution. The eye that glistens with delight at the name of Jesus and the hand that grasps firmly and undoubtingly the hand that is extended to it, because it is that of a Christian; and the words of truth and love and tenderness that pass between two affection ate Christian brethren, are as superior to the mystic signs and words and grips of a Mason or an Odd Fellow as are the reviving rays of the glorious sun to the twinkling of you distant stars "that glitter on the mantle of night."

I mean not to insinuate a regular comparison netween Christianity, glorious and venerable Christianity, and the secret orders in question. What I have to say of them is only to place them in their true positions. They are "of the earth, earthy." I may not, as an honorable man, speak disrespectfully of them; but, as a Christian I may -nay, must speak the truth. From both these orders I have personally derived both pleasure and profit, but what could these do for me when the last struggle comes and I am cailed upon to "shake off this mortal coil"? Ah, there's the ruh. These earthly institutions and brotherhoods, with all their influences, terminate here; and it is not more true than poetic, that "there is no union here of hearts that finds not here an end.

I bave much more to say on this subject; but I am, as I presume you are, a friend to "short articles" and shall therefore await your pleasure and that of your readers for a further hearing.

#### REMARKS.

The Masonic and Odd Fellow institutions seem to be more or less religious institutions. They have sacraments, solemn initiatory rites, religious festivals, processions and funeral obsequies distinctive of their orders-the Bible publicly acknowledged and pompously carried in their solemn processions and sublime anniversaries. It in true their fraternal charities are rather expansive. The Jew, the Turk, the Deist, as well as the Christian, may be Free and Accepted Masons. The Jew will carry the Christian Bihle, the Romanist the Protestant version of it, and even the Turk will dispense with his Koran for the sake of his Masonic brethren and the sweet communings of the mystic tie. Now as one religion and one church are enough for one man, some think it altogether unnecessary for those united in such a fellowship to seek any other brotherhood or communion; Indeed, so think a great majority of themselves. In this point I agree with them. Free Masons have just as good a right in this community to have their balls and temples, their priesthood and sermons, their rites initiatory and confirmatory, as any other people. But as one church is enough for one man, it may be questionable whether they ought also to seek admission into the Christiau church, or whether Christians should seek admis sion into their church. No man can serve two masters, nor he a memher of two distinct churches. I wonder not, then, that so many ultimately cleave to the one and disparage the other.

But that a Christian man can be improved in his morais, or be made more liherai in the cause of humanity by the Masonic faith and hope, I am at a loss to comprehend. As difficult to me it is to imagine how a Christian can be more liberal in the name and for the sake of the Masonic, than in the name and for the sake of the Christian tie. Nor can ı well understand how any Christian man will answer to Jesus Christ the question why he preferred to have his charities entered in the name and to the honor of a mystic Mason, rather than in the name and to the honor of Jesus Christ. But of one thing I am certain, that when any man among us does all the deeds of benevoience which the Lord expects from him, he wili not have a dollar to spend in the name and to the honor of the seven mysteries of Free Masonry.

#### KANSAS-NEB. MEN. CONF. MISSION BOARD. Report for Quarter ending June 30, 1907. RECEIPTS

RECEIPTS.

Milan Valley Cong., Okla.—K. C. Mission, \$5; O. P. Home, \$1; India Mission, \$9. Total, \$15.00. Penna Cong., Newton, Kan.—Incidental, 50e; Ministerial, \$7; Home Mission, \$3; Evangelizing, \$13.55; Chicago Mission, \$10.25; K. C. Mission and Building Fund, \$90; O. P. Home, \$5; Orphans Home, \$7; India Mission, \$35; not stated, \$15. Sanitarium, \$25; Next New Mission, \$14, \$22.000. Famine, \$1; China Zamlue, \$4; and \$20.00.

Famline, \$1; Chiua Famine, \$6.20. Total, \$22.00. Springs Cong. Okla—Evangelizing, \$3.00. Spring Valley Cong. Kan—Evangelizing, \$3.00. Spring Valley Cong. Kan—Evangelizing, \$1.00. Khicago Mission, \$11.71; K. O. Mission, \$15; India Mission, \$37.56. Total, \$82.27. Mission, \$37.55; K. C. Mission, \$6.1. Opt. Physics of the property of Total. \$61.70.

\$5. Total, \$61.70.
Pleasant Valley Cong., Kan.—Incidental, 75c;
Evaugelizing, \$1.50; K. C. Mission, \$8.50; India
Mission, \$8.00; India Orphans, \$15.30. Total, \$34.05.

Joseph and Lizzie Hershberger for India Or-

phans, \$15.00. Larned Cong. Kan. — Ministerial, 50c; Home Mission, \$2.50; Evangelizing, \$6.50; Chicago Mis-sion, \$2.50; K. C. Mission, \$3.50; India Mission, \$3. Total, \$18.50.

Total, \$18.50.
 Roseland Cong. Neh.—Incidentals. 80c; Ministerial, 80c; Home Mission, \$1.30; Evangeliáng, \$1.60; Chicago Mission, \$3.50; K. C. Mission, \$3.50; K. C. Mission Building Pand, \$25; Mission, \$1.50; Orphans Read, \$25; China Panille, \$1.50; Song, \$3.55; not stated, \$3.50; China Panille, \$13.50; General Pund, \$1, Chicago Workers, 50c. Total,

Peabody Cong., Kan.-Ministerial, \$1.75; Home Peabody Cong., Kan.—Ministerial, \$1.75; Home Mission, 75c; Evangelizing, \$2.25; Chicago Mission, \$9.25; K. C. Mission, \$10.50; India Mission, \$23.25; China Pamine, \$2.00; India Mission, \$3.235; China Pamine, \$2.00; Mission, \$3.5; K. C. Mission, \$1. Chicago Mission, \$3.5; K. C. Mission, \$1. India Mission, \$3. Total, \$11.00; Grand total, \$588.02. Gratefutly acknowledged, \$1. G. WENGER.

Treasurer.

Harner, Kansas

WELSH MOUNTAIN INDUSTRIAL MISSION Report for Quarter ending July 1, 1907. RECEIPTS

RECEIPTS.

Millard Miller, 81c; Kinzer Mis. Meeting, \$35.10; Harnish, 108; R. Buckwaiter, \$1; J. B. Harnish, 108; R. Buckwaiter, \$1; Abr. Meetizer, \$7, \$3; Bro., Houck, 50c; Leah Martin, \$1; a Sister, \$4c; Martin, \$10; Leah Martin, \$1, abr. Leah Martin, \$2; a Birother, \$10; a Sister, \$1; S. J. Manut, \$2; Sister Funk, \$1, 50; Alfra, Abr. Weaver, \$1, abr. Leah Martin, \$2, a Friends \$23.38 Total \$156.88

Friends, \$23.38. Total, \$155.88.
Received for Mdse., \$1,811.13; labor, \$2.60; rent, \$24; telephone receipts, \$1.86. Total, \$1,996.47.
Previous receipts, \$1,515.90. Total to July 1, 1907, \$3.512.37.

#### EXPENDITURES.

Paid for Mdse., \$1,255.30; rent, \$4; labor, \$3.80; general expense, \$241.41; borrowed money re-turned, \$450. Total, \$1.954.51. Previous expenditures, \$1,493.03. Total to July 1, 1907, \$3,447.54. SUPERINTENDENT'S REPORT.

SUPERINTENDENT'S REPORT.
Clothing.—Paradise Sewing Circle, \$10.79; Mrs. Ida Haag, \$3.07; Lititz Friends, \$2.18; Mr. Mearig and Friends, \$2.88; Mrs. Dunwoody, 75c.
Provisions.— Daniel Ellsworth, 75c; a Sister, 25c; A Sister, 25c; Friends, Rheems, Pa., \$2; E. L.

25c; a Sister, 25c; Friends, theems, 7-a, 42. Heisey, \$1.68; Elizabeth Myers, 75c; T Schwanger, 50c; a Sister (one hog), \$7; Zimmerman (carpet rags), \$2.04; Noah Good pet rags), \$1.28; a Brother, 35c. Total for quar-ter, \$36.52. Gratefully acknowledged. NOAH H. MACK Treasurer and Superintendent,

#### CONFERENCE NOTICE.

The Western District Amish Mennonite Confer win meet, the Lord willing, at East Union meeting-house, near Kalona, lowa, Sept. 18 and 19. Sunday School Conference on the 20th. A cordial invitation extended to ail. Kalona is the nearest railroad station, one passenger train going west daily at 9:49 a. m. For further information

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# HERALDOFTRUTH

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly

ELKHART, IND., THURSDAY, JULY 25, 1907.

NOTICE,-Ail matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUB LISHING CO. ELKHART, IND.

#### EDITORIAL NOTES.

For Consideration.-When the first number of the Heraid of Truth was issued in Chicago, Ili., on Jan. 1, 1864, the purpose and desire of the publisher was to benefit the Mennonite church and promote the cause of Christ and true piets among the members of the church and ali others whom he would be able to reach and influence.

When later the printing plant was purchased and set up in Elkhart and aside from the regular publication of the paper, the printing of books, pamphlets, etc., was begun, the same purpose was borne in mind, and all labors and efforts were directed in the same line: First the giory of God. and secondly the church and the salvation of

When ln 1875 the Mennonite Puhlishing Co. was organized and the husiness was conducted by a corporation, it was done with the conviction that in this way a jarger number of the brotherhood could he interested and that more could be don for the cause of Christ and the church, making the work more effectual and accomplishing greater results in the good cause, and at the same time out on this line, in the course of time, a plan wherehy the work of the Mennonite Publish ing Co. might pass into the ownership and under the control and management of the church and become in reality a church publishing house.

With this purpose in view, a number of years ago a plan was worked out by which it was expected this desirable end would be consummated An article was published, setting forth the pur pose and the method hy which this could be ac complished. A course of correspondence was also opened through which it was hoped to bring this sbout. Friends and stockholders especially were spproached, but both stockholders and friends. almost with one accord, rejected the proposition and in very decided terms said that they much preferred to have it in individual hands just as it then was and as it is still; that it was good enough and they were well satisfied to leave It in that way and have it continue on in this same

As a matter of course, no further efforts were made toward that end, until recently the subject has been revived, and several conferences have taken action in the matter and expressed their preferences in regard to having a publishing house owned and controlled by the church.

While there is no doubt that at the present time many more brethren and sisters are in favor of having a puhlishing house owned and con troiled hy the church, it may be still a question whether a considerable majority of the brotherhood is really favorable to the movement, and whether they will give a hetter and more decided support to a publishing house of this kind than they would to one conducted as now. A publish ing house owned and controlled by the church would have many advantages and would in many ways he hetter, if the church is willing and de sires to have it so, and the matter of finances car be provided for in this way, and this latter is a very important factor in the project.

We wish to say here that since the day we first started out in this work we have not changed in our views or in our purpose from that which prompted us at the beginning to take up this work, and if the church, as a body, desires its publishing interests to be vested in its own representatives, we as the Mennonite Publishing Co., are ready and willing, for a fair and reasonable consideration, to sell and transfer to properly authorized representatives of the church our periodicals, books, supplies and whatever we have that can be used for the special benefit of the church. We do this not from necessity, nor on account of other conditions and elements which have become a factor in the matter, but are prompted by our original and long-cherished purpose to henefit our Mennonite people and labor for the best interests of the church and the promotion of the cause of Christ.

At the annual meeting of the stockholders of the Mennonite Publishing Co., held on the 9th of July, 1907, the following resolution, bearing on this subject, was adopted:

"Resolved That the stockholders of the Menno nlte Publishing Co. favor the proposition presented by J. S. Shoemaker to sell that part of the property of the Mennonite Puhilshing Co., including publications, machinery, books, materials, etc., usable for the nurpose set forth in the proposition mentioned, provided such proposal be so modified as to meet the present conditions."

At a meeting of the directors held on the 10th of July the following resolution was also adopted: "Resolved, That in accordance with the resolution adopted at the meeting of the stockholders

of the Menuonite Publishing Co., held July 9, 1907. we herewith express our approval of said resolution and advise that negotiations toward the consummation of this he opened at an carly date with the properly suthorized parties or representatives of the various Institutions Interested."

We lay this matter before our readers at this time as a matter of justice to our stockhoiders. to our readers and the Mennonite people in general. Every member of the church is interested In this movement and the time for consideration and discussion is comparatively short. We ask advice and suggestions from our stockholders and others interested. We ask the several district eonferences which are to meet now in the near future, to take this subject into prayerful consideration and make such arrangements as are consistent with right and justice to all concerned and also in harmony with the above resolutions. We ask all interested to write either for publication in the Herald or privately any thoughts or suggestions they may have relating to this important question

This movement should be considered and dis cussed in the fear of God, free from all selfish purposes, and only to the promotion of the glory of God and the uphullding of the church and the eause of Christ, and it should be carried (if God so direct) to its final consummation with the same purpose in view.

MENNONITE PUBLISHING CO. By JOHN F. FUNK, President.

The Infidel rages at the Rock of Ages. The Rock that stays the hellever is the Rock that slavs the unbellever.

Some of the most profitable spiritual showers of hlessing come without the thunder of pulpit eloguence. The still small voice often reaches the soul when oratory reaches the ears only.

Our Bargain List .- Do not fall to look over our bargains in books on the last two pages of this issue and order soon, so that you may not miss the chance to get cheap books that you would like

The only thinking, planning, doing that is worth while is that which is purely for the giory of God. It is free from selfish alms, hlas, partislity, fear hatred, and requires no special outward conditions to keep it active.

The dollars and the dolls are sometimes found in the same clothes; the dollars in the pockets, and the dolls the living nothings inside of the clothes. What is in a man is of far more importance than what is on him.

"Inasmuch as ve did it unto one of the least of these my brethren, ye did it unto me." This applies to good as well as evil done to even the least. How circumspect a close observance of this truth compels us to be toward our fellow-men!

Conferences .- As will be seen by the conference notices in another column, the time for the fail church conferences and Sunday school conferences is again at hand. It will afford us pleasure to give these notices and we ask our friends who have these matters in hand to send them in

The religion of the Lord Jesus Christ Is a religion peculiar to itself. it is not to be compared with any other form of religion existing. it embraces all that is just, and true, and pure, and all that is grand and noble and that makes men and women better, and leads them to live for God and his eternal glory.

Very few of the church papers to-day pay. One paper at \$3, with a good list, lost over \$40,000 in six years: another at \$2 lost over \$5,000 a year until the price was raised. Co-operation, unlon, concentration, and united support are needed in our own church; a dissipation or opposition of energles, is worse than waste and is an evidence of poor judgment or a radically wrong conception of the church's greatest needs

Philadelphia has cause to remember the great gathering of a fraternal order known as the Benevolent and Protective Order of Elks, held there last week. On the 18th the order had a monster parade. The day was very warm, the streets were packed and the effects of heat, humidlty and polsoned lemonade combined dld a grewsome piece of work. Between four and five thousand are sald to have been prostrated, of whom a number died. A heavy downpour of rain followed, drenching the throngs and cooling the air. It is said that Philadelphia paid \$150,000 for the privilege of having the order parade on its streets. This, added to the list of deaths, makes lt an expensive and sad event.

We are glad to learn that our brethren in Wash ington Co., iowa, made a better use of the fourth of July this year than is done generally. They appointed a Sunday school conference and drew a large congregation to hear the exercises and

ent and much hetter way mapped out for us.

Then there are just the little, insignificant things

of everyday life that we often allow to worry us,

forgetting to trust God for strength and to lean

on his strong arm for help. I helieve lack of

calmness is largely lack of falth and of watching

and praying. It is often nard to wait patiently;

but how much greater the hlessings we receive

in the end! And how much wiser God's ways

than ours! If we could but learn to trust him

implicitly and without a doubt, to realize that what

he does is hest! How many more consecrated

lives there would he, for consecration is simply

taking our hands off and giving God the right of

way in our lives. Then shall we not all pray,

(An essay read hefore the Young People's Meet-

CAN AN UNCONVERTED TEACHER SUCCESS-

FULLY TEACH A SUNDAY SCHOOL CLASS?

Essay Read at Quarterly Sunday School Meeting

By Anna Lapp.

"For he taught them as one having au-

thority and not as the scribes" (Matt. 7:29).

No stream can rise above its fountainhead. We

cannot teach that which we do not know. We

must have the blood applied to our hearts by

faith before we can tell others of its cleansing

power. Jesus said, "Take my yoke upon you and

learn of me, \* \* \* and ye shall find rest unto

Jesus told the woman of Samaria, "Whosoever

drinketh of the water that I shall give him shall

never thirst, but the water I shall give him shall

lasting life." The unconverted teacher is not in

possession of this living water, therefore cannot

teach the living truths therein contained. Nico-

yet Jesus plainly told him, "Except a man be born

again, he cannot see the kingdom of God." Like

the natural grain of wheat, the Sunday school

teacher must be changed before he can be used

to supply the hungry with food. We must first

be partakers of that heavenly manna before we

can break the bread of life to others. The wheat

must be ground until the natural grains are lost

sight of and the real substance is brought to light,

and after heing sifted to separate it from the

dross, then leaven must be added to instill life;

when all is leavened it must be molded into

ioaves. When the leaven has done its work in

developing the loaves they must pass through the

heat of the oven to change the natural elements

therein contained, after which we have bread that

will satisfy the hungry. In a similar sense the

unconverted teacher must first, through true re-

pentance toward God and faith in the Lord Jesus

Christ, become converted. Thus the natural man

is crucified and the divine personality is brought

to light. Then as a new-born habe in Christ he

needs to he sifted by the word of God to separate

him from the desires of the flesh or the self-life

thus preparing the heart for the blessed indwell-

ing of the Holy Spirit, by which he is made to

grow in grace and the knowledge of the truth,

through which knowledge the teacher is enabled

to place himself as ciay in the potter's hands to

be molded for any place the Lord has need of

him. His faith must be tried by passing through

the oven of refining fire, that he may gain the

complete victory over the world, the flesh and the

devil, and become established in the word of God,

that his house may be founded upon the solid

Rock Christ Jesus, that when the rains descend,

and the floods come, and the winds blow, he may

not fear, but safely lean on God. For we cannot

teach that Jesus "is a shelter in a time of storm,"

until we first have taken refuge beneath the shel-

The carnai mind is born of Satan, the power

of destruction, and is "not subject to the law of

ter of his wings.

mus was a ruler of the Jews, a master in Israel,

e in him a well of water springing up into ever

"Lord, increase our faith"?

your souls."

lng at Eikhart, Ind., July 7, 1907.)

The article, "Missionary Work in the Southern Mountains," is interesting and pathetic. It appeals earnestly to the people of our Northern states who have the love of humanity and the love of souls. In a private letter our Friend Mitchell says, "Publishing my letters in your papers has brought me much valuable literature. Here is an open door for doing great good, and many of us can help the cause by giving only a little time and attention. Any kind of clothing that you may have to give, even if out of style, cast off and not very good, it will be hetter than none at all; sil the literature you can spare and want to give, Bibles, Testaments, papers, tracts, etc.-all will be useful among these poor people. and they are so close to us that it is indeed a good opportunity for all interested. Let us not forget the destitute ones around our own homes

Fifty thousand dollars in cash, says the "Washington Star," is found every year in the letters that come to the moncy branch of the Dead Let ter office, while checks, money orders, drafts and other negotiable papers are found to the value of \$1,500,000. The lessou we should learn from this is that every writer of a ictter should be sure that he puts his full address at the head of every let ter he writes, and be extra sure to sign his name at the end of the letter. Then his money can always be returned to him. We have in our office eight ietters, most of them containing money for which we cannot account to the writer because of the failure to give address or name, and in this way thousands of dollars are lost to the rightful owners every year. Of course, mistakes will oceur, but by being very careful many of them can be avoided

#### PERSONAL MENTION.

Bro. Jacob Leatherman of Hsrrison Twp., Elkhart Co., ind., is in feeble health. The Lord comfort our aged brother in his declining years.

Bro. David Yoder, of the Holdeman congregation near Wakarusa, Ind., was chosen and ordained to the ministry on the 14th of the present

Bish, John E. Kauffman of Mifflin Co., Pa., spent Sunday, July 14, with the brotherhood in Somerset Co., Pa., and conducted the services in the Kauffman meeting-house.

Bro. John F. Funk of Elkhart, Ind., conducted the regular services at the Olive M. H. on Sunday, July 14. The brethren there are having a live Sunday school. They are supporting an orphan in India.

The brethren Henry Horsh and isaac Good, of the Old Order Meunonities of Wayne Co., Oblivelli he in Eikhart Co., Ind., over Sunday, July 21, and will hold services at the Yellow Creek meeting, house with a view of ordaining a minister for that branch of the church.

Bro. John H. Thiessen, a minister of the Brueder-Gemeinde, of Jansen, Neb., brother-in-law to M. B. Fast, editor of the "Mennonitische Rundschau," arrived on a long-intended visit in Elkhart, Ind., on July 19. He expects to remain over Sunday as guest of Bro. Fast.

M. B. Fast, editor of the "Mennonitische Rundschau," who has been absent from his post for
three weeks on a trip to California, returned on
Tuesday well and happy. He met many friends,
sathered a lot of new subscribers and was well
received wherever he went. He also stopped over
a few days at his former home in Nebraska.

HERALD OF TRUTH.

For the Herald of Truth.
CHRISTIAN FAITH AND DUTY.

By Hiida Maud Gregory.

"Fear God and keep his commandments, for this is the whole duty of man" (Eccl. 12:13).

In this passage of God's word we have a summing together of the whole duty of man, which embraces briefly all that God demands of his children. The fear of God here does not mean the afraid of God, but rather to be afraid of sin and of all that is displeasing to our heavenly Father. This is not a fear that will cause us to fee from God, but a godly fear that will draw us to him and iead us to seek with all our strength and all our hearts to keep and ohey his command-

God gives us his commandments that we should obey them. When an earthly father tells his child to do a certain thing, he expects that child to do just what he has been told, and just in the same manner our heavenly Father expects us to obey his word. The first commandment is, "Thou shalt have no other gods before me." How often do we worship other things more than God?

It is our duty, and the duty of every true Christian, to have God and Christ and his word first and above all things, as Jessus in summing up the substance of the law and the prophets, in his conversation with the lawyer in the temple, says, "Thou shatt love the Lord thy God with all thy heart, with all thy mind, with all thy strength, and with all thy soul."

and with all try soul.

Then we also have our duties toward the church
We should be willing to help along in the church
work in every may we can and not be so ready to
excuse ourselves when called upon to take part
in the Sunday school or in the young people's
meeting, or whatever duty we may be called upon
to perform. We have promised to be faithful to
Christ and his church, and we should stand ever
ready to fulfil our promises.

The Savior also commands us to let our light shine, because as the followers of Christ we are his representatives among men, and therefore we should let our light shine, and our light should shine wherever we go, both at home and abroad. We should never be ashamed, when we are away from home, to let our light shine and without being ostentatious stand by our colors. It is a mistake to hide our candle under a bushed whether

at home or abroad.

Often things cross our path, so that we think we can go no farther. I helieve that God often sillows things to come npon us to try us; but it matters not how dark the clouds before us may be, let us do our duty and trust in God. He tells us in his word that all things work together for good to those that love him, and he has promised never to leave or forsake us.

The apostle tells us that faith is the substance of things hoped for, the evidence of things not seen. This is probably the best and most comprehensive definition ever given to the subject of faith. For some it may be hard to understand and to know how to apply it. In another sense it means to BELIEVE. Yes, it means to believe in something that we have not seen with our eyes. When we hear from distant friends or read about them in the newspapers we helieve the statements made, though we have not seen what they tell us. This is, one kind of faith.

Now let us think about God in heaven in the same way; about eternal life and the things we are told about in the Bible; about Jesus, and the great salvation he came to hring us. Now just as we accept the evidences of men when they tell us about temporal things, so we ought to put just as much and more confidence in God and his word than we have in men, for God is the truth and is good and perfect, while men are imperfect and often led by wrong motives and selfish purposes.

The Bible is true. To substantiate its truth we have the prophecies and the promises of God, and testimony upon testimony that proves to all can-

did and reasonable minds that the word of God cannot be otherwise than true.

The aposite tells us that without faith it is impossible to please God, and if we deny God and the Bible, Christ and his works, his sufferings and his commands, we are lost and ean never he saved. For such there will he no heaven and no happiness forever, neither in this world, nor yet in the world to come. The rich man awoke only when in torment and in suffering.

Let us take the example of a little child, as it is taught by its mother to pray each evening as it lies down to sleep. It repeats its little prayer and then in sweet, childlike confidence it lies down to rest, while angels watch over its little erin. Every child of God should have the same assuring confidence in our heavenly Father as this little child has. But when we doubt so much and consequently meet with so many disappointments, it is not because God does not care for us, but because we cease to believe and trust him.

For the Herald of Truth.

July 25,

THE VALUE OF CALMNESS.

By Sister Nancy Kuip

"He that dwelleth in the secret place of the Most High shall ahide under the shadow of the Almighty" (Psa. 91:1).

When we look about us in this busy, seifish world of ours, it seems nothing is more lacking than caimness or, in other words, peace. There seems to he a natural inclination of ail to worry and fret about things which are not perfectly clear at first sight. How often we see people worrying about the accumulation of wealth, the prosperity of their business and the future in gen It seems to make no difference, though we eral! know that any amount of worry will not change matters, hut we simply keep on thinking and thinking about them, and fretting because they are not different or hecause we cannot see the results. In his Sermon on the Mount Christ said. Which of you hy taking thought can add one cubit unto his stature?" and went on to show them how useless it is to worry about clothing. food or any other earthly thing. As far as physical results are concerned we know that mentai worry is one of the greatest enemies the body has to hreak it down and impair health.

Then looking at the more important, the spititual side, how can a soul he at peace with Gol and at the same time distrust his love and care so much as to question his wisdom and direction.<sup>1</sup> It looks very much as though we were indeed of little faith if we are not willing to entrust the guidance of our lives to the One who called usinto existence. Who could know the plan for each creature better than the Creator? "Thou wife keep him in perfect peace whose mind is stayed on thee." What more perfect picture of calmnesscan be brought hefore us?

I believe every true Christian desires this pe fect peace which passeth all understanding. The value of it is indisputable-it is without doubt on of the most satisfactory possessions we coulhave - perfect peace with God - freedom from worry and anxiety. The condition was if we dwe in the secret place of the Most High, which i lieve we may interpret as meaning often in praye and communion with God, striving to know more of his will and waiting patiently before him for his direction. Then we shall "abide," or sta always "under the shadow of the Almighty." U der the shadow is certainly very near if we paus for a moment to think how near we must be t an object to stay in its shadow. What great promise could we ask? Yet we do not take him at his word! We seem to distrust him! If w ourselves cannot see with our very limited visio what the future has in store for us, it seem especially hard where it comes to the planning of our lives and our life work. We so much want plan it largely ourselves and if it means s rifice or self-denial we often begin to worry and fret because things as we had planned them look HERALD OF TRUTH.

God, neither can he," not having the divine law of love, the power of obedience, within itself.

of love, the power of obscuence, within tosti-Taking Paul-Or an example—he was a Pharlsee, educated at the feet of Gamaliel, belonged to the Jowles Sanhedrim, but with all his wisdom the Lord could not use him until he gave heed to the words of Jesus, repented of his sins, accepted Christ as his Savlor and was born of the Spirit, and translated from the kingdom of darkness into the kingdom of light. Then his eyes were opened to the truth as it is in Christ Jesus, and having an eye single to the glory of God his whole body was full of light, which shed its glorious rays abroad everywhere he went, enlightening poor, lost souls, teaching them the way into the heavenly kingdom.

One must first become a soldler of the cross before we can teach the lessons which circle around the cross. John, the beloved disciple, could tell us much about the love of God, because his own heart was overflowing with divine love. The queen of Sheba must first come and behold the glories of Solomon's kingdom before she could say, "The half has not been told me." Neither can we describe the scenes of that heavenly country before we have scaled the mountain heights and behold his glorious majesty, the beauty and grandeur of the heavenly throne. And with Jesus we must enter the valley of humiliation and be brought into the fellowship of his suffering (when he suffered the penalty of our sins), before w can tell the depth of a Savior's love, and he made partakers of that sweet peace which Jesus gave to his disciples, a peace born of the fountain of divine love flowing through a resurrected life thus enabling us to tell others of joys unspeakable and full of glory. It was after Job found a ransom through the atonement that he could cry out and say, "i know that my Redeemer liveth," and because he lives, I shall live also.

Jesus said, "I do nothing of myself, but as my Father has taught me, I do these things, and he that has sent me is with me. The Father hath not left me alone, for I do always those things that please him." If we would teach others to obey we must have the power of obedience in our

own hearts.

When King Saul disobeyed God, God had no more use for him as a king over israel, because he had permitted the spirit of self-glory to take possession of his heart and become the ruling power of his life. This spirit proceeded forth from the enemy of souls for the purpose of disabiling and destroying Saul, thus cutting him off as a leader of the children of God.

as a leader of the children of God.

If we as Sunday school teachers would glorify
God in our teaching, we must have our lamps
filled with the oil of grace, which is the love of
God, and keep them trimmed and burning by
obedience to the written Word, the light of which
reveals the beauty and glory of God and gives
the Holy Spritt permission to teach through us
as one having authority and not as the scribes,
for he takes the things of Christ and reveals tiem
to us, which truths reflect the character of God,
thus glorifying his name.

Freeport, III.

For the Herald of Truth.

AWAKE! AWAKE!

By a Friend.

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14).

Beloved Brethren and Sisters:—The Lord has brought the above text to my mind so vividly that i feel I must write the thoughts he has so deeply impressed upon my mind. It is truly needful that we awake from our slumbers and from our formaity unto a living, spiritual life, and that instead of having a form of godliness while we deny the power thereof, we arise to newness of life and worship God in spirit and in truth. It seems to me that evil days have come upon the professors

of Christianity and men have become lovers of the world more than lovers of God.

the world more than lovers of God.

Fathers and mothers, let me address a word to you. Are we teaching and directing our children in the way of life? Are we teaching them of the great love of God in our homes while they are young, before the evil days come upon them and us and with deep sorrow we see them going down in the ways of sin and costruction? This is a most solemn and farreaching question, and one which every parent should seriously and prayerfully consider.

Much good can he done in a truly Christlan home if the parents have the love of God in their hearts and are truly concerned for the weifare of the souls of their children. As parents we should instruct our children in the doctrines of the Bible, in the principles of truth and righteous ness. We should early teach them the beautifui lessons of God's dealings with his people, the story of the Bible, the story of the New Testament, the story of the life of Jesus and his love to men; we should also teach them to pray; we should pray with them and for them and in this way lead them to love and reverence God and his word as weil as his worship, and accustom them early to maintain fellowship with the great Father in heaven, who so loved us that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life.

The apostle gives us beautiful and profitable instruction when he says (Eph. 5:15-18), "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye, not unwise, but understanding what the will of the Lord is, and be not drunk with wine, wherein is excess, but be filled with the Spirit."

Oh, how many in the churches to-day are not awake to the commandment. "Be filled with the Spirit"! It is just as much a command of the Lord as the command not to be drunk with wine. Let us read no to verse 26 and 27; and we see that we are to he a holy and sanctified people, without spot or wrinkle.

Beloved, do we believe all his word? If we do, then let us accept freely what our heavenly Father has in store for us and what, from time to time, he gives us, whether it be prosperity or adversity, health or sickness, let us be faithful to him, casting all our cares upon God, knowing that he will not fail to care for us at all times, for he is indeed a very present help in every time of trouble.

present help in every time to trouble.

The night is far spent; the day is at hand.

Let us therefore cast off the works of darkness and "let us put on the armor of light, for it is high time that we awake out of sleep."

Hundreds of years ago the Lord said, "Look upon the fields that are white already to harvest." And what shall we say now if we will not let our light shine? We caunot make it shine in our own strength, but we can give ourselves unto Jesus and let him shine in us. "Put ye on the Lord Jesus Christ, and make not provision for the fiesh, to fulfil the lusts thereof" (Rom. 13:14). That is, oseek these earthly things and pleams self.

When we put the old man (self) on the altar, then we know that the blood of Jesus Christ, his Son, eleanneth us from all sin (1 John 1:7). Then see an use us to his glory; then we shall be vesee an town the Master's use. We will then east off the works of darkness, and give God all the dry of our lives, and those who follow us will be taught and established in the most holy faith once delivered to the saints.

Urbana, Ohlo.

John K. tandis, a buttermaker of Norristown, wanted to be excussed from Jury service at civil court recently because his religion forbade blin entering into ittigation or serving on a jury. "What would we do if all were like you?" asked Judge Swarts. "If all were like me," responded the man who had been drawn for jury service, "there would be no necessity for either courts or juries." He was excussed,—[Exchange.]

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July 25.

# TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FORFIGN MISSIONS.

india. — American Mennonite Misslon, Dhamtari, C. P., India. Stations: Sundarganj, Rudri, Leper Asylum, Balodgahan. J. A. Ressler.

HOME MISSIONS.

Chicago.-Home Mission, 145 W. 18th Street, Chicago, Ili. A. H. Leaman, Supt.
Chicago. — Mennonite Gospel Mission, Emerald
Ave. and 26th Street, Chicago, Ill. Chicago.—Hoyne Avenue Mission, Cor. 33d Street

Chicago.—Hoyne Avenue Mission, Cor. and Street. and Hoyne Avenue. Toronto, Canada.—Home Mission, 75 Tate Street. Samuel Honderich, Supt. Welsh Mountain.—Welsh Mountain Industrial Mis-sion, New Holland, Pa., R. F. D. No. 4. Noah

H. Mack. Sunt. Mennonite Home Mission Cor. Am-

Philadelphia,—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.
J. M. Hartzler, Supt.
Lancaster.—462 Rockland Street, Lancaster, Pa.

Canton.—Mission Home, 1934 East Eighth Street, Cauton, Ohlo. P. R. Lantz, Supt. Kansas City.—200 S. Seventh St., Kansas City,

Kan. J. D. Charles, Supt. Argentine Kan-

BENEVOLENT AND OTHER INSTITUTIONS. Orphans' Home,-West Liberty, Ohio. A. Metzler Oid People's Home.-Marshallville, Ohio, R. F. D.

J. D. Mininger, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener,

La Junta Sanitarium.-La Junta, Colo. D. S.

Johnstown, Pa., July 15, 1907.-On the 13th of July 1907, Bro. J. M. Eby of Shellburg, Pa., came to us accompanied by his wife and sisters Mary L. Eby and Sadie Z. Kolb of Lancaster City. On Sunday, July 14, they attended meeting at the Kauffman M. H., conducted by John E. Kauffman of Mottowana Pa and in the afternoon they were at Sunday school at the Stahl M. H., where Bro. Eby gave an interesting talk to the school They then went to the home of Sister Polls Wasyer where a few hours were profitably spent in singing, reading and prayer, as her daughter Katie has been afflicted all summer and is seldon able to attend public services or Suuday school.

In the evening they attended preaching services at the Stahl M. H., conducted by W. C. Hersh herger from Col. 3:1. 2. After the evening serv ices they went with Sister Polly Blough and remained with her all night. The next morning her daughter, Sister Mary C. Blough, took the two sisters to the station, and they returned to Lan caster. Bro. Eby and wife also left for their home across the mountain. We were sorry that the brother and sisters could not stay longer, LEVI BLAUCH. Come again.

Topeka, Ind., July 13, 1907,-Dear Herald Readers:-Once more I greet you in the name of Jesus. The blood of Jesus Christ cleanseth us from all sin and from all carnality (1 John 1:7). He purified himself even as he is pure. These truths teach us absolute deliverance from the power or effects of sin in the soul. What a wonderful bool the Bible is! What sublime truths It contains! It reveals to us God's will concerning him embracing in its teachings everything necessary for us, in order that we may live holy and righteously this present evil world. It also instructs us In the ways of righteousness, as to how we should speak, think, act and even how we should dress our bodies. Praise the Lord, that he is willing to lead and teach us, how we should waik and live and do when we submit ourselves to his teaching.

Dear brethren and sisters, let us confide more In the love of Jesus and accept his promises, and when he will come to make up his jewels and eather home his elect to the bright world above we may then stand among the redeemed of God, who shall inherit all things. There we may then shine forever. He tells us that he will hold us

in everlasting remembrance, and when done with us in this life he will take us to himself, where we shall abide in his presence forever. Thank God for his goodness to the children of men. COR. . . .

HERALD OF TRUTH

Surrey, N. Dak., July 14, 1907 .- Dear Readers of the Herald and all others:-Greeting in Jesus name. It is some time since you have heard from us here and no doubt would like to know how we are getting along. Bro. J. E. Hartzler of East Lynne, Mo., came into our midst on July 3 and stayed until the 11th, and preached to us every evening and also on Sunday morning. He surely showed the people the beauty of living for Christ and the danger of living in sin and for the world. On Wednesday evening, the 10th, he spoke on Rev. 6:8 and then explained the six seals and made the application to the people of to-day. Surely a blessing will follow a servant of God as he submits himself to be used by the Lord. The results were: two young souls desire to live for Christ and forsake sln.

To-day Bro. I. S. Mast is at Trenton, N. D. holding the ordinances of communion and feetwashing with the scattered members at that place

We are having rather dry weather at present It has not rained to amount to anything at all since last fall. We will get only about half crops, even if it should rain soon, and if it does not rain a good many fields will not make the seed. There have been rains all around us, but they have every time missed us here; but the Lord knows DAVID F. MILLER. hest. Yours truly,

Wakarusa, Ind., July 15, 1907.-Yesterday a minister was ordained in the Holdeman congregation. Three brothren were in the lot namely Menno Weaver, S. C. Hartzler and David A. Yoder. The latter was chosen and ordained, Bish, David Burkholder officiating. May God give much grace to our young brother and his companion that they may labor earnestly for the ingathering of the iost and contend zealously for the faith once delivered to the saints. J. JACOB K. BIXLER.

Columbia, Pa., July 16, 1907,-Dear Editors: Wili you kindly say through the columns of the Herald that we have organized a Sunday school here in Columbia at No. 274 South Fourth street. which meets every Sunday afternoon at 2 o'clock. It is our desire and request that ministers passing this way stop and preach for us as occasion and convenience may dictate. We ask also our friends. brethren and sisters to visit our school whenever they can. We shall be glad if ministers, before their coming, inform us, so that we may be able to announce the meeting. There are trains on the ratiroad from Harrisburg, Lancaster and York to and from Columbia, and the trolley cars pass our door every half hour during the day to and from Lancaster City. CHAS. B. BYER.

No. 274 South 4th St., Columbia, Pa.

. . . Everts, Alta., Canada, June 28, 1907. - Klnd Friends and Herald Readers:-In accordance with the request of a number of our people. I will try and write for the Herald concerning this place so that all may read for themselves.

We arrived at Red Deer on Saturday, June 8. and from there we had to go with teams to our bomestead, west of Red Deer, a distance of thirty miles, and as the rainy season had just begun the roads were very muddy and bad. The soil here is of a tough, sticky nature, which made it very hard traveling.

As we left Calgary and approached Red Deer, the land according to my judgment, looked better than any I had seen along the raliroad, except in the vicinity of Winnipeg.

The land around here is a rich, black loam which varies in depth, but in most places it is

quite deep. The land near the town or settle ments is about all taken up and those who desire free homesteads must expect to go back to localities where it is still unsettled and away from any town. The country from Red Deer out this way is mostly settled and most of the places have good buildings on them. Here and there, as you drive along, there is a sign up, "This farm for onlo

The last winter, which was quite severe here discouraged a good many. Land in this vicinity cells at \$19.00 an acre but near Red Deer it selis for as high as \$25.00 an acre. It is part prairie and part timber through this part of the country The timber is not very large and consists mostly of poplar. There is also some spruce, balm-of-Gilead, tamarack and willow. Much of it is shrub

About all the stock I have seen appeared to be in good condition. It is a good plan for people desiring to move here from a long distance to bring household goods, etc., along, as those things are high in price here. Lumber is \$30.00 a thou sand. On our claim and elsewhere there are wild strawherries agooseherries and wildflowers in abundance and occasionally cranberries, raspberrles, Saskatoon berries and wild currants. As far as I know people do not need to dig deep for water. There are several post offices, at a distance of about ten miles, also churches and schools. There are no Mennonites near here, but our people, Dunkards and Quakers are recognized by most of the people around here. If any of our brethren, who have means, desire to locate in this part of the Northwest, we would be pleased to have them try it here in this vicinity.

Some seem to be pleased with the climate. The lady of one family told me they could stand it better here at 50 degrees below zero than they could zero weather in Nova Scotia, where they came from. Another lady told me they liked it better here than in British Columbia, where they had lived for twenty years and came here about one year ago. The winters are not so cold there, but a continual slush all winter and it is a rheumatic climate. They had a late spring here this year.

My letter is getting quite lengthy and I will close, wishing all the readers God's blessing. This icaves us in usual health. Yours truly,

JACOB AND MARY REINBOLD.

#### For the Herald of Truth. ALBERTA (CANADA) CONFERENCE.

The conference of the Alberta district was held on June 24 and 25, 1907, at the West Zlon meet ing-house near Carstairs, Alberta. Bro. E. S Hallman was appointed moderator and the brethren E. J. Reid and A. H. Wambold, secretaries.

The conference sermon was preached by Bro E. S. Haliman from Acts 15:28, setting forth the necessity of relying upon the Holy Ghost to gulde our decisions in church work. There were dis cussions in the primitive church about returning to Jewish occremonies, followed by a conference of the apostles at Jerusalem (Acts 15:6), followed by a resolution (Acts 15:28, 29). In this age We have to guard the church of Christ that she does not return to any entanglements of the world or any ordinances as being primarily essential to saivation. The plan of salvation was set fortiwith a desire that all the deliberations of this conference might be guided by the Spirit of God, to the end that the church of Christ may be presented holy and without blemish,

The duties of the conference members were set forth, to which all responded, stating that they wish to adhere to the doctrine of the church and work for the extension of Christ's kingdom.

Ministers present. - I. R. Shantz, Carstairs Alta . N. B. Stauffer High River, Alta . I. Miller, High River, Alta.; John Lehman, Mayton, Alta. E. S. Hallman, Cressman, Sask.

Deacons present .- A. S. Weber, Didsbury, Alta.; A. H. Wambold, High River, Alta.; N. Gerber. Mayton, Alta.

A number of brethren and sisters of the three congregations of Alberta were present.

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The reports of the church districts in Alberta and Saskatchewan were received. Total number of members in conference district, 159.

The following resolutions were adopted 1 Resolved. That we heartily welcome the

Sharon congregation of Saskatchewan into our conference district. 2. Resolved, That this conference, formerly

known as the Alberta Conference District of the Mennonite Church, be hereafter called the Alberta-Saskatchewan Conference District of the Mennonite Church

3. Resolved, That this conference desires the ordination of one bishop for the present and as soon as seen fit, another may be appointed; and be it further

Resolved, That a private session of the conference members be held to consider the procedure of ordaining a bishop.

4. Resolved, That Bro. N. B. Stauffer be appointed evangelist for the conference year.

Resolved, That the brethren Allen Good, E. C. Bowman and Menno Gingerich of Alberta, and Alvah Rowman of Saskatchewan, be a commilitee to look up places for home mission work during the conference year; also to receive coiections for the same.

6. Resolved, That Bro, E. C. Bowman be sec retary and treasurer of the Home Mission Fund; this fund is to be used for the general traveling expenses of our ministers.

Resolved, That our church districts deed the church properties over to the Alberta-Saskatchewan Conference District of the Mennonlte Church. Question.-How long shall one be considered a member of the church and not be a partaker

of the communion? 8. Resolved, That the church use all charity with such and show them the danger of standing aloof from complying with the commands of the

9. Resolved, That the bishop of this conference district be a delegate to the General Conference. 10. Resolved. That a conference secretary be

appointed for this conference district, and that Bro. A. H. Wambold be secretary for the same. 11. Resolved, That the ministers and deacons bring in the reports of the church work for the

conference year. 12. Resolved, That the next annual district nference be held at Mayton M. H., Alta., on the last Tuesday in June, 1908,

A. H. WAMBOLD.

High River, Alta. Secretary.

#### MISSIONARY WORK IN THE SOUTHERN MOUNTAINS.

We have closed another year in our mountain missionary work. God has greatly helped us with supplies to meet the demands of these poor mountain people with the Scripture and other gospei truths. We have received and put out during the year 8,633 Bibles and Testaments, 16,836 gospei and other books, and six to eight tons of gospel papers and Sunday school supplies.

Money received to purchase Bibles and Testaments and help in the work, \$477.25.

Ninety-six boxes and barrels of clothing for the poor have been received and distributed since last

"Christ's Sermon on the Mount," 27,000. Tracts given out by myself and others, 162,000.

We have been laboring the most of the year ln the mountain region of Tennessee and North Caroiina. We spent two months at Ducktown, in a large mining district. Most of these miners are very poor, and if there ever was a people who needed the gospel, it is surely they. Many of them are very depraved and are destitute of every moral principle. Some are outlaws of the very worst character. We were able to put out quite large amount of gospel truth among them and we believe eternity will reveal much good accom-

#### HERALD OF TRUTH.

We find great destitution exists in nearly every community. Usually about one-half of the homes have no part of the Scripture, and but few that have any other reading matter of any kind. The children are the hope of this mountain coun-We find many bright, intelligent boys and girls-some of them are great readers. As we have done in the past, we aim as far as it is in our power to place a copy of the New Testament in the hands of every child that can read. These mountain people are eager for pure gospel truth Some of them have made great sacrifices to get lt. Two women walked fifteen miles to get a copy of the Bible and a large-print Testament. One of them was so nearly blind she had to be led part of the way. Four boys heard of me in the back mountains and followed me five miles to get a copy of the Testament. Going down a mountain Into a small valley I found a man plowing a small patch of corn. He told me he was a minister and had charge of four congregations and had only a piece of the Bible in bis home. I gave him a nice new Bible, the best I had with me. It was greatly appreciated and he thanked me many times for the valuable gift. I might give many more similar incidents, but it would make my letter too long. We were much pleased to get the good, warm

clothing sent in to give to the poor. God bless every donor. The most of it is now in the homes of the needy. Many poor widows with large families and fatheriess children were made glad and overjoyed for the timely help given them. Many would have suffered if help had not come. One poor woman nearly one hundred years old, who had no home or friends to keep her and lived on the charity of her neighbors, came into the room and asked for help. She was thinly clad and very feeble. God bless the dear old mother; she was one of God's old faithful servants waiting patiently for the Master to come and take her home I had sent me a large, heavy, woolen shawl. The lonor pasted a slip on it, "Give this shawl to the poorest woman that you find in the mountains. The old mother got the shawl and all the good, warm clothing that she would need for some time to come. Her heart was so full of gratitude, all she could say was, "Thanky, thanky,"

The poor little children-God bless them!when we saw so many of them with their little hare feet and scanty clothing, our hearts were touched with much sympathy for them. They were all supplied as far as it was in our power to do so.

We are now in Ohio soliciting literature and clothing for the mountain poor. Want to take back at least a carload. We will need a large number of Bibles and Testaments in order to supply the many hundreds of poor, destitute homes. We hope that every one who may se this will send one or more, or means to purchase them

The American Bible Society lets us have them at one-half of the actual cost. Also please send all the gospel books you have or can get for aduits and children. There are some in every home that would be gladly given if called upon Also send us song books for children, Sabbath school tracts, Sunday school papers and cards for children, gospei papers that are largely filled with gospel truths, clothing for the poor, especially for obildren

Hundreds of poor children cannot go to either public school or the Sunday school for the want of clothing. Oh, beloved, this is God's work! Angels would envy you if they could have your opportunities for doing something for the master to help save the lost. Souls are perishing all around us. Eternity is near at hand. We will soon meet the Judge to give an account of our stewardship. Are you ready?

I hope you will send me a box at once prepaid to McClure, Henry Co., Ohio. This work is not denominational.

Pray that God will greatly bless the truth to the salvation of many souls.

J. B. MITCHELL. McCiure, Ohio.

#### FRAGMENTS.

A broken song—it had dropped apart - Just as it left the singer's heart, And was never whispered upon the air, Only breathed into the vague "Somewhere."

A broken prayer—only half said By a tired child at his trundle-bed; While asking Jesus his soul to keep, With parted lips, he fell fast asleep.

A broken life-hardly half told When it dropped the burden it could not hold— Of these lives, and songs, and prayers half done, God gathers the fragments every one. From "Skipped Stitches," by Anna J. Granniss.

For the Herald of Truth.

#### CHRIST'S LAST COMMAND.

It is not long since we commemorated the ascension of Christ to heaven. When Christ was taken from his disciples they no doubt felt very sad and went back to Jerusalem and occupied an upper room, "where abode the eleven disciples" and there continued in prayer until the electing of Matthias to take the place of Judas. But after the day of Pentecost was over and they had re celved the gift of the Holy Ghost they started out to obey the commands that Jesus had given them (Matt. 28:19, 21).

Is not this a grand lesson for us? Oh! if only more would give heed to his commandments, "Go, teach all .nations." Think of the poor dying heathen souls! Think of a life without Christ! Oh, how miserable they must be! There are people who maintain that Christ gave this commandment only to the disciples, and yet the same persons claim the promise of Jesus, "Lo, I am with you aiway."

The command to teach all nations was given at the same time as was the promise. So if the command was given only to the disciples, we would have to conclude that the promise was given in the same way.

1 cannot understand how any one who loves God and his fellow-man and is interested in the salvation of souis generally, can he satisfied until he has done all he can to bring the gospel to the dving heathen.

if a man say, "I jove God and hateth his brother, he is a liar" (1 John 4:20). Here we see that a man cannot love God truly and hate his brother, and certainly if we have brotherly love for the heathen we will want them to share the biessings of Jesus with us. Let us therefore be up aud do ing, both at home and abroad. There is work for every one to do. Let uoue be idie; remember the Master's last command, "Go, teach all nations, and let us work while it is to-day, for the night cometh when no man can work.

#### THE DILIGENT EMPLOYMENT OF TIME.

it is said of Vespasian, the Roman emperor, that he made a practice every night of cailing himself to account for the actions of the past day. When he found he had lived any one day without doing some good action, he entered upon his diary the notable confession "I have lost a day."

A gentleman had a farm worth 1,000 dollars a year, which he kept in his own hands; but, iosing by it every year, he was at last obliged to sell half of it, and to let the rest to a farmer for one andtwenty years. Before this term was expired, the farmer, one day bringing his rent, asked him if he would sell his land. "Why," said the gentleman. "will you buy it?" "Yes, if it please you," said the farmer. "How?" returned he; "that's strange! Tell me how this comes to pass, that I could not live on twice as much land as you have, though it was my own, while you, after paying the rent for it, are able to buy it?" "Oh, sir!" said the farmer, "but two words make the difference; you sald Go and I said. Come." "What's the meaning of that?" said the geutleman. "Why," replied the other, "you lay in bed or took your pleasure, and sent others about your husiness, and I rose betimes and saw my business done myseif.'

Christ living.

Young People's Department

The real saint taiks much with his hands.

The best argument for true Christianity is true

Walls alone do not make a home. The hearts

The recent deplorable explosion in the gun tur-

were killed and many wounded, recalls the ex-

piosion on the battieship "Maine" in Havana har-

bor nine years ago. The explosion on the "Georgia"

is accounted for; that on the "Maine" was sup-

posed to have been cansed by a Spanish sub-

marine mine. But feeling against Spain was high,

and the supposition, backed by overheated prejud-

ice and plenty of jingoism, brought on a war.

None of the survivors on the "Maine" were near

the place where the expiosion took place, and

since a number of similar explosions have oc-

curred on American warships since then-cer-

tainly not chargeable to Spanish submarine mines

-the accident theory becomes stronger and

stronger regarding the "Maine," especially as no

evidences were ever found that the Spaniards had

anything to do with the explosion. Hence the

belief is gaining ground that the war with Spain

was brought on through an untimely accident

Spanish rascallty. Ilistory and perhaps our own

which an existing feeling unjustly ascribed to

observations teach numerous examples of cases

where a combination of circumstances brought on

enmity, which a better knowledge of facts or sub-

sequent developments did not warraut, but a thing

An instance of gentlemanly forbearance on the

part of an inferior toward an irate man supposedly

superior, was witnessed in the Grand Central

Station in Chicago not iong ago. The gateman

at the entrance to the depot from the tracks is

probably asked more questions and showered with

more abuse for all causes-from a belated train

or a changed time table to the schedule of all the

roads running into the station and their arrival at

ail points of the respective roads, than any other

individual in the depot. He is treated as if he

were responsible for everything that happens on

the road or to the passengers that expect to travel

on that road. What fine examples of Christian

behavior some people give on trains and in de-

dressed man in a tail silk hat approached the

imperturbable gateman and asked him when the

next train left for the West! Of the half dozen

roads and perhaps a hundred trains going in that

direction, the gateman wanted to know which one.

Well, that train had left ten minntes ago. Of

course, the gateman was to biame for letting that

train go without this importantly dressed per-

sonage. During the course of the tirade that fol-

lowed, a sudden gust of strong wind biew off the

irate passenger's pompous headgear, causing it to

roil out to the tracks under a car. Without a

word of resentment the conrteons gateman quietly

went over, picked up the hat, and while he was

carefully brushing the mnd from it he received

the concluding sentences expressive of the pas-

polite bow the gateman quietiy pulled out his

watch, while the passenger waiked off in suriy

mood, without deigning to thank the gateman for

his kind and uncalled for service. When out of

earshot, the gateman smilingly remarked to a

All men are as grasshoppers in the sight of

God, but as grasshoppers can perform a great

work, so God uses men to accomplish great ends.

May God help us all to giorify his name in all our

bystånder, "Quite a talker, isn't he?"

senger's anger. Handing him the hat with

On this particular occasion an elegantly

once done cannot always be easily undone.

ret of the battleshlp "Georgia," whereby nine men

that dwell within those walls are more important

TOPIC: Losing Time and Gaining Time, Eccl. 3:1-8: 8:5, 6. (Consecration Meeting.) Aug. 4, 1907

The golden moments of time that I lose or cause others to lose, are lost forever. Lord, help me to redeem the time, to get a proper conception of its value and to impress my conviction upon

#### DAILY READINGS.

July, 1907.
29. M.—Shortness of man's time. Psa, 89:47, 48.
30. T.—How spend it. 1 Pet. 1:13-19.
31. W.—Use it profitably. Col. 4:1-6.

August, 1907. -Waste it not. Eph. 5:14-20. 2. F.—How spend youth. Ecci. 12:1-7. 3 S.—Using it wisely. Psa. 90:4-12.

4. S. -Losing Time and Gaining Time. Eccl. 3:1-8: 8:5, 6. (Consecration Meeting.)

#### A SPECIAL MESSAGE.

Time is one of the most vainable, most com-Too Late in Starting. mon and yet most wonderful and most univer saily wasted elements or commodities in the It cannot be weighed, feit, smelled, tasted or heard, but it can be measured, and whether we measure it or not, it passes on by us, moment by moment, and once gone, never returns; once tost, is never regained. We cannot stop it, nor even retard nor accelerate it It takes its own course Ail we can do, or the best we can do is to make the best use of it. One thing is sure, however. For all of us the last moment of time allotted unto us is coming our way. As to what follows that supreme moment is dependent entirely upon how we have spent our time allotment. And here seems to be the only solution of why time is, and why it is allotted unto us. if we have made wise use of the time according to the Scriptnres, then from the last moment of time there will be a teansition into an eternity of rest and happiness. The difference between time and eternity is that while the first can be measured the latter cannot Time sowed the sced we reap in this abode. be measured. In eternity a thousand years are as

### that you will not have an unprofitable moment on earth, nor a lost or unclaimed inheritance in BIBLE HINTS.

one day, illow then can we lose time? By not

taking God's way of spending it. "Seek ye the

Lord while he may be found; call ye upon him

while he is near." "To-day, if ye hear his voice,

harden not your heart." God makes our accept

ance of his plans so wonderfully worth while that

not to do so is the greatest loss conceivable, while

to do so is the greatest gain a man can obtain

in this world. Reader, cheerfully put every

thought-into captivity of God, for he will see to it

Ecel. 3:1-8. God by his providence governs the world, and has determined particular things and operations to particular times, in those times such things may be done with propriety and success; but if we neglect the appointed seasons, we sin against this providence, and so become the authors of our own distresses.

2. God has given to man that portion of dura tion cailed TIME; the space in which ail the operations of nature, of animais, of intellectual beings, are carried on; but while nature is steady in its course, and animals faithful to their instincts, man devotes it to a great variety of purposes; and very frequently to that for which God never made time, space, opportunity. All we can say when an evil deed is done is that there was a time in which it was done, though God never

The words of these verses themselves give in general their own meaning. It may be remarked.

however, that in all this list there are but two things that may be said to be done generally by the disposal of God, and in which men can have but little influence: the time of birth and the time of death. But all the others are left to the option of the individual aithough God continues to overrule them by his providence.

Ecci. 8:5. It is a matter of great importance to be able discern when and how to speak and act: but when these two things are decided, the matter comes next: "What shall I speak?" "What shall do?" Hence when, how and what, answer to time manner, and matter. Does this one thing sione not demand of us much time for study and prayer?

Eccl. 8:6. Man has generally the opportunity to do whatever he purposes, but, aias! his purposes are frequently evil; so also his acts, and to these there is only the sequence of misery.

#### ILLUSTRATIONS.

A man was lying on his death bed. He was not saved. Eternity with ail its horror and darkness seemed before him like a huge abyss. His mind was in a delirium of terror. Friends came to him and begged him to even now plead for pardon of an all-merciful God, telling him that the door of mercy was always open to repentant sinners. "Ah!" said he; "it may be; I doubt not that it is but I did not start early enough for that door!" Thus he expired. He had not started in time My friend, do not delay. Come now, in the accepted time and in the day of grace.

#### What is Time?

l asked an aged man, a man of cares, Wrinkled and curved, and white with hoary hairs. "Time is the warp of life," he said; "oh, tell The young, the fair, the gay, to weave it well!"

I asked the ancient, venerable dead, Sages who wrote, and warriors who bied; From the cold grave a hollow murmur flowed

I asked a dving sinner ere the tide Of life had left his veins. "Time!" he replied; "I've lost it! Ah, the treasnre!" And he died

I asked the golden sun and silver spheres. se bright chronometers of days and years y answered: "Time is but a meteor glare," bade me for eternity prepare.

l asked the Seasons, in their annual round, Which beautify or desolate the ground; And they replied (no oracle more wise): "Tis Foily's blank, and Wisdom's highest prize

I asked a spirit jost, but, oh! the shriek That pierced my soul! I shudder while I speak it cried: "A particle, a speck, a mite Of endless years, duration infinite!

Of things inanimate my dial I Consulted and it made me this reniv

l saized my Ribie and methinks it said "Time is the present hour; the past is fled; Live! live to-day! to-morrow never yet On any human being rose or set."

I asked old Father Time himself at last His chariot was a ciond, the viewiess wind His noiseless steeds, which left no trace behind

I asked the mighty Angel, who shail stand One foot on sea and one on solid land.
"The Lord!" he cried, "declares the mystery's o'er,
"Time was," he cried, "but Time shall be no more!"

#### Humphrey's Observations on Time.

When I was a young lad, my father one day called me to him, that he might teach me what o'clock it was. He told me the use of the minutefinger and the hour-hand, and described to me the figures on the dial-plate, until I knew the whole perfectly.

than I set off to join my companions at a game of marbles, but my father called me back, "Stop Humphrey." said he: "I have something else to

Back again I went, wondering what else I had to learn, for I thought I knew all about the clock quite as well as my father.

"Humphrey," said he, "I have taught you to know the time of the day; I must now teach you how to find ont the time of vonr life,"

All this was strange to me; so I waited with impatience to hear how my father would explain it; for I very much wished to go and play with my marbles.

"We are told," said he, "that the years of man are 'threescore and ten, or fourscore years. Now life is very uncertain, and you may not live a single day longer; hnt if we divide the fonrscore years of an old man's life into twelve parts, like the dial of a clock, it would allow almost seven years for every figure.

When a boy is seven years old, then it is one o'clock of his life, and this is the case with you: when you arrive at fourteen years, it will be two o'clock with you: and when at twenty-one, it will be three o'clock, should it please God thus to spare your life. In this manner you may always know the time of your life, and looking at the clock may perhaps remind you of it.

"My great-grandfather, according to this rule died at twelve o'clock; my grandfather at eleven. and my father at ten. At what honr you and i shall die Humphrey, is only known to Him to whom all things are known."

Never since then have I heard the inquiry. "What o'clock is it?" nor do I think I have ever jooked at the face of a clock, without being reminded of the words of my father.

I know not, my friends, what o'clock it may be with yon; but I know very well what time it is with myself: and if I mean to do anything in this world, which hitherto I have neglected, it is high time to set about it.

The words of my father have given a solemnity to the dial-plate of a clock, which, perhaps, never would have possessed in my mind, if these words had not been spoken. Look about you, my friends. I earnestly entreat you, and now and then ask yourselves what o'clock it is with you,

#### SUCCESTIONS TO LEADERS

It is more than probable that the subject will be one on which many will have a word to say therefore no subjects are suggested for taiks or essays. It might be well to have some one who can do it well, read or recite Marsden's excellent poem on "What is Time," given on this page. you can get enough copies of the old Gospe Hymns together, it would be well to use the hymn, "Along the River of Time we Glide," No 264, somewhere during the service. The chorister should always work in harmony with the leade and select such hymns as are snitable to the sub ject. Impress upon all the value of time and the great importance of using it wlsely, of thinking soberly and of making our acts the result o prayerful thought, and that

> "Life is real, life is earne And the grave is not its goal; 'Dust thon art, to dust returnest,' Was not spoken of the sonl.

Some people would fare badly at the heaveniy feast if they got nothing more there than they gave in life.

## HERALD OF TRUTH.

For the Herald of Truth. GLIMPSES OF EUROPE.

By J. Bontrager.

The next stop is Genoa, or "Proud City." with its magnificent marble palaces on the sloping hillsides on down to the glorious blue Mediterranean However, in common with almost all European cities, the streets with but very few exceptions are very narrow, crooked and irregular. Only a few are wide enough to permit a street railway or even ordinary vehicles to pass through. There are many ancient palaces, churches and other interesting objects here. This city has an especia interest for Americans, because it was the birthplace of Christopher Columbus. I visited the honse where his parents lived and which is still in a good state of preservation. It stands on a very narrow street in a remote part of the city. Near the depot stands a magnificent monument of the noted discoverer of America. At this place l met a Mr. Thornton from West Virginia, also traveling alone, but going in an opposite direction from my course. It is when in a foreign land that a person is especially glad to see and to talk with ome one from your native country.

After a few preliminary remarks as to what part of America we hailed from, he said, "I know some people in your city," naming several, among them Mr. J. A. Beli, of the Mennonite Publishing House,

The next stop on my southward journey was Spezia, a city of 15,000 people, containing a navai arsenal and military barracks. As I look over my "Notes by the Wayside," I find that here I changed cars and was unable to inquire what time my train was due for Pisa. I skirmished around for some time for a person who could speak English or German. At last I turned on the spigot of my little store of French and was soon sent on my way rejoicing.

Arriving at Pisa the Campanile or leaning tower was the first object to attract my attention. This peculiar structure, built in the twelfth and thirteenth centuries, leans about thirteen feet out of the perpendicular. Some think it was built so intentionally, but the fact is that the tilt was cansed by the unequal settling of the building on the not altogether solid foundation. The tower contains seven bells. Its height is 708 feet and it affords a fine view. In connection with the Cathedral, Baptistry and Campo Santo it forms a group of buildings perhaps without a parallel. The magnificent Cathedral is 311 feet long, 106 feet wide, and the nave is 109 feet high. The interior is very imposing and exquisite in its finishings and furnishings. Here hangs the great bronze lamp that swnng to and fro, giving Galileo the idea of the pendulum. For one lire (equal to about 26 cents) a person is permitted to draw the rope that will start it swinging. The great bronze doors of this Cathedral, dating from 1602, are masterpieces of art. Many Bible stories are repre sented in the engraving. The Baptistry, sald to be the most elegant structure of its kind in Italy, is a circular building about 100 feet in diameter. the dome of which rises to a height of 190 feet. The accoustics of this building are very remark able, sounds continuing to echo for several moments. The Campo Santo encloses a cemetery and contains many shiploads of earth brought from Monnt Calvary. Many of the monuments are admirable works of art. Here we met with many beggars of all classes, blind, crippled, deformed ail soliciting alms from the travelers. Besides these, there was an unlimited supply of guides and interpreters who helped to make the conditions more disagreeable; for they all expect a tip even if they do a person no service. They have the idea that all Americans are wealthy, and that they are looking for some one with whom to share their gold and silver. Just stopping here between trains, I soon leave for Rome, nothing of special luterest after leaving Pisa, except the natives themselves. They were fully as anxious for conversation as I was, and with many

gestnres and the aid of an Italian and English vocabulary I managed to make myself understood. For companions I had a few soldiers and many passengers who generally went only short distances. All showed me much kindness, aiways shaking hands with me and with each other when they left the train. They certainly have the handshaking habit in Italy.

In the evening I was invited to take lunch with a few young men. They seemed to feel honored by being in company with an "Americano." London I was told that very few Americans traveled third class in Italy, and for that very reason I wanted to travel in that class so that I might have the opportunity of coming in contact with a class that are not met with by the thousands of Americans who pass through the country annually. For this reason I was very well satisfied with my

It was midnight when we arrived in Rome, the one-time capital of the world, the city built on seven hills and the scene of many bloody conflicts, crimes, cruelties, riots, extravagances and dissipations. Rome is also called the metropolis of Christendom. To give a complete description of Rome, its history, people and other features would require volumes. Many of us when we hear the name Rome, think only of the Pope and the Roman Catholic church. But, after all, this is the place where Christianity was, first planted in Europe, and where perhaps some of our early ancestors, clad in the skins of animais, engaged in deadly conflict in their barbarian way with the ancient lords of this imperial city.

Standing on the banks of the Tiber, at a point where the ancient docks used so many centuries ago are still in good condition, I was reminded of the time when that beloved and zealons apostic Paul, that strenuous pioneer missionary, who feared neither power, opposition, persecution or death, stepped npon perhaps the very rock that I was beholding to give to the Romans a new religion-that of love, and that embodied the practice of the Golden Ruie. It is not improbable that he first preached Christ to the Jews at or near this spot. There is still a large Jewish colony in this very locality, where they lived in the first They bave a magnificent modern synagogue, bniit on the site of a honse of worship that occupied the piace for more than a thousand

Rome was not built in a week, and it cannot be seen in a week, a month or a year. All that can be expected from a cursory visit is simply a glance at the chief objects of interest. My first day was given chiefly to getting settled and taking a drive through the city with a guide who spoke French very distinctly and with whom I got along very well. After this I attended lectures given daily by Signor Tani, a native Roman, holding degrees from the best Italian schools. He had also attended Oxford University and spoke English fluently. He had very progressive ideas, but In common with so many men of his class educated under like conditions, he was not entirely free of the so-called higher criticism.

My first sight-seeing tour ied me to the Roman Colisenm. This magnificent plie is now largely a ruin, but it stands as a monument to the vanity, the giory and the brutality of ancient Rome. Here the stalwart gladiators of ancient times engaged in deadiy combat; here wild beasts gorged themselves upon the luckiess Christian victims of the early persecution of the Christians. Down beneath the staging and galleries are still to be seen the cages and prison ceils where the beasts and their victims were kept for the gala day when the Roman popniace streamed to the Coliseum to feast its brutaiized eyes and senses upon the shocking scenes enacted there. In its day the Coliseum was a most extraordinary pile of masonry; it had a seating capacity of 80,000 people. and it is said that 10,000 workmen worked for ten years in its construction. On this, however, anthorities do not agree. Near by is the Arch of Constantine erected A. D. 311, well preserved and most beantiful of all the Roman arches. A

#### HERALD OF TRUTH

Thursday, July 25, 1907.

J. F. FUNK and A. B. KOLB. Editors.

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  Eastern District (Franconia).
  Franklin Co., Pa., and Washington Co., Md.
- Ohio and Pennsylvania Ohio Mennonite

- Ohio, Mennonite. Southwestern Pennsylvania. Indiana, Amish (Spring). Indiana and Michigan District (Fail).
- Western District, Amish.
- Missouri, Iowa and E. Kansas
- Kansas and Nebraska
- Nobraska and Minnosota

short walk from here and we come to the Palatine Hills, where are extensive remains of the Palace of the Caesars. In the time of Nero it extended to the neighboring hills. Very important discoveries have been made here and many valuables carried away. The work of excavating is now being prosecuted by the Italian government. The extravagance here practiced in ancient times is

#### For the Herald of Truth

#### AFTER THE BATTLE

Carl Schurz, the well-known journalist, who died not long ago, and who as an officer took a prominent part in the terrible battle of Gettysburg. In describing that awful time of carnage, or rather his visit to the battlefield the day after the three-days' contest was ended, says; No contrast could have been gloomier than that

between the light-hearted hilarity of our breakfast (with his friend, General Schimmelpfennig, whom he had thought dead, but found in the town of Gettysburg that morning) and my visit to the attlefield immediately following it. The rebels had removed many if not most of their dead, bu ours still lay in ghastly array on the ground where they had failen. There can be no more hideous sight than that of the corpses on a battle field after they have been exposed a day or more to the sun in warm weather-the bodies swollen to monstrous size, the faces bloated and black the eyes bulging out a dead stare, all their features puffed out almost beyond recognition, some lving singly or in rows, others in heaps, having fallen one over another, some in attitudes of peaceful repose, others with arms raised, as if crying to Heaven for help or uttering execratious in their death delirinm, others on their knees in the attitude of prayer, others in a sitting posture, others clawing the earth, many horribly distorted by what must have been a frightful death-struggle,

There were more harrowing experiences in store for me that day. To look after the wounded of my command. I visited the places where the rgeons were at work. At Bull Run I had seen only on a very small scale what I was now to behold. At Gettysburg the wounded-many thousands of them-were carried to the farmsteads behind our lines. The houses, the barns, the sheds, and the open barnyards, were crowded with moaning and waiting human beings, and still an increasing procession of stretchers and ambulances was coming in. A heavy rain set in during the day-the usual rain after a battle-and large numbers had to remain unprotected in the open. there being no room left under roof. I saw long rows of men lying under the caves of the buildings, the water pouring down upon their bodles in

#### HERALD OF TRUTH.

streams. Most of the operating tables were placed ... n the open, where the light was best, some of them partially protected against the rain by tarpaullus or blankets stretched upon poles. There stood the surgeons, their sleeves rolled up to the elbows, their bare arms as well as their aprons smeared with human blood their knives not seldom held between their teeth while they were helping a patient on or off the table, or had their hands otherwise occupied; around them pools of blood and amputated arms or legs in heans, some times more than man-high. Antiseptic methods were still unknown at that time. As a wounded man was lifted on the table, often shricking with pain as the attendants handled him, the surgeon quickly examined the wound and resolved upon cutting off the injured limb. Some ether was administered, and the body put in position in a moment. The surgeon snatched his knife from between his tceth, where it had been while his hands were busy, wiped It rapidly once or twice across his blood-stained apron, and the cutting began. The operation accomplished, the surgeon would look around with a deep sigh, and then "next!"

And so it went on hour after hour, while the number of expectant patients seemed hardly to diminish. Now and then one of the wounded men would call attention to the fact that his neighbor lying on the ground had given up the ghost while waiting for his turn and the dead body was then quietly removed. Or a surgeon, having been long work, would put down his knife, exclaiming that his hand had grown unsteady, and that this was too much for human endurance, tears not seldom streaming down his face. Many of the wounded men suffered with silent fortitude flerce determination in the knitting of their brows and the steady gaze of their bloodshot eyes. there were, also, heart-rending groans and shrill cries of pain piercing the air, and despairing exclamatious, "O Lord! O Lord!" or, "Let me die!" or softer murmurings in which the words, "fa ther," or "mother," "wife," "children," or "home'

Others than Schurz have given similar descrip tions, but the most harrowing parts are always omitted. And yet there are some men to-day who, at the slightest provocation like the Japanese fric tion at San Francisco or other little international rippies, want to see a war cloud looming upon the horizon. Such men are the enemies of mankind and the encmies of Christ; for greater than the awful results of war are the words of Christ to love our enemies. Moreover the horrors of our Civil War become ail the more terrible and heartrending when to-day eminent men who do no accept the gospel principle of caruai non-resist ance, yet maintain and state without contradiction that the whole war might have been averted, and no doubt would have been but for a few hotheaded fanatics on both sides. What heavy loads rest upon those who make themselves responsible for such awful results! Even of much lesser offenses Christ says that it would be better that the authors of them had milistones hanged about their necks and were drowned in the midst of the sea. The world must learn that war is wrong, and, learning, must desist from war, before the highest type of civilization can be attained.

#### For the Herald of Truth SACRIFICE

#### By Charles Doran.

What is sacrifice, and is there very much of it in the world to-day? Do we see as many illustrations of it now as we formerly did, and if not, why not? Are some denying themselves comforts, some putting up with privations that others may enjoy the fruits of this denying of comforts this putting up with privations? We know they are; but is the number large, large as it used to be years ago, years ago when life was so different to what it is to-day? When the hearthstone was so dear to every man and the hom not robbed of sons or daughters or both by the alluring temptations of city life-life in crowded rooming houses?

Sacrifice, the sweetest, the most beautiful the most appealing evidence of love, of the existence and exercise of love for person or cause, is it to be found as often to-day as in the years next? Let us hope so; pray that it may be; for what is so truly in accordance with divine teachings as sacrifice? What is sweeter than self-denial more appealing than the act of doing good shedding brightness for others at the cost of a privation to ourselves! How much more valuable is the cift the power to make which comes through personal sacrifice! How priceless indeed is that present made out of the proceeds of sacrifice!

But to-day the world in its maddening rush for gold finds lesser examples of self-sacrifice. People tell you they have not the time to work a little longer at the cost of personal rest that the time thus spent may be fruitful to some one in sick ness, need or distress. They say, "I'd like to, but I can't think of denving myself: my business de mands all my time and my health. I can not endanger my business by loss of rest, overwork or denial of sleep or other necessity." They do not say, luxury-for in this day luxury is a necessity; people look upon luxury as necessary to life.

Sacrifice, that doctrine of the Savior of men that doctrine preached and lived by the Nazarene, finds few to-day willing to make even a very little of that a fellow-man might roan the benefits of the fruits thereof. .The Lord's Anointed taught us to love one another and his strongest lessons of love were of sacrifice. Show me the sacrifice and "I'll tell you what that person is like who has made it," are words ascribed to Calvin, and Wesley spoke a volume of truths, of imperishable truths, when he said, "I believe a man or woman worthy of heaven in whose life there is a sacri

We can all make a little sacrifice once in a while. Health will not suffer by a little privation now and then. A little extra work will not wear us out occasionally when we labor give up our time, that some good may result for a brother or sister in sickness or other distress. Life is not too short to give up a little of it for the rendering happier, making more peaceful the lives of others. We can easily spare an hour a week, we will not suffer by going without a little pleasure, a little luxury that the price saved may be devoted to the purchase of what will make a brother or sister happier and brighter in life

The Emperor of Corea, in view of the "freezing out" policy adopted by Japan since her occupation of Corea, following the Russo-Japanese war, ab dicated his throne shortly after midnight July 19. Thus Japan has practically obtained in Cores what she prevented Russia from doing in Manchuria. It has been a cool and costly piece of scheming, but was successful

The Southern Railroad. - It is officially at nounced that the Southern Railway Company wili at once nurchase fifty new locomotives seventy five passenger coaches, four dining cars, six com bination mail and baggage cars, six combination passenger and baggage cars, and two hundred cabooses. The general purpose in view in order ing this new equipment is the strengthening of the passenger and freight service of the railway The new coaches are to be of the most approve modern type. It is the purpose of the company in ordering these coaches not only to supply im mediate needs, but, in a measure, to anticipat future needs. The fifty locomotives will be of the lighter type and for service on lines not now requiring the heavy type of engine now in use or some of the main lines. The two hundred caboos cars are necessary to supply a need which has grown out of the rapid increase in freight-train service-the cabooses now in service not being sufficient in number to properly equip freight

## SUPPLEMENT TO THE HERALD OF TRUTH

## For the Herald of Truth

#### THE CHURCH COUGH.

It is a subject of not much importance, amil vet there are times and conditions when coughing forms a rather distressingly important part of a service. The church cough is never edifying and it seems to be contagious. It is a disease. rarely do you hear a cough from one who is listen ing very intently, and to such the cough of a neighbor which drowns out a single but important word of the sermon is exceptionally distracting If it is a disease, the above hint seems to indicate that it is a disease that is considerably aggravated in those who do not listen. At least most of the coughing comes from that section. Hence most of those who cough not only are not getting good out of the sermon, but they are hindering the careful listeners and often even the minister Many a listless attendant would not think of dis turbing the congregation. Perhaps I am conveying a hint to them. "Let everything be done decently and in order." But it is not decent or in order to do anything which disturbs worship especially when the remedy or the preventive in a large majority of cases is so easy and so helpful to the disturber and the disturbed.

Perhaps, also, the foregoing is a suggestion to the minister, although we believe there are few ministers who have so small a conception of the importance of their position that they will do less than the best on their part in the delivery of a sermon. Still, it may be that the blame some times rests not entirely with the congregation even a congregation whose ears are not itching for the sensational, dramatic, rhetorical or flowery. Let me explain: Once on a time a committee was appointed to listen to and decide upon the merits of a certain literary production. During the recital one of the members of the committee fell asleep. When the time for expressing an opinion came, the author insisted on having the opinion of the member who slept. Finally this person, forced to an expression of his opinion said: "Sleep is an opinion." It was unpleasant but to the point. In like manner, coughing may be, once in a great while, to the point.

But there remains another prolific cause, and that lies largely with the janitor. The windows and doors may be so opened as to permit strong drafts to pass over the congregation. Some peo ple will cough under such conditions, even when the janitor thinks they should not. Sudden changes of temperature are not desirable, unless the coveregation stand and sing a stirring hymn No ventilation at all is one of the worst incentives to a cough. The foul air, with its poisonous gases inhaled and irritates the mucous membrane and coughing is the result.

I have had my unimportant little word. But as is the little foxes that spoil the vines, so it is the little disturbing influences that may spoil many a sermon, and not knowing the causes of remedy, we accept them as a matter of fact and suffer the cough and the consequent disturb ance to continue. For those who must cough continuously, on account of colds or other causes, believe it is the part of reverence for God's housbrotherly regard for those who want to listen, and self-respect for the person who coughs, to pass quietly out of the room if this is possible, or another room if there be another place in the house where the cough will not disturb the wor

### CONFERENCES.

The Western District Amish Mennonite Conference win meet, the Lord willing, at East Union meeting-house, near Kalona, Iowa, Sept. 18 and 19. Sunday School Conference on the 20th. A cordial invitation extended to all. Kalona is the nearest railroad station, one passenger train going west daily at 9:49 a.m. For further information write to J. A. BOLLER, Sec.

The Sunday school conference for the South western Pennsylvania conference district will be beld at the Stahl M. H. near Johnstown, Pa., Aug 27 and 28, 1907. The church conference for the

district will be held at the same place, Aug. same district will be held at the same pace, Aug. 29 and 30, 1997. Hishops and executive committee will meet at 9 a. m., Aug. 29, 1997. Hishops and executive committee will meet at 9 a. m., Aug. 29, 1997. Held to be presented to be presen

The second annual Sunday school conference of the Pacific Coast district will be held at Albany, Oregon, Oct. 21:24, 1907. All are invited to come and join in a feast of good things.

J. P. BONTRAGER,

NOTICE.

The Lord willing, the Mission Committee will meet at Goshen College on Saturday, Aug. 10, at 9 o'clock a. m., to examine volunteers for the mission field, both home and foreign, and transact mission field, both home and foreign, and transact such other business as may come before the meet-ling. It is the desire of the committee that all the volunteers who are ready to enter the work soon would be present at this meeting. D. J. JOHNS, Chairman.

#### DEATHS.

Whisier.—In York Co., Pa., of a complication of diseases, Leah Whisier, wife of Emanuel Whisier, died on July 4, 1907; aged 64 Y., 2. M. 4. D. She leaves a husband, three sons and three daughters to mourn their loss, but they need not mourn as those who have no hope. One son and one daughter the preceded her to the spirit work loss of the control of

CONTRIBUTIONS	
Received by Mennonite Publishing Co. for R Famine Sufferers.	tussian
A Friend in Michigan	\$ .50
Lucinda Zimmerman, Kan	4.50
C. F. Hostetler, Pa	. 10.00
	245.00
Potal	
A remittance of \$68.00 was forwarded to	Russia
on July 18, which will again prove a bless	sing to

#### FIRST ANNUAL FINANCIAL REPORT Of the Mennonite Board of Missions and Charities beginning July 1, 1906, ending April 31, 1907.

Evangelizing.—Cash on hand, \$100.48; cash received, \$150.00; total, \$250.48. Paid, \$172.84. Bai

ance, \$77.64. Chicago Mission.—On hand, \$117.66; received, \$3,073.68; total, \$3.191.34. Paid, \$2,947.63; halance, \$243.71; balance in Chicago, \$155.64; cash on interest, \$225.09; total, \$624.35.

terest, \$225.00; total, \$024.35. India Mission. — On hand, \$51.56; received, \$9518.79; total, \$9,570.35. Paid, \$9,520.75. Balance, India Orphans.—Balance, \$27.84; received, \$1, 294.79; total, \$1,322.11. Paid, \$1,305.50. Balance

Mahlon Lapp Home.—Received, \$399.70. Paid

Sister Burkhard.—Received, \$59.90, Paid, \$59.90. Sent Direct to India. \$9.287.94. India Mission, \$9,570.35. India Orphans, \$1.322.11. M. C. Lapp's Home, \$399.70. Mary Burkhard, \$59.90. Total,

Ft. Wayne Mission.—Balance, \$295,68; received. \$804.98; total, \$1.100.66. Paid. \$973.44. Balance \$127.22; balance in Ft. Wayne, \$1.75; total, \$128.97 Old People's Home, Ohio.—On hand, \$1. ceived, \$4,639.64; total, \$4,644.39. Paid, \$4. overpaid, \$61.00; cash balance at Home, \$255.58; balance, \$194.58.

salance, \$194.58.

Orphane Home. — Received, \$2,862.42. Paid, \$2,852.42; cash baliance, \$11; on hand at West Liberty, \$60.01; total, \$612.1.

Kansas City Mission.—Balance, \$4.00; received, \$1,206.56; total, \$1,210.56. Paid, \$1,210.56; on hand at Kansas City, \$105.01; indebtedness on building, \$400.46.

Canton Mission.—Received, \$35.90. Pald, \$34.90; balance, \$1.00 Old People's Home, Pa.—Received, \$75.97. Paid.

Sanitarium.—Received, \$6,154.72. Paid, \$5,644.

Sanitarium—Received, \$6,154.72. Paid, \$0,443.59; balance, \$510.13.
South America.—On shand, \$110.00; received, \$125.00; ictal, \$25.00.
Annuity.—On hand, \$22.74; received, \$115.00; total, \$137.74. Paid, \$107.56; balance, \$30.24.
Armenia.—Balance, \$3.00; received, \$15.00; to-balance, \$10.00; to-balance, \$10

tal, \$18.00. Paid, \$3.00; balance, \$15.00. China.—Received, \$157.13. Paid, \$117.43; balance, \$39.70. Russia.—R -Received, \$11.00. Paid, \$5.00; balance.

\$6.00. For H. L. Rhodes.—Received, \$5.00. Paid, \$5.00.

Next New Station.-Received, \$3,00 Goshen College. — Received, \$1,000.00. Paid,

General Fund.—Balance, \$11.17; received, \$829. 21; total, \$840.38. Paid, \$627.68; balance, \$212.70 Total Cash Received.

	9.40
nicago Mission	
ort Wayne Mission 1,100	
dia 20,640	
ld People's Home, Ohio 4,64	
rphans' Home 2,863	
ansas City Mission 1,210	
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anton Mission 3	5.90
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Total\$42,57	
Total cash balance\$ 2,11	4.04
. E. & B. B. from Oct. 1, 1905, to July 1,	
1906 9,66	6.5
Grand total\$52,24	1.2
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# HERALDOFTRUTH

How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly

ELKHART, IND., THURSDAY, AUGUST 1, 1907.

Vol. XLIV. No. 31.

NOTICE.—All matter intended for publication hould be addressed HERALD OF TRUTH All business matters, orders for books, papers, etc. or in any way pertaining to the business of the House should be addressed MENNONITE PUB-

#### EDITORIAL NOTES.

Our Family Almanac for 1908 will be ready in due time shout Sent 15 or thereshouts. We shall he glad to receive from any one articles or other matter suitable for its columns if they will kindly

A large number of the children attending our mission Sunday schools in Chicago are enjoying a pleasant summer's outing in the homes of our Mennonite people in the Holdeman congregation around Wakarusa, Ind. No doubt the quietness of the country, the pure air, healthful fare and wholesome influences shout them will benefit them very much.

According to recent accounts from Russia there are still many suffering for the necessities of life, and the probabilities are that next winter the needs of the people will be even greater than they were during the last year. We thank our friends for their contributions to this fund in the past and we shall be ever ready to remit to our brethren there any contribution that may be en-

On our correspondence page in this issue will be found two interesting letters from India, although the information concerning Sister Ressier is, in a sense, sad, yet with the divine blessing we may hope and pray for her speedy recovery and that she may enjoy better health hereafter Let us all pray that God may give to all our missionaries good health and abundantly bless and prosper the work in which they are engaged.

Count Leo Tolstoi, the man who has done so much for the common and poor people in Russia and who has been an ardent advocate of the priniples of peace, was recently reported as having dled. Later reports inform us that he lives and is enjoying the best of health. The report of his death came from the fact that a bathhouse on his estate was destroyed by fire, and to this the report was added that several inmates, among them Tolstoi. lost their lives, which, however, we are glad to learn, was an error.

The editor of the "Rundschau" of last week offers his regrets that he has on hand a number of correspondences which for want of room in his paper he has to keep over for next week. This s indeed a rare occurrence in the midst of having and harvest, and most editors have to express their regrets that they have so few original correspondences that they sometimes hardly know where to find matter to fill the paper. The "Rundschau" is certainly one of the favored papers and is well supplied with original matter for its columps and well supported financially.

The Mennonite Publishing Co. a few days ago gave to the Elkhart Paper Mill Co. the largest order for paper ever given by any firm in Elkhart. The order was for 2.175 reams, weighing 233,620

pounds and making over 116 tons or about six carloads. Reduced to shects it would make one million eighty-seven thousand five hundred sheets, this being (in part) the amount of paper needed for three jobs secured by the Mennonite Publishing Co. within the past three weeks, a considerable amount of the finer sorts of paper used on two of these jobs being nurchased at

True Christianity consists not in making an outward show of religion as in the observance of outward forms and ceremonies; not in being baptized and partaking of communion; not in attend ing church services, saying our prayers and giving alms. All these things indeed belong to Chris tianity and we could not claim to be Christians without them, but before all we need to repent, die unto sin and the world, put away all iniquity and unrighteousness be regenerated and learn to live soberly and righteously, presenting our bodies a living sacrifice, holy and acceptable unto God and being transformed by the renewing of our minds and our hearts consecrated to God that we may prove and know what is that good and acceptable and perfect will of God, which is indeed our reasonable service.

in order to be the accepted followers of the Lord Jesus Christ and to possess a religion that will benr us through in every trial and will be our comfort and our hope in the hour of death. we need to be regenerated and born of the Spirit of God. We need to obtain forgiveness of sins. We need to have the assurance that we are accepted of Christ as his own children. We need to separate ourselves from the world and give up every evil habit, to walk in the fear of the Lord and to submit ourselves unto the Lord Jesus Christ and his Word. We need from day to day to live in such a way that we can realize the bless ings and favors of Almighty God, with the desire in our hearts to glorify him in all that we do; to labor for the promotion of his cause, the upbuilding of his church, the elevation of the human race, and do all in our power to promote pence. unity, harmony and love among the children of men, so that righteousness may abound, that truth may be maintained and honesty and sincerity be cultivated and that we may press forward in the four of the Lord toward the mark of the high calling of God in Christ Jesus, and by a true and living faith show unto the world continually that we have been with Jesus and learned of him the way of everlasting life.

Sister Rose Lambert, matron of the United Orphanage and Mission at Hadjin, Asia Minor, Turkey, informs us that M. R. Murray, with whose party she and Sister Adeline Brunk made the trip to the Orient last year, has kindly offered to take all goods contributed for the Hadjin Orphanage free of charge to their destination. Those who wish to send goods in this way should correspond with him. Ilis address is St. Joseph, Mo., General Delivery, and he will inform the contributors when he expects to sail and where they are to send their goods. Mr. Murray has shown his kindness to missionaries and missionary work in many ways, and the missionaries at Hadjin feel very grateful to him for his kindnesses. Sister Lambert suggests that those who are expecting to send boxes of aprons for the orphans make the aprons of coarse and strong material and with long sleeves. They are at present very busy, as the children are all at home and are kept busy laying in winter provisions. The missionaries are enjoying good health, but Mr. Parker, who was so seriously ill at the time of Sister Brunk's death, must still be very careful not toover-exert himself, and even then he must spend a day in bed occasionally.

Jesus says, "I came not to destroy men's lives, but to save them." The Pharisees sought to destroy Jesus and his influence with men that they themselves might shine the brighter and enjoy a larger share of the praise of men, and thus be counted worthy of greater honor. This type of humanity is not yet, by any means, extinct, Neither the influence of the Christian church, nor the march of civilization and morality, have been able to tame or eradicate this corrupting force of the carnal mind. Satan has so firmly planted the seed of selfishness and pride into the human heart that only the grace of God and the Irresisti ble power of the Holy Ghost can change the evil disposition and eradicate the seeds of sin and make men humble, unselfish, generous and loving toward their fellow-men. Even among those who profess to be all that God wants us to be there arc a great many who prefer to follow in the wake of these honor-seeking Pharisees, rather than humble themselves and walk in the footsteps of Jesus. There are many who pose as Christians who are continually seeking to lift themselves up in the estimation of the people at the expense or on the reuntation of others. They seek to destroy the reputation of men in some way so they them selves may be able in some way to gain some selfish advautage. When they see the neighbor's lamp burning brightly, they become envious and put forth every effort to destroy his light so that their own insignificant taper may manifest Itself. What they do they do to be seen of men. This is a had disposition and manifests antichrist and the spirit of darkness, and of such Jesus says, They have their reward" The Christian's comfort is to know that God will reward each one according to that he has done whether good or had. Jesus says, "I know my sheep; they hear my voice and follow me." And the faithful shall shine as the stars in the firmament of heaven forever and ever. Praise the Lord.

#### PERSONAL MENTION.

Pre. John F. Bressler of Oregon spent Sunday. July 7, with the congregation at liopewell, where his services were greatly appreciated.

Pre. Urlah Weidner of Pleasantville, Pa., reached at the Deep Run M. H. on Sunday, July 21 The meeting was largely attended

Bro. Samuel Yoder of Elkhart filled the appointment at Barker Street, Mich., on Sunday, July 28, as a substitute for Bro. Henry Weldy of the Holdeman congregation

Bro. A. B. Kolb and daughter Helen spent a day at Winona Chautauqua last week and very much enjoyed the exercises as well as the natural scenery surrounding the place.

Bish. S. F. Sprunger of Berne, Ind., Is expected to preach at Grace church in Pandora. Ohlo. on the 28th of July, 1907. He has preached there Pre. Daniel Hostettler and wife of Lagrange

Co., Ind., have been visiting with the brotherhood

In Ford Co., Kan., and other localities during the

past weeks. May God biess their work.

Pre. H. J. Krehblei is at present on a trip through Europe. His last letter published in the "Mennonite" was written from Halle a. S., under date of July 8. His articles are full of interest.

Bish. Jacob Yoder of Arkansas Co., Ark., is out on a trip to the churches in different states. He has already been in Missouri and Nebraska and wiii probabiy visit Kansas also before returning home.

Pre. John Zimmerman and wife of Centralia, Mo., recently made a trip to Okiahoma and Kansas, where they visited among their relatives and also with the brethren and sisters in these localities.

Bro. and Sister Peter Wiebe (son of Bro. and Sister Jacob A. Wiebe), of Pennsylvania are visit ing their parents near Hillsboro, Kan. We shall be glad to have them make a stopover at Elkhart on their return trip.

Bro. Charles, of the Kansas City Mission, vis ited through Elkhart Co., Ind., during week before last. He spoke at several of our meeting-houses and on the evening of July 18 fliled an appoint ment at the Olive M. H.

Pre. Peter Loux and wife of Dublin, Bucks Co. Pa., Dea. H. B. Lapp of the Line Lexington congregation, and Henry Hackman and wife, with several others spent Sunday with Pre. H. G. An giemoyer and wife of Silverdale, Pa.

Bro. Abram Metzier, Sr., father of Bish. Abram Metzier of Blair Co., Pa., died at his home near Kinzer's, Lancaster Co., Pa., on July 12. He was zealous member of the church, a staunch de fender of Mennonite doctrines and one of the first Sunday school workers in that county. His faithfuiness and zeal will be long remembered.

Bro. John F. Funk visited with Bro. Jacob Leatherman of Harrison township on Sunday, July 21. A number of the children and grandchildren had gathered in and a portion of the time was occupied in devotional exercises. Bro. Leather man is eighty-two years old and suffering seriously with a complication of diseases, but his hope is set on the Lord Jesus and he has given himself fully in the hands of his heavenly Father.

Bro. John H. Thiessen and wife of Jansen, Neb spent several days of last week and the previous week with their brother-in-law, M. B. Fast, in Eik hart. On Sunday, July 21, Bro. Thiessen preached in the German language in the Eikhart congrega tion a very edifying and able sermon. Bro. Thiessen has sold his farm and expects in the near future to settle in California. May the biessings of our heavenly Father go with him and his family in their new location. They left Eikhart for their home in Nebraska on the 24th of July.

For the Herald of Truth

THE CHRISTIAN PATHWAY

"There is a path that leads to God, All others go astray. Narrow, but pleasant, is the road, And Christians love the way.

"it isnds straight through this world of sin. And dangers must be past: But those who boldly walk therein Will come to heaven at last.

The above verses have been preserved in the writer's mind for sixty years and are sweet reiics of a Sunday school maintained in eastern Pennsylvania more than haif a century ago. They have often proved a blessed inspiration as the writer journeyed along "through the wilderness of this world," as it is styled by Bunyan in hls "Pilgrlm's Progress."

For the Herald of Truth

Greatness in a worldly sense is very different from the greatness taught in the word of God. In fact, it is exactly the opposite. Jesus says, Whosoever therefore shall break one of these least commandments and shall teach men so shall be called least in the kingdom of heaven but whosoever shall do and teach them"-the ommandments of Jesus-"the same shail be called great in the kingdom of heaven" (Matt. 5:19).

When the mother of Zebedee's children cam to Jesus and asked for the special favor that her two sons might sit the one on the right hand and the other on the jeft in his kingdom, and the ten other disciples were filled with indignation against these two brethren, Jesus gave them a beautiful lesson on this very point, and a lesson which shows just what the kingdom of God is and that, as said above, it is just the opposite of the kingdoms of this world, and that divine or Christian greatness is just the opposite of worldiy greatness.

Jesus called his disciples to him, just as a father would call his children close around him when he has something important to tell them, and said "Ye know that the kingdoms of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shail not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant. Even the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many."

Again Jesus says (Matt. 23:12), "But whosoever shall exalt himself, shall be abased; and he that shall humble himself shall be exalted.'

These quotations show us what constitutes Bible greatness—the greatness that has the divine and heavenly sanction and that will lift up in the sight of God, and give to us an inheritance in glory, in the kingdom of his righteousness.

Not very iong ago a young brother, in a young people's meeting, expressed the idea that greatness was the acme of youthful alms, and quoted from a certain writer who told his auditors that the young people should think of great things and thereby cultivate great thoughts and in this way cultivate them to make of themselves great nen and great women.

This is exactly what the world teaches and a grand illustration of the truth the Savior wanted to inculcate when he said, "The children of this world are, in their day and generation, wiser than the children of light" (Luke 16:18). This is, to a very large extent, what is taught in the schools of the present age-to seek after human great ness, worldly honors, and to shine among the great ones of this world.

A young man, a fellow-student of the writer had this same perverted idea of greatness. He had his heart and mind fuli of vain and worldly aspirations and was seeking after the high things of the world as the boon of life. He read books sought society that he considered helpful to this end and in every possible way within his reach sought and exercised himself in the things that would eventually make him a great man in the world. He succeeded pretty well for a time, but afterwards turned his attention to spiritual things and we hope that before he entered upon the Lord's work he had tearned to know tha spiritual greatness and glory ite under the cross of the Lord Jesus Christ.

From the above we readily perceive some of the true characteristics of Christian greatness, and that Christ-like greatness is just the opposite of worldly greatness. It is forcibly set forth in two lines of verse found in Bunyan's Pilgrim's Progress:

"There was a man, some counted him mad, The more he threw away the more he had."

The things that are highly esteemed before men or by men are an abomination in the sight of God. The things that men love and that human ambition seeks after, and that afford the greatest pleasure to the carnai mind, and which are esteemed as great and noble by men of the world. are the very things that condemn us before God and bring us eternal shame.

The rich man ilved happy-iived high, was greatly respected, honored, esteemed, had pienty of this world's goods, fared sumptuously every day—death came and in hell he ilfted up his eyes and saw-saw himself in torment-realized his sufferings—saw Abraham afar off, with Lazarus sweetly resting in his bosom. He no doubt remembered the good things he had enjoyed in/this world - he thought of the sufferings of that wrotched life which Lazarus had endured and how miserably he had died at his own gate, but he had heeded none of these things. He cailed and begged Father Abraham to send Lazarus that he might with a drop of water cool his parched tongue: but his prayer was in vain.

The rich man had lived the life of a great man in the world, a man honored and respected, in affluence and the enjoyments of the pleasures of this world, while on the other hand Lazarus was a beggar, living and dying in the most wretched lon, despised and rejected of men; but now behold how conditions have changed! man, the great man, the man of influence and authority is a beggar in the most abject wretchedness and suffering, cries for a drop of water to cool his tongue, while the poor beggar of earth has been exaited to the highest honors. When he dies God sends a convoy of angels to bear his weary spirit from the sorrows of earth to the shining courts of heaven and ushered his purified soul into the sweet rest of eternal glory-once poor, now rich-once low and despised, now lifted up, glorified and made great, taking his stand among kings and priests and the angels of God.

Jesus, our Savlor, humbled himself even to the death of the cross, but God highly exalted him and gave him a name above all other names. that at his name every knee should bow and every tongue confess him as the Lord of glory. the Prince of peace, the Savior of the world, the Redeemer of men, yea, the Lord our Righteon ness.

For the Hereld of Truth.

WOMAN'S SPHERE.

By a Sister.

This question has caused me many a serious meditation. The most important question that presents itself to my mind is, How shall I conduct my life so as to be and remain in my proper sphere—that sphere which the word of God has assigned to me and to woman especially

In the first chapter of Genesis and all through the Bible to the end of the book of Reveiations. we find the woman is so closely associated with the work of man that one might as well attempt to separate a limb from the human body and still expect that body to do its perfect work, as to expect a complete work in society and in the church without the woman's help and ministry; nowhere, however, do we find her work approved unless she is in strict obedience to her head. Christ, or, in other words, to the man. In 1 Cor 11 we see that the head of the woman is the man the head of the man is Christ, and the head o Christ is God, and as saith the law, so also saith the gospel in these matters of obedience as regards her rights and privileges.

Neither do we find that she is to have the proeminence over the man, nor usurp authority over him, but to be in silence (1 Tlm. 2:12).

It seems so very easy for the woman to be in ubtection to the man while he is in full subjection to Christ (1 Cor. 14:34, 35), though she is not permitted to speak in the church. But if she yould learn anything, let her ask her nusband at home. By this we see how very important it is for him (the husband) always to be prepared to give proper instructions when asked, as in Paul's enisties to Timothy and also to Titus (2:3-10). Here Paul gives general instructions; he reminds the "aged women likewise, that they he in behavior as becometh holiness, not faise accusers not given to much wine, teachers of good things that they may teach the younger women to be sober, to love their husbands, to love their children to be discreet chaste keepers at home. good, obedient to their own husbands, that the word of God be not biasphemed," and "that they may adorn the doctrine of God, our Savior, in all things."

In Acts 18:24-26 we are told about a man named Apollos, whom Aquila and Priscilia took unto them and expounded the way of God more perfectly. We also find the same Aquila and Priscilia saluting the churches (1 Cor. 16:19).

As the woman is the weaker vessel she seem ingly needs much correction and instruction. In 1 Pet. 3:3. 4, we have rules given as to how the Christian woman should dress her hair. The sistore were not to pinit or braid the hair. I often wonder how our modern style of dressing the hal with combs would harmonize with the apostie's teaching on this point. It seems to be a very nice substitute for nigiting or braiding, but I do not know what Paul would call it. He tells us very piainly that the woman's adorning should not be that outward adorning of maiting the hair, or of wearing gold, or costly array, but modest apparel and this with shamefacedness and sobriety as in olden times women professing godliness with good works. It seems, however, that they were no even then all thus minded, for the prophet Isaiah (3:16-23) iaments the condition of Zion and passes judgment upon them. I wonder if the faithful prophet were here to-day, to compare modern Zior with that of his own day, whether he would not feel grieved over her condition. Might we not all profit by examining Rom. 12:1, 2, and see whether we have really presented our bodies a living sacrifice, holy, acceptable to God, which is our reasomable service not being fashioned or conformed to this world, but being transformed by the renewing of our minds, that we may prove (without this we are not able to prove) what is that good, accentable and perfect will of God.

Not only the aged and younger women, but aisc maidens as well, were thus to manifest their wiilingness to obey God and be faithful and edient followers of Christ and his word.

In Acts 12:13 we see Peter just brought out of prison by the angel: when he knocked at the door maiden named Rhoda came to open, but when she heard his voice and knew that it was Peter she opened not the gate for joy, but ran in and old that Peter stood before the gate. They had sembled at the house of Mary, the mother of John, for prayer in behalf of Peter's imprison ment, and they could not believe that it was he; but when he continued knocking they finally opened the door and saw it was he, and they vere astonished

In Acts 1:14 we are told that "these all con inued with one accord in prayer and supplication, with the women and Mary, the mother of Jesus, and with his brethren." In looking up this sub ject we see that the ministry of the woman was so manifold that she cannot well rise too early, nor sit up too late to complete her task. numerous instances she is to prophesy. "Your sons and your daughters shall prophesy, and upon my handmaidens I will pour out in those days of my Spirit, and they shall prophesy." If I mistake ot, we read in Romans that the witness of Jesus is the spirit of prophecy. So that, as the Word tells us, we know that in all the ages of time those who have closely followed the Lord in the way of reconciliation and those who are truly

senctified to his service have the promise of an Inheritance incorruptible and undefiled, and that passeth not away, but endureth forever. From the teachings of God's word all may readily understand what the consequences will be for those who obey not the gospei, and to fully realize this, and to teach these things to those who seem not to know the terrible consequences of sin and esnecially to the young, and lead them early in the way of life, and to be an example of purity, rightcourness and simplicity is a very important work in the way of life, in which the woman has a very large and important part, and she need not feel cast down or restricted because she is not permitted by the enestelic teaching to sneak in the church.

Oh, that we might all be like Naomi of old. who, although the Lord had dealt bitterly with her and made her return home empty, yet performed a great work for the Lord and accomplished a very important purpose!

When we become empty then the Lord can use us to his glory. May our ilves convince our daughters-in-law that our God is the true God, the God whom we ought to serve in all sincerity of heart and may we also be convinced that we are our sisters' keeper, and that it is our duty to do all we can to help sisters and brothers and neighbors and friends into the way of eternal life.

For the Herald of Truto.

MESSAGES OF COMFORT.

By T 1 Cuyler.

"Cast thy burden on the Lord, and be shall sustain thee" (Psa. 55:23).

"The Blbie is the only book that always finds me" said Cojoridge and his words have been abundantly verified in the experience of myrlads of Christlans. Other cisterns of thought run dry; this divine fountain of truth is inexhaustible For every mood of mind, for every perplexity, every emergency and every trial there is a precious message for us. The Bibie of many a veteran Christian has its margins lined with pen cil marks against favorite and well-tested texts. There is one text that has been of special help:

it is that not unfamiliar one in the fifty-fifth Psalm: "Cast thy burden upon the Lord." The Hebrew word translated "burden" signifies that which is given to us to bear. The Psaimist means to say that whatever Providence appoints to us, we must lay it upon the Lord. He has cast thy lot for thee, then cast thy lot upon him. It may seem at first sight as if there was a contradiction between this text and that other one: "Every man shaji bear his own burden." But there is no contradiction at ail. We have our duties to per form, sometimes very difficult duties; God does not release us from them, but he sustains us in the doing them. The load laid upon us does not crush us, for he gives us strength equal to the day; we lay the load upon the strength which our loving Father imparts to us. God's wonderfuily gracious offer to us in this text is to lighten our burdeus by putting himself, as it were, into our souis and underneath the burdens. This is supernatural process; and the whole walk of faith through life is the simple but sublime reliance upon the aimighty arm that is never seen but

This is a world of worries, and all around us are overloaded people; each one thinks his or her burden is the biggest. In the meantime our merciful Father keeps saying to every one of them: Cast thy burden upon the Lord and be will sustain thee. As if this one offer were not enough, it is repeated again in the New Testament: "Cast ail your anxieties upon Him, for he careth for you." This is the more accurate rendering in the Revised Version, for the word translated "care" in our Common Version does not signify wise forethought, but that wretched tbing worry. We have a natural tendency to anxleties,

and the reason given for rolling them over upon God is very tender and very touching. "He careth He takes the deepest interest in you He is the One who says to me: "My chlid, do not break yourself down with that burden." The infinite Ruier of the universe who is wise in counsel and wonderful in working-the God who guarded the infant Moses in his cradie of rushes: who sent the messenger birds to Elljah by the brook Cherith; who quieted Daniel among the revenous tions and caimed Paul in the raging tempest-He it is who says to us, Roll you anxieties over on me, for I have you on my joving beent! How foolish we often are when we trudge sions with hended backs and careworn hearts, and ail the while God's omnipotent arm is stretched out to refleve us!

We all need lessons that can be jearned only through struggle or through tears, just as Paul needed a thorn in the flesh, and Joseph needed to be shut up in a prison in order that he might reach a palace and a premiership in the land of Egypt. Feilow-Christians! do we not ail need to be taught that dark clouds often rain down procious biessings-that Christ's people are never more exalted than when laid low, never so en riched as when they are emptied, never so advanced as when they are set back by faith-trying adversitles? God is a marveious organist, and knows just what heart chords to strike when he would evoke the melodies he loveth to hear. Through the parted clouds of sorrow good angels descend upon us.

One of them says: "Whom he loveth he chas teneth." Another angel says, "All things work together for good to them that love God." Another ings to us. "Let uot your heart be troubled: belleve also in me." And so our vision gets cleansed through tears, and we begin to see light breaking through the clouds. No cloud can ever be big enough or black enough to shut out heaven, if we keep the eye of faith fixed steadily on the everiasting throne.

For the Herald of Pruth

ONE OF THE FIRST SUNDAY SCHOOLS IN AMERICA

By Alice May Douglas.

Bethlehem. Conu., established one of the first Sunday schools upon the modern system in this country. The Congregational church in that place claims for its Sunday school an uninterrupted existence since 1740.

Deacon Joshua Bird states that he remembers having attended a Sunday school in this church at Bethjehem previous to 1813, and that the school has been continued from his earliest recollection Thomas Robbins, D. D., of Hartford, Conn., in his account of the life of Joseph Bellamy, D. D., pastor of the Betbiehem church from 1740 to 1790, published in "Annais of the American Puinit." says: "An old lady of my former charge in East Windsor, who was brought up under Dr. Bei iamy's ministry, informed me that she distinctly remembered that he used to meet the youth of his congregation, not merely for a catechetical exercise but for a recitation from the Bible."

The Rev. Mr. Langdon, who was for some time (1816 to 1825) settied in the same parish, said that he had reason to believe that they had never been without a Sabbath school from the earliest settlement of the town.

Joel Hawes D. D. in "Contributions to the Ecclesiastical History of Connecticut," says: "Dr. Bellamy, pastor of the church in Bethlehem in this state from 1740 till the time of his death. was accustomed to meet the youth of his congre gation on the Sabbath not merely for a catechet ical exercise but for a recitation from the Bible accompanied with familiar instruction suited to the capacities of the young. In this exercise, too be was often assisted by the members of the cburch.

# TIDINGS FROM THE CHURCH AT HOME AND ABROAD

a. — American Mennonite Mission, Dhamtari, C. P., India. Stations: Sundarganj, Rudri, Leper Asylum, Balodgahan. J. A. Ressier,

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chi-cago, Ill. A. H. Leaman, Supt. Chicago.—Mennonite Gospol Mission, Emeraid Ave. and 26th Street, Chicago, Ill.

Chicago.—Hoyne Avenue Mission, Cor. 33d Street and Hovne Avenue

and Hoyne Avenue.
Toronto, Canada.—Home Mission, 75 Tate Street.
Samuel Honderlch, Supt.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Noah
H. Mack, Supt. Philadelphia.—Mennonite Home Mission, Cor. Am-

ber and Dauphin Streets, Philadelphia, Pa.
Wayne,—1209 St. Mary's Ave., Ft. Wayne, Ind.

J. M. Hartzler, Supt. Street, Lancaster, Fa.
Lancaster.—462 Rockland Street, Lancaster, Fa.
Canton.—Mission Home, 1934 East Elighth Street,
Canton, Ohio. P. R. Lantz, Supt.
Kansas City.—200 S. Seventh St., Kansas City.
Kan. J. D. Charles, Supt.

Argentine, Kan.

PENEVOLENT AND OTHER INSTITUTIONS. -West Liberty, Ohio. A. Metzler,

Old People's Home.—Marshallville, Ohio, R. F. D. J. D. Mininger, Supt. Oid People's Home.—Oreville, Pa. A. K. Diener,

nta Sanitarium.—La Junta, Colo. D. S.

The mission buildings at Clinton, Oklahoma, were destroyed by fire on Sunday, July 14. This mission was conducted and supported by the so called General Conference Mennonites. We regret to hear of the disaster, as it means a great loss to those carrying on the mission as well as to those who are jutended to be benefited by

La Junta, Colo., July 18, 1907 .- To the Herald Readers:-Greeting. Our Sunday school was organized June 30 and the following brethren and sisters were elected to fill the several offices of the school: Superintendents, S. S. Stalter and Jonas Horst: choristers, Jesse Brunk and Anna Erb: secretaries, Jennie Ross and Mary Horst. The school is well attended. Some ten or twelve of our people have gone to Colorado Springs to spend several weeks in a higher altitude in the mountains.

The becoment walls of the new sanitarium building are about up and in a few days the work will be ready for the carpenters and bricklayers to begin their work, and many are waiting to be accommodated just as soon as the building is done.

From Elkhart, Ind.-Bro. John H. Thiessen of Jansen, Neb., preached to our Elkhart people on Sunday, July 21. The people, all who could under stand the German language, were much interested in his talk, which was plain and practical. Bro. Funk was absent on other duties. The young people's meeting in the evening was not largely attended on account of the heavy rain about the time of the opening of the meeting, but was edifying and interesting. The subject discussed was, "Cultivating Virtues," in accordance with the topics given in the Herald each week. The coming Sunday, if the Lord will, votes will be taken in the Elkhart congregation for the ordination of a deacon. May the Lord direct the work to his glory and the welfare of the church. COR.

From Harrison Twp., Elkhart Co., Ind .- In the Old Order Mennonite congregation at Yellow Creek, Eikhart Co., Ind., ordination services were held on Sunday, July 21. Votes had been taken on Saturday previous for a minister and also for a deacon. The lots were cast on Sunday and for minister it fell on Christian L. Ressler, and for

deacon on Levi Aessler. Both the minister and deacon were taken from the same family, Levi Ressier being the father of Christian Ressler. May the Lord abundantly bless both father and son in their respective offices in the work of the church. In one sense it is to be deplored that the necessity for either another deacon or minister existed, but if the Lord's name can best be glorified in this way, it is well-the Lord be praised. Bish. Henry Horsn and Bisb. Isaac Good, both of Wayne Co., Ohio, officiated in this important work.

Manchester, Okla., July 18, 1907.-Dear Readers of the Herald of Truth:-Greeting. I wish you all God's blessing and will herewith send you a short sketch of our little church at this place. We have a nice little congregation and Sunday school. Bro. Christian Butz is our superintendent. We have some thirty-five members but no minister. We would like to have one very much. if any minister passing this way would kindly stop with us and preach for us we would greatly anpreciate the favor and feel thankful to God for the blessing. Enclosed I send you \$1.00 for a year's subscription to the Herald of Truth. A sister of our church gave us a few copies as samples and it made me feel that I must have it COR

DEMARKS -- We are indeed glad to hear from the brethren in this locality and wish them Godspeed in their efforts to establish a church and Sunday school in their locality. God biess you all -Editor

Reedley, Cal., July 16, 1907.-From a letter written by Bro. Philip E. Thiessen, one of our former employees to his uncle. M. B. Fast, on the above date, we cull the following which will be of juter est to many of the readers of the Heraid: "H. F. Friegons left for home on Friday night, well pleased. He may buy a \$15,000.00 place after hearing from home. P. W. Thiessen bought forty acres at \$125.00 per acre, north of Bro. Kliewers. A. C. Neufeld's house and content were burned on Sunday noon; nothing saved except what they had on their bodies. Origin of the fire not known Loss about \$2,000,00. There were about thirty brethren and sisters here from Fresno iast Sunday, and we had a pleasant time. Martha and Lizzie are working out and get \$20.00 a month each. Willie gets \$30.00," etc.

Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, July 23, 1907.-Dear Herald Readers:-"Peace be unto you," is our greeting. Thinking perhaps some of you wonder what we are doing, we again take the privilege of writing. Each day brings its work with it, but it seems there is more need of food and clothing for the poor than usual at this season, which makes a little more work along that line.

We have preaching every Sunday afternoon and most of the time also in the evening. The interest is very good. Bro. F. Herr of Lancaster county was with us on the 21st and preached two helpful sermons to those who were hungering for the bread of life. Text, "The will of the Lord be done" (Acts 21:14), and "What must I do to be saved?" (Acts 16:30). Bro. H. Snavely was also with us and took two of our children home with him to stay a few weeks. Some of you may remember them-little Adam and Mary Criils. Their little sister Jennie is at Bro. Floyd Graybili's in Bareville, Lancaster county, and likes her new home so well that she asked to stay. The contrast is great between their crowded quarters in the rear, with one window and no yard, only an aliey, and the fine country homes with our brethren. "This is the Lord's doing, and it is marveious in our eyes." We often think of Job 36:4,

'He that is perfect in knowledge is with us." He puts it into the hearts of friends to help in many different ways. "Blessed be the Lord who daily loadeth us with benefits."

We expect Bish, A. S. Mack on the 28th. Many of our Sunday school children are out of the city during vacation and some for a week or two, but we are glad to be able to reach them by the way of the throne. We again ask you to join in prayer for definite work. In the Master's service

THE SISTERS. . . .

Trenton, N. Dak., July 21, 1907.-Dear Editors and Herald Readers:-Greeting in the name of Jesus. We have been impressed to write a few lines for the Heraid, as there may be some in the brotherhood who would be glad to know how God is blessing us. We have been blessed with health and all that we were in need of and have full confidence in the Lord that he will continue to bless us with the things we are in need of, both spiritual and temporal.

Bro. Mast of the Surrey congregation was with us on the 14th. He came on Saturday previous and left on Monday. On the evening of the 13th he preached a sermon at our home, and on Sunday evening at the schoolhouse. We feel thankful to God for permitting him to be with us and preach to us.

We have had a beautiful summer so far. The Lord has been blessing this part of North Dakota with abundance of rain and sunshine, so that the grain fields are looking fine and promising. We praise God for it. Your brother and sister,

MARY E. AND LEVI M. BORNTRAGER. . . .

Dale Enterprise, Va., July 22, 1907.-The writer has just returned from an over-Sunday visit to the congregations of New Erection, Laurel Hill and Pleasant Grove in Pendleton Co., West Virginia. The first meeting was held on Saturday evening, the 20th, at New Erection, where more than the usual number of hearers were present There is at this time a desire expressed for more of our people to locate in this community. Such of our Mennonite people who may wish to secure extensive pasture lands and who desire to live in the higher and cooler atmosphere of the mountains, might find in this community a desirable location.

On Sunday morning, at 10:30, we met an appreciative audience at Laurel Hill, where also a well-conducted Sunday school is held each Lord's day morning before services.

'In the afternoon at 3 o'clock we met another audience of attentive hearers at Pieasant Grove These people having the benefit of public services once a month, are usually quite attentive throughout the entire service and also show their readiness to join heartily in all the singing.

So as to avoid the inconvenience of the extreme cultrings of the weather in the daytime the return journey of thirty-five miles was made at L. J. HEATWOLE. night.

Manson, Iowa, July 23, 1907.-Dear Brethren in the Lord Jesus Christ:-Greeting, "The harves truly is plenteous, but the laborers are few (Matt. 9:37). On the morning of July 14, Bro. J. E. Hartzler of Cass Co., Mo., came into our midst and stayed until July 22. We had service: every night through the week while he was with May God bless the dear brother in the good work. We were all earnestly admonished through these meetings, and the result was nine souls gave themselves up for Christ. May God help them that they may live a life which is pleasing to him. My prayer is that we may be doers of the Word and not hearers only. J. E. EIGSTI. . . .

American Presbyterlan Mission Hospital, Miraj Bombay Pres., June 26, 1907.-To the Herald of Truth Readers:-Greeting. Sister Lina Z. Ressler has been suffering from neuralgia pains for some years past, and it was discovered through an examination by a specialist in Bombay last week that she was suffering from ovarian cyst in the Bro. Ressler made arrangements at once to bring her here to Mirai, where she was operated on to-day at 12 o'clock noon by Dr. Wan less. The tumor weighed fifteen pounds. Sister Ressler stood the operation well and is feeling

quite weil this afternoon. I leave for home to-night. Sister Lapp will re-

main here for one week and assist in nursing. May God give Sister Ressier a full and speedy recovery. . . .

Woodburn, Oregon, July 22, 1907 .- To the Readers of the Herald of Truth:-Greeting in Jesus name. Bro. John Bressler went to Albany and Bro. Amos Troyer preached at Samson's schoolhouse in Bro, Bressler's place last evening. Bro. John Yoder of Nampa, Idaho, is visiting in this vicinity. He attended church services at Hopeweil yesterday, July 21. The subject for our Bible reading at Zion M. H. July 28, is, "The Second Coming of Christ." May we all be ready to meet him at his coming. COR

Kuipsville, Pa., July 23, 1907,-To the Readers of the Herald of Truth:-Greeting. Bro. Amos Kreider and family of Lancaster Co., Pa., visited among the brotherhood in Montgomery Co., Pa., and among others were the guests of Pre. Chris tian B. Allebach of Kulpsville. He also visited in the vicinity of Harleysville.

Maggie Nice, a daughter of Allen S. Nice of Elrov. Montgomery county, passed through a severe siege of sickness several weeks ago and during the time of her iliness became alarmed about the welfare of her soul and was baptized by Bish. Jonas Mininger and received into church mem-

Bro. Sylvanus C. Clemens of Hatfield is very sick with appendicitis.

Harvest home services will be held at the Plain M. H. on Aug. 10. 1907, at 2 o'clock p. m.

Sister Geisinger, widow of the late Daniel Geisinger, died at the home of her son-in-iaw, Henry C. Gehman, on Sunday, July 7, 1907, of paralysis, aged seventy-five years. She was COR. buried at the Line Lexington M. H.

Plainvlew, Texas, July 23, 1907 .- To the Read ers of the Herald:-Greeting. A few lines from this place will be of interest to the readers of the Herald, as mention has been made in its columns of sickness among us. Bro. Adam Brenneman and Bro. Henry E. Landis, who had been slck with typhoid fever, are, 1 am glad to say, weii again and fast regaining their strength. The rest of our coiony people are about in their usual health. While the early summer was dry, we have for some time been having fine rains and the prairies are clothed in a beautiful carpet of green, and the crops springing up in a way that bring gladness to every tiller of the soil. Though the early summer was very unfavorable to the small grain, wheat (both spring and fail) will yield in some instances twenty to thirty bushels per acre and of excellent quality. Those who have seen the good behavior of this new country under the severe trial of this season have more confidence than ever in the great future they believe is just before us. Some write, "You can look for a heavy run of immigration this fall." And there are many indications that it will be so. We know, also, that many uuscrupulous land agents are at work all over the North and East, who will scatter, mislead and deceive our people if they can. They in some instances offer tourist sleeping car accommodations free of charge, for which the unsuspecting pay dearly in the end, and, in addition, are located in isolated places where they have no church privileges nor Sunday school of our own people and the children grow up surrounded by influences too strong for them to battle against single-handed. Then let me urge upon you the wisdom of locating where a prosperous colony is started, for then we can be mutually helpful to one another. Where there is a prosperous, growing church and Sunday school we

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all feel at home. This is of the greatest im portance. There are many other advantages in this plan, aside from those mentioned, and lands in isolated places-even though they be offered for one or two dollars per acre less-will cost you infinitely more in regrets and heartaches, because of the dearth of Christian influence, when once this condition of affairs is experienced.

Now, since the above mentioned conditions exist, it occurred to me that it lies within our power to work out this problem to our entire satisfaction. Let us select an excursion date say. Sept. 17-charter a tourist sleeper to leave Chicago, Ili., Sept. 17, at 6 p. m., and arrive at Plainview the following Friday at 11:30 a. m. This car will cost us \$15.00 per day of twenty-four hours or \$45.00 for the trip, and if any brother wishes to take his wife along to see their prospective home, he can do so without fear of that awful jam of a crowded excursion. This car will accommodate thirty-two people (two in a berth). The cost to each one is in proportion to the number going. This car will be for our exclusive use so we will be rid of all the smoking, card playing beer drinking and profanity incident to such excursions, and the Lord willing, can have a pleas ant outing and see the great and beautiful plains country of the Southwest. Let all those who are nterested or wish to make this a tour of inspection or pleasure, write me that you expect to join the party, as I must know whether there will be a sufficient number to warrant chartering the car. Let me hear from you at your earliest convenience, so I can make definite announcement in ample time. I am sincerely your brother,

P. B. SNYDER.

For the Herald of Truth. A FEW HOURS WITH THE WOMEN.

Dhamtari, C. P., India, June 20, 1907.-In working among the women of India, who are neglected on every hand by their husbands, effort is put forth to bring, first of all, the gospel to them in the most simple and effective way possible, and besides this if they desire to learn sewing or reading they are also taught these.

Last Tuesday morning at 6:30 the Bible woman went out on her daily routine of work. A short distance from the bungalo lives a woman of the "Codi" caste, who always has her house and brass dishes shining. May it be said with much hesitation that these houses accordingly look cleaner than the cleanliest American homes. These are only a few of their daily habits: Scrub the whole house in a native manner, but clean; scour all their dishes until they shine like gold; bathe often more than once a day; and always clean their teeth the first thing in the morning. These are not only the high caste people, but the lowest and most filthy man and woman observe these cleanly habits. It also is considered very impolite for a person who is cleaning his teeth to speak to some one else before he has finished and washed out his mouth.

At this early hour the intelligent looking woman bad finished all her work and having carried the water for the day, was sitting in front of her house facing the road. To the left were sitting some neighbor men. As she saw the Bible woman come she smiled and said, "Sit down," immediately after which a voice from the other side came, "Sing." After such a hearty invitation there in the public highway, she, with much gladness, sang songs, showed a picture of the birth of Jesus and explained it and read to the anxious looking faces and widely open ears. The customs here are many and peculiar, but if the Word can be brought to them by using their useless heathen customs for illustrations the Word becomes more real to them because they can then understand. As sho leaves this place they all seem to say, Come again Only a few steps from there sits an old, gray-

haired, sweet-faced widow of the "silk weaver" caste, who sits by the roadside day by day, selling salt, rice, onions, peppers and Arar (a native grain). Here again the Lord's distributer stops,

sits on the road with her and visits a short time. Having found out all possible about her family and home life and daily work, she asks for the privilege to sing to this woman. The answer was, Songs were sung and the simple, sweet story of Jesus brought to her as well as to those who stopped to hear the singing. This made her happy and her face shone when she heard the Word From the expression of her face when leaving, one could easily interpret these words "Peace be unto you," as she said, "Salaam, Bai," meaning, "Good morning, sister."

Another home is entered where a high-caste family lives, a Brahmin. These people are quite weil to do. The men work in the conrtbouse, and the women live at home in ease, with servants to do their work, and live rich. They have a beautiful garden and seemingly are happy, but lack the real happiness that comes only through Jesus Christ. They will not touch any one outside of their own caste, not even the servants. Neither do they eat food that is not cooked by their own hands. They are very anxious to learn all that ls possible about America. Here also the same picture of Jesus was shown and explained and songs sung. They being able to read (the men only, as it is considered useless to waste time and money in educating the women), tracts were distributed. They want to visit longer, but more homes must be visited yet this morning before it gets too hot; so the sister walks along until she meets a woman wbom she never saw before. "Is this your home?" "Yes." "May I come in? "Yes." "What is your caste?" "This is a Brahmin home," and she shows very plainly how far i may come into the home. "Oh, so, may be you are not happy to have Christians come to your house?" (This is often true of this special caste.) 'Yes, yes." "Is your husband living?" "Yes, he works in the courthouse." "And what do you do?" "I do my housework and cook and sit in my house all day long." "Have you any children?" "Yes," looking at her little daughter standing at her side. The sister taiks a little longer and asks if she may come again, and goes her way. The next time she will teach this woman about Jesus

The next place is the home of one of the teach ers of our Anglo-Vernacular schools, a familiar place that has been visited before and we were always welcomed, but this morning they were eating, and also worshiping idols, and no one is permitted to enter then, for that would defile their food. The head of the home came to the gate and in a very gentlemaniy manner stated facts which were at once understood and no further effort was made. Aithough there is nothing in these cus toms, yet we must respect them to the extent that we will be able to gain the confidence of the people and they will finally lay them aside them-

Now here is a Marathi home, but they under stand Hindi also. The lady of this house is the picture of gentleness. She asked, "Where have you been?" etc. The answers being given, she says, "And you have never talked here yet." It is encouraging to have people ask for the Word. Again the same story is repeated at this place and the songs seem to have been received with glad and open hearts. it is a simple way of reaching the people and the same story is repeated time and again, but that is the only way and is all that is necessary. Jesus aiways used means to reach the people that they could understand. Repeat i over and over again and it never grows tiresome because it is renewed by the bright faces which the Word brings. Pray that this work may grow and that the Word may be presented in such a way that the people cannot help but accept it.

Your sister in Christian love. LYDIA L. LEHMAN.

P S-Any picture rolls which have been used in Sunday schools and are no longer needed, if sent to the writer, will supply a long-felt need and greatly facilitate the Bible women work. The small picture cards used in primary classes are of great use in village Sunday school work.

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: TOO BUSY TO THINK OF ETERNITY. Luke 12: 16-21. AUGUST 11, 1907

#### EDITED BY A. B. RUTT.

#### LESSON MOTTO.

In eternity center all our highest and best interests. To neglect the great preparation for the happiness and enjoyment which God has prepared for them that love him, is to neglect the best gift of God unto men and bring everlasting destruction to our souls.

#### DAILY READINGS.

August, 1907. 5. M.—Seek first the kingdom of God. Matt. 6:

Now is the accepted time. 2 Cor. 6:1, 2:

lsa. 49:8.
W.—Brevity of human life. Psa. 39:4-6, 11.
T.—Danger of procrastination. Matt. 24:48-51.
F.—The irrevocable loss. Matt. 16:24-27,
S.—Be ready. Matt. 24:42-47.

## 11. S. -Too Busy to Think of Eternity. Luke 12:

#### A SPECIAL MESSAGE.

We have hut once to live. The only transmigration of the soul is from its mortal tenement to its eternal abode. In eternity we can occupy but one of two places. Between these two places a great, impassable gulf is fixed. The most important husiness in life is to get right with God. The carnal, temporal affairs concern this life only, and if a man should gain the whole world and lose his own soul, he would at death lose both world and soul. No business that is worth while wili suffer because we attain and maintain right relations with God. He claims our first engagement. All others must be secondary. It is a thousand times hetter for us to forget the world in our business with God, than to forget God in our business with the world. Remember Mary and Martha. Remember the rich man who iald up many treasures for seifish purposes, forgetting God. He thought he was prepared to live, but he was not prepared to dle. He had made business his religion, and not religion his business. Can afford to leave our affairs with God unsettled? The dally risk is enormous. The chances are overwhelmingly against us. Then let us be wise-

#### BIBLE -HINTS.

Luke 12:15. A man's life cannot be preserved by the abundance of his possessions. It is more often wasted in prodigality. Hunger is a Godgiven instinct, but not all the means used to satisfy it are good. Blessed are they which do hunger \* \* \* \* after righteousness. Alas! how often a curse follows those who hunger after

Luke 12:16. Who would hlame the ground for the rich man's sad end? Had he not gotten his riches legitimately? The Lord here makes an example of the man honestiv wealthy. Who in the face of this example will dare to say: "I have obtained my wealth honestly; I can do with it what i please"? Yes, only, if it is your pleasure to please God in the disposition of it; no, if seifish purposes direct the spending of it.

Luke 12:17 How many rich men who forget God, become perplexed in the attempt to solve the problem. His riches increased, and he had set his heart on them,

Luke 12:18. The man pulled down more than his barns! iie pulled his soul into the depths. What an expensive piece of work for him! There are plenty of empty barns in this world, and many of them belong to God (Prov. 19:17).

Lake 12:19. He spoke not to his better self, but to his justfui, covetous, induigent, pleasureloving seif. Great possessions engender a feeling

idieness and luxury follow and these are the greatest enemies to salvation. To eat, drink and be merry, is the creed of all God-forgetting fools ancient and modern, and for that reason the Lord called this particular example by the same name. He was honest, but his honesty did not save him, for he was selfish, forgot God and was therefore a fool (Psa 14:1)

Luke 12:20. What we may say to our selfish seives counts for little compared with what God says. And yet what we say often decides what God will say. If we say, "I will make God my choice," and do it, God will say, "Well done." we use the rich mans words or follow his Inclinations which is the same thing-God will put us in the same class with him. The time comes when not our riches, but our souls, will be required of us, and the seifish soul is an awfully poor thing.

#### PERSONAL THOUGHTS What is my life? What is it for? What am I

doing for myself and others with it? Why should I be pensive and wistful when think how near my end may be? Is the sentry sad as the hour for relieving watch draws nigh? is the wanderer in far-off lands sad as he turns his face homeward? And why should not I rejoice at the thought that I, a stranger and foreigner here shall soon depart to the mother country of my soul?

If the meanest weed that has life rises far above the richest gem in a monarch's crown, the meanest insect rises far above the noblest tree, the meanest child far above the most splendid animal, the meanest Intellectual life far above the most magnificent forms of animal greatness, what is my life if the vital spark of the Christ life has entered my soul! God, help me to make the most

What are my hoards worth, even though well gotten, if I squander them upon self to the detriment of my eternal welfare?

Can I afford to begin the day without God? Is there any husiness so urgent or so worthy that I cannot have a word of counsel with my great General Manager?

#### ILLUSTRATIONS. Prograstination.

The steamer "Central America," on a voyage from New York to San Francisco via Cape Horn, sprang a leak in mid-ocean. A passing vessei. learning of her danger, came near and the captain of the rescue ship urged: "Let us take your pas sengers on board." But as it was night the "Central America" replied: "Lie hy till morning." Once again the rescuer called out: "Better let me take them now." "Lie by till morning," came back through the trumpet. Soon after her lights were missed, and next morning the "Central America" was gone-down, and all on board per-

There was a certain nobleman who kept a clown or merryman to whom he one day gave his staff, with a charge to keep it till he should meet with one who was greater in his profession than he. Not many years after, the nobleman fell sick, even nnto death, when the merryman came to see him. The sick lord said to him, "I must shortly leave you."

"And whither are you going?" said the merry-

"into another world" said his lordship. "And when will you come again? Within a

"When then?" "Never."

"Never!" said the merryman: "and what provision hast thou made for thy entertainment whither thou goest?"

"No!" said the merryman. "None at all? Here. then, take my staff; for, with all my folly, I am not guilty of such folly as this. Thou art greater in foliy than L"

Deathbed Testimony Against Avariciousness. A gentleman died in New York some years ago. at his residence in one of the untown fashlonable streets, leaving eleven million dollars. He was a member of a fashionable church, in excellent standing, a good husband and father, and a thrifty citizen. On his deathbed, lingering long, he suffered great agony of mind, and gave continued expression to his remorse for what his conscience told him had been an lil-spent life. "Oh!" he exciaimed, as his weeping friends and relatives gathered round his bed, "Oh! if I could only live my years over again. Oh! if I could only be spared for a few years, I would give all the wealth I have amassed in a lifetime. It is a life devoted to money-getting that I regret. It is this that weighs me down, and makes me despair of the life here after!" . His clergyman endeavored to soothe him but he turned his face to the wail. "You have never reproved my avaricious spirit," he said to the minister. "You have called it a wise economy and forethought, but I now know that riches have been only a snare for my poor soul! I would give ail I possess to have hope for my poor soui!" this sad state of mind he died. He would have given all his wealth for a single hope of heaven.

A smaller sum may prove the ruin of others. Some are avaricious in wanting what others have but cannot get. Their fate is sad. Disappointed in life, spending the years in vain wishes, they have not laid up treasures in heaven and they go disappointed into eternity.

Hanging a Man over the Church Treasury. Had I my way I would hang all misers, not hy the head, to kill them, oh, no; but by the heeis that their money might run out of their pockets for the use of those who need it.

Praise God, some "new creatures" have taken their "oid man" of self and have hung him up in just that way, or at least so that the money fell out into places where it did a world of good.

SUBJECTS FOR SHORT TALKS OR ESSAYS.

- 1 The world's folly.
- When loss is gain
- 4. The fooi's paradise.

#### A MEDITATION.

#### Translated from the German for the Herald.

Oh, thou city of my God, the new Jerusalem, come down from above, how pleasing thou art to me and to all who love the Lord! Oh, thou King of Zion, thou thyseif hast hulit this city, so beautiful and fair, and when through the Spirit we look upon thy glory and thy peace we see the sorrows and burdens of earth falling away and joy and blessedness fill our souls.

The Holy Spirit is our constant companion and comforter. If we live and walk as he directs, we shall have rest for our souls and eternal rest in heaven .- [S. F. C.]

# Young People's Department

For the Herald of Truth. CLIMPSES OF FUROPE.

By J. Bontrager

The Capitol, 160 feet above sea level, is heat approached by a grand stairway known as La Cor donnata, which dates from 1536. At its foot are two huge llons of Egyptian porphyry; at its head stand the ancient collossal statues of Castor and Pollux, in mythology known as the twin sons of Jupiter. Castor was a horse tamer and Pollux a boxer. The open space here is the ancient Intermontium where Brutus harangued the people at the murder of Caesar. In the center is the celebrated statue of Marcus Aurelius, the only perfect ancient equestrian statue in existence. It owes its preservation to the fact that it was long mistaken for the statue of Constantine. Here are the palace of Conservatoril and the Capitoline Museum In the palace we witnessed a number of marriage ceremonies performed. Here, as in most European countries, there is one marriage according to the laws of the country and the other according to the church, called the civil and the religious ceremonies, respectively. If one of the contracting parties is a Protestant. there will he three marriage ceremonies before they can consider themselves properly married.

Here also are some excellent paintings of the old Roman masters. In the museum there is perhaps the most interesting collection of sculptur in the world. The hall in which these are found a known as the Emperors' Room where may he seen the busts and statues of most of the noted personages in Roman history-emperors, empresses, philosophers, statesmen, etc. Among the famous antiquities are the famous figure of the Dylng Gladlator, Venus of the Capitol, the Wolf of Romulus and many others.

We passed the Palace of Senators on the site of the ancient Tabuiarium. Descending we reached the Forum Romanum, where there are some interesting remains of ancient Roman splendor. We are indehted to an English Duchess for the work of having this ruin excavated. That it was not a small undertaking is evident from the fact that it is twenty-slx feet helow the pres ent street level. Some elegant columns remain. the oldest being the Column of Phocas, erected 608 B. C., also a beautiful fragment consisting of three Corinthian columns, the remains of the splendid Basilica of Constantine, six columns of the ancient Temple of Faustina (erected by Antonius, A. D. 141) and which form the portico of the Church of San Lorenzo in Miranda. The Arch of Titus commemorating the conquest of Jerusalem and therefore of especial interest to the Christian world; the Atrium Vestia, or Palace of the Vestal Virgin (excavated 1884), are very

interesting. Here are also very interesting pictures of Christ (imperfect) and of Peter and Paul, dating from the Byzantine period of the third and fourth cen turies. The names of the Savior and noted apostles are in Greek characters and very distinct, notwithstanding the centuries that have passed since the artist expressed his idea of the "Chlef among ten thousand, and the One altogether lovely," and the two great apostles with his hrush. Some carvings may also be seen on an old sarcophagus emblematic of Bihle stories, such as the Ten Virgins, Ahraham, and Jonah. The Forum with its pavements, columns, foundations, broken statues, fountains, tahlets, etc., makes a very interesting study for the student of classics and of antiquarian sculpture. The baths of Caracalla are, next to the Coliseum, the largest mass of ruins in Rome. They were hegun hy Caracaila A. D. 212 and were completed hy Alexander Severus. Here were found many treasures of art now stored in the museums of Rome, Napies and London. It was here that Sheiley

wrote his "Promethus Unhound."

My visit to the Parthenon will not soon be forgotten, as I could plainly see it from the Plucian Hill, from whence I took my course and bearings, but could not find it. I tried the same thing for the third time, and then, if I had not met a priest from Germany who kindly directed me, I should have falled the third time. Here as in most ancient cities the streets are very narrow and irregular. This I found to be the most perfect of all the ancient buildings in Rome. It was built B. C. 27 by M. Agrippa. In 608 A. D. lt was consecrated as a Christian church and ln 1087 it was used as a fortress by one of the rival popes, Much of its precious metals and works of art have been carried off to adorn other hulldings. The interior is a rotunda 140 feet in diameter, lighted by an opening thirty feet in diameter in the center of the dome, and has become the burial place for painters. Raphael and A. Caracca are among the number. To the rear of the Parthenon are the ruins of the baths of Agrippa, exhumed in 1882. Another of the ancient and imposing tomhs is that of Hadrian now the Castle of St. Angelo with its dark hallways, trapdoors and stifling It was completed by Antonius Plus A. D. 139. It has in turn been a storehouse for grain and oil, a prison of the most hideous kind, a hiding place for refugees and an art galiery. Many ancient personal effects of popes, emperors, etc. are here on exhibition. It is a magnificent structure of ancient architecture and is approached by Pons Aellus of Hadrian, a bridge built by the noted emperor. It is an entirely ancient work, except the side walls or parapets.

Among the picture galleries containing the masterpleces of the classical period might be mentioned Villa Borghess. It is the hest private collection of pictures in Rome. Among the masterpieces are Titian's Sacred and Profane Love Raphaei's Entombment, Correggio's Danae, etc. Palazzo Barherine, huilt by Urhan VIII., ls a large and magnificent structure containing a small but noted picture gallery, the gems of which are Raphaei's Fornarina, Guido's Beatrice Cenci, and a library containing 7,000 MSS., many of which are very rare. Palazzo Doria has aiso a large collection. There seems to he no end of picture and art collections, as this was, with the exception of Florence, the most famous retreat of painters during the Renaissance.

To me the most interesting day I spent in Rome was in company with three other Americans from California ln a carriage excursion, under the leadership of Sig. Tani, out the Appian Way, via Appla of the Romans, constructed by Applus Claudius, B. C. 313, and running due north and south, proving to us that even at that time they possessed some knowledge of iongitude and latitude. The blocks in the pavement are about twelve inches square, of a hluish Italiau or Grecian granite. It is said that many miles of this road contain nothing but the original pavement and is still in very good condition. It offers very good object lesson to us hasty Americans who think too much of self and the present and not enough of the needs of coming generations. Our first stop was at the Protestant cemetery where iie the remains of some Americans. I here saw what seemed to me the best piece of sculpture representing the Angel of Death. This monument stands over the grave of the wife of an American sculptor. Nearhy is the tomb of Caius Cestius. It is fashioned something like the Egyptian pyramids and is made of brick veneered with marble, 116 feet high, and 98 feet square. almost as perfect as the day it was finished. The Tomb of Baker Eurysaces near the Porta Maggiore is in the form of a haker's over with a symbol of his trade. This remarkable tomb was probably erected in the last years of the Roman

The Holy Spirlt searches out the difficulties and removes them hefore us (1 Cor. 10:13).—[S. F. C.] For the Herald of Truth

NOBLE IMPULSES.

By Charles Doran.

The thought that brings before us our heavenly Father that reminds us of his love and work, is a thought for which we should be ever most We should wish to have it come to us often. It is the noble thought that brings forth the noble impulse and this makes us do a kind act or pronounce a kind word that is to comfort and help our fellow-man. It is the spreading of iov and love.

The man who asks God to show to him in thought what is pleasing in his sight is often reminded of the fact that his prayer has been answered by finding himself impelied to say something comforting or do something heipful to a brother, and this nobie impulse that works thus is Cod's way of answering the prayer.

Noble impulses make men heloved of their fellow-men. They win him their confidence and a worthy place in their lives. Ask God to make it pleasing in his sight that you may he one of the chosen to he blessed with nohle impulses, and you will find your fourney throughout life hannier and brighter. You will find each noble impulse carried out a joy, a brightness, a comfort, not only to the person to whom you carry its fruits, but to yourself, for does not gladness come to us when we make glad our hrother? Is not onr life's burden made lighter to bear when we seek to lighten the burdens of our fellow-men? Yleld to every noble impulse; remember it is a road open to you to make blessed some one else, and Heaven always biesses the man who carries bless ings to his brother-man. Noble impulses are often messages from our heavenly Father. We should therefore obey them and thank him for them.

#### BISHOP McCARE ON "EVOLUTION."

Bishon McCahe once talked of "evolution" and "advanced thought" in a happy, facetlous sort of way, quite peculiar to himself. Here is a touching story that he told as an illustration of his theory of evolution:

"Far down in my vast diocese of South Amer ica, in a little town in Paraguay, there lives an Indian by the name of Bogado. A marvelous evolution has taken place in that man's soul.

"If in that town in Paraguay any boy of fifteen years had been asked. 'Who is the most wretched drunkard in all Paraguay?' he would have an swered, 'Bogado.' 'Who is the biggest liar?' he would have answered, 'Bogado.' 'Who is the most blasphemous sinner you know of?' he would have auswered, 'Bogado.'

"One day Bogado tound a leaf-a single leafof the New Testament. He read is; it charmed his soul. "The Word of God is quick and powerful.' He took it to the Roman priest. The priest tore it up and stamped it beneath his feet Bogado's curiosity was excited. He never rested till be owned a conv of the New Testament of the dying love of Jesus. By and hy the great evolution took place. Bogado became an advanced thinker. He was prepared to he a higher critic of that wonderful statement, 'God can be just and yet the justifier of him that believeth in Jesus, '. He stopped drinking, stopped swear ing, stopped lying. The expression of his face was one of joy unspeakable and full of glory. Bogado was converted, pardoned, regenerated saved and started on the march for heaven. He is now a local preacher in our church and has services in his own house. If anybody can think of anything beyond that, please write it to me. If there is any evolution greater than that, let me know about it."

"They that despised Moses' law died without mercy under two or three witnesses." Two or three witnesses are still a sufficient number to establish a fact beyond question.

#### HERALD OF TRUTH

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J. F. FUNK and A. B. KOLB, Editors.

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For the Herald of Truth.

#### A LETTER FROM TURKEY.

Hadiin, Turkey, June 26, 1907.

Dear Friends of the American Orphanage in Hadiln:-God has and is fulfilling his promise to us: "I will bless thee, and thou shalt be a blessing" (Gen. 12:2).

We do praise him for the privilege of living among this native people, who are known by his name, but, sad to say, many know not of his love and saying nower

Since we first arrived in Hadjin God has blessed and prospered his work ln a visible manner, and we praise him that he has enabled us through your gifts of love to care for hundreds of home less little orphans who have been gathered from the streets of cities, towns and villages, and to touch them of the Savior's love.

A number of our orphans are now married and happliy situated in their own homes. A number of boys have learned their trades and are now self-supporting, while others are still preparing themselves as teachers and preachers. While we have been disappointed in some, yet we know that God's word will not return unto him void. and that they know to whom to go in time of trouble. Our daily prayer is that God may bless and reward you in your co-operation.

Last year the Girls' Home was enlarged. The Boys' Home, which was purchased conditionally was too small as our family increased and God prospered his work; besides, it is not substantially built. For this and other reasons it was decided not to complete the purchase, but to return it to its former owner and erect a Boys' Home just out side of the city. The ground has been purchased, and contributions toward the needed amount have been received. We are trusting the Lord will remove obstacles and continue to lead on his work here from victory to victory.

How often when surrounded by need and dis tress do I remember the words spoken to me when with you: "Sister Lambert, you see the need constantly, and we do not. God holds you responsible to keep us informed, and then, after hearing, we are responsible to God to do what we can to help." How often, when distressed and oppressed, does the question come to me: "liave you done your duty? Have you told the cowerkers in the homeland whose piensant su roundings do not constantly remind them of the need which surrounds you?" May God help me to do my duty.

The boys are at present living in rented buildings, and aithough our family is too large for the house, the crying and pleading of the uncared for and friendless little orphaus is ringing in our

A poor, sick woman came to me a few weeks ago. She could scarcely walk, and it was at once evident that she was hovering on the border of the grave. I said to her, "What can I do for you How could you come here when you are so slek? She wept and as she panted for breath sald, "Alas, the neighbors told me I was not to come, I was too sick; but I know there is no hope for my recovery and I ask no help for myself. I am a poor widow with only this one child (a boy about five years old). I live in a neighbor's stable until they turn me out, and then 1 go to another. My little hov begs on the street and has no friend to care for him when I am gone. I have come to ask you as a last favor to take my poor boy into your Orphanage and I will go back and dle

#### HERALD OF TRUTH

peacefully. Oh, what grief and sorrow has come upon me that he has no one at all to care for hlm!" I could only say, "Sister, I am sorry, but we cannot take him now. The Boys' Home is full. if your child were a girl we would take It at once as we have enlarged the home, but as it is can do nothing for you." I took her name and told her that I would remember her child when we had more room.

The other day a large boy who is now able to care for himself left the Home. I went to find my sick woman and tell her that we would take her friendicss little boy in his stead. When I arrived In the vicinity and began to inquire in which stable I would find her, they told me she had died only a day or two after coming to our Home. I could not help sighing when I knew she died sorrowing for her uncared-for child.

A few weeks ago two little orphans were wandering about in the streets of Hadjin. They were exceptionally friendless and in distress. We could not take them at the time, and it was said that if no one would accept them within a few days they would be turned over to the government. which would likely mean that they would be brought up as Mohammedans. Another child in the village will soon be in the same circumstances unless we take it. In still another village two little sisters lived with a poor, old grandfather who was very kind to them. He died suddenly and they have been begging in the streets since. Another little girl, whose mother has been paralyzed and bedfast for several years, spends all her time on the streets begging. They do not know of the

Surely, God hears the cry of these little ones, and does he not look down with compassion on these little ones, who "cannot discern between their right hand and their left hand"? Some of you will say, "Rather rent another honse than to let these thus suffer." But let us remember that in a few years' time the money needed for building a house will be spent in rent, and yet the orphans will have no home. Besides after thinking and praying over it, we find that in order to do the most we must economize the missionaries' strength more than we have done in the past or else some of these with us at present will have no one left to care for them. If we have all the boys in one home and a home large enough to accommodate them, we can enlarge our family and care for more, but under present conditions ve have our hands full.

Our hearts ache for the uncared-for ones and we believe the time has come when the Lord commands us to "enlarge the place of thy tent, and let them stretch forth the curtain of thine habitations: Spare not, lengthen thy cords and strengthen thy stakes: for thou shalt break forth on the right hand and on the left" (Isa. 54:2, 3).

May God give each of us-we here in need, and you amidst plenty in the homeland-grace to say with a willing heart: "Lord, what wilt thon have me to do? Here am I. Lord."

Yours among the needy and neglected ones, ROSE LAWRERT.

#### CONFERENCES.

The Western District Amish Mennonite Conference will meet, the Lord willing, at East Union meeting-bouse, near Kalona, Iowa, Sept. 18 and meeting-house, near Kaiona, Iowa, Sept. 18 and 19. Sunday School Conference on the 20th. A cordial invitation extended to all. Kaiona is the nearest railroad station, one passeegner train going west daily at 9:49 a. m. For further information write to

The second annual Sunday school conference of the Pacific Coast district will be held at Albany, Oregon, Oct. 21-24, 1907. All are invited to come and join in a feast of good things.

J. P. BONTRAGER.

The Sunday school conference for the South-western Pennsylvania conference district will be held at the Stahl M. H. near Johnstown, Pa. Ang. 27 and 28, 1907. The church conference for the same district will be held at the same place, Ang. 29 and 30, 1907. Bishops and executive commit-tee will meet at 2:30 p. m., Aug. 27, 1907. On the

#### August 1,

B. & O. railroad come to Krings. On the P. railroad come to Johnstown and then on Windbee trolley line to Mishler. Please notify H. H. Mishler, Johnstown, Pa., R. F. D. No. 4, of your coming.

S. G. SHETLER, Sec.

The Ohio Annual Mennonite Sunday Schoo erence will be heid, the Lord willing, at the Oak Grove M. H. near Smithville, Ohlo, August 14, 15 and 16. A cordial invitation is extended to all. Those coming over the Wabash R. R. to Smithville will please inform Bro. Frank Plank. Sterling, Ohio. Those coming over the Pennsy vania R. R. to Smithville, Bro. D. D. Hartzier ning to Orrville, Bro. Fred Wenger.

Snnday School Conference for the Indiana and Michigan Conference District will be held on Sept 4. 5 and 6, 1907, with the Bowne congregation in Kent Co., Mich. The nearest station is Elmdale on the Pere Marquette R. R., some twenty miles east of Grand Rapids. All interested in Sunday school work are cordially invited to attend. JOHN EMMERT, Sec.

#### NOTICE.

The Lord willing, the Mission Committee will meet at Goshen College on Saturday, Aug. 10, at o'clock a. m., to examine volunteers for the such other business as may come before the meet-ing. It is the desire of the committee that all the volunteers who are ready to enter the work soon would be present at this meeting.
D. J. JOHNS, Chairman.

#### MARRIED.

Boyer-Honderich.-On July 21, 1907, at the home of the bride's parents, Abram Honderich and wife, by Bish. John Garber, Bro. William H. Boyer and Sister Emma Honderich, both members of the Brick Mennonite congregation in Twp., Eikhart Co., Ind. May God's choicest bless ngs follow them through life. COR

#### DEATHS.

Smeltzer.-On the 16th of July, 1907, at the home of her father, Jacob Burkholder, in Medora, Kansas, where the family had been staying during the time of the sickness, Rosa Burkholder Smeltzer, wife of H. P. Smeltzer; aged 23 Y., 9 M., 12 tzer. Wile of H. F. Smeitzer; ageu 25 1., 9 inc, 12 D. She soffered seven weeks. She leaves a sorrowing husband and two small children. The funeral services were held at the West Liberty M. H. in McPberson Co., Kan, and were conducted by S. C. Miller and G. R. Brunk from Rev. 14:13. Rosa fell asleep, we all believe, in the blissfu bope of a glorious resurrection. The Burkholder Michigan and one in Oklahoma. Many friends whose sympathies were touched by her early whose sympathies were touched by her early death, were present to show their last tribute of ove toward one who had won their warmest affect tions during her short journey of life. "Be ye also ready, for in such an hour as ye think not the Son of man cometh." R. J. H. Miller.—On July 15, 1907, near Emma, Lagrange

Co., Ind., of cancer, Aaron Miller, aged 76 Y., 5 M. He was the father of fourteen children, all living He was the latter of fourteen cannels, an investment of the except one, the youngest, which preceded him to the world heyond. All his children, except three were present at his funeral. Funeral services were held at the Emma M. H. by Jonathan Troyer were held at the Emma M. H. by Jonathan Troyer. n German from John 5:24, 25, and Y. C. Millerom Job 7:9, 10, in English. He leaves a sorrow ing widow to mourn his death. He was buried at Miller's graveyard. May God bless the sorrow

Ing companion and children.

Schlabaugh.—John Schlabaugh departed from

this life into eternity, July 7, 1907; aged 46 Y. 6 M., 2 D. He was born Jan. 5, 1861, and was faithful member of the Amish Mennonite church faithful member of the Amisa Mennonite chard-a man of noble character, kind-hearted and will-ing to lend a helping hand. He will be greatly missed in the home, church and Sunday school He was a friend to everyhody, especially of the primary class in Sunday school. He gave many od thoughts in Sunday school. He gave man good thoughts in Sunday senoor, which with ob-servat help to us if we wish to follow them. He left every evidence that it was well with his soul. I believe he prepared himself to meet his God in peace, which should be an example and warn-ing for us all. We hope and trust that our loss is his eternal gain. He was sickly all apring with is his eternal gain. He was sickly all apring with is his eternal gain. He was sickly all spring wind jaundice and liver trouble, but was able to attend church services and Sunday school again. He often said he would rather suffer a little than as-away from the house of God. He gave the good advice as to how they shoughters and many relatives and from, the sunday should be and many relatives and from the sunday should be and many relatives and from the sunday should be and many relatives and from the sunday should be and many we mourn not as those who have no hope. The funeral was held July 9 at the Lower Deer Cree M. H., where a large concourse of friends gathered to pay him their last tribute of respect. Services were conducted by Bro. Peter P. Swartzendrubet

#### SUPPLEMENT TO THE HERALD OF TRUTH

and J. F. Swartzendruber in German and Gideon and J. F. Swartzendruper in German and Green Yoder in English. May God comfort the bereaved ones that they may say, "What God does is well

Metzler.—July 12, 1907, near Kinzer, Lancaste Metzler.—July 12, 1301, hear Kinzer, Laucasco-Co., Pa., of paralysis, Abram Metzler, Sr., aged 85 Y., 3 M., 18 D. Bro. Metzler feaves a sorrowing companion and the following children: Christian, on the home farm; Annie, wife of Pre. Samuel on the home farm; Annie, wife of Fre. Samuel Hess, Shiremanstow, Cumberland Co., Pa.; Saram, wife of Jasa-Man, wife of Jasa-Man, Weller, and Jasa-Henry and Isaac preceded their father to the spirit world some years ago. There are also 36 grandchildren and 15 great-grandchildren to mourn his departure. Bro. Mettler was a strong, more proven years; was much interested in Christian. many years; was much interested in Christian work and an active member, until he was stricken down about four weeks before his death. He had down about four weeks before in death. The has the satisfaction of seeing all of his own children and the greater part of his grandchildren unite with the church that he so dearly loved. He was one of the first Sunday school workers in this locality and was a pupil at the time of his death. Bro. Metzler had, no fear of death and had a bright hope for the future world. He will bright hope for the future words. It was missed in the home and in the church, but we trust that our loss will be his eternal gain. The funeral was held on the 15th with services at the house by John B. Senger, and at Hershey's M. He. by Amos H. Hoover and Isaac Eby. Text, Heb. 13 - 19.15

13:12-15.

Boyer.—On July 6, 1907, Isaiah R. Boyer, son of Jonas and Susan Boyer, died at his home in Kansas City, Mo. He was born in York, Pa., May 20, 1856. When but eight years of age his parents moved to Fuiton Co., Ill. After receiving his education, he settled in Kansas City, where he education, he settled in Kansas City, where ne practiced law for twenty-three years. He was known as a man of integrity, high ideals and uprigbt living and was esteemed by those who knew him. Physically he was not strong. Seven weeks before his death his health failed him. After a before his death his heatch indeed him. Stocky of brave struggle, with unfailing patience through much suffering, he passed away. Funeral services were held from his late residence and at the grave. The body was taken to the Boyer lot at lpara, Ill., July 8, for burlal. His aged mother. three brothers and two sisters survive him

Kempf.—John J. Kempf of Sharon Twp., Johnson Co., Iowa, departed this life July 16, 1907, after a complicated illness of heart trouble and after a complicated illness of heart trouble and Bright's disease for several months. He was born in Fairfield Co. Ohio. Sept. 22, 1840, and reached the age of 66 Y., 9 M., 24 D. He came with his parents to Johnson Co., Iowa. In 1850, and settled in Sharon towaship. He was married to Mary A. Stutzman, Feb. 28, 1859, with The lived in matrimony. 88 to 100 D. They have the several control of the several control of the several control of the several control of whom died 24 years ago. A sorrowing widow, four sons, two daughters and two sisters survive him. Bro. Kempf united with the Amish Mennonite church in early life and remained a faithful and conin early life and remained a faithful and member of the same until his end. sistent member of the same until his end. We need not mourn as those who have no hope. Funeral services on July 18 at the home of John J. Shetler, a son-in-law; conducted by Peter Kinsinger, Peter Brenneman and A. I. Yoder. Text. John 11. A large number of friends and relatives attended his funeral. Interment in the cemetery

#### FINANCIAL REPORT Of the Mennonite Board of Missions and Charities for June, 1907.

RECEIVED.

Evangelizing.—Home and Foreign Relief Com.

\$21.00. Chicago Mission.— Home and Foreign Relief Com., \$10; A. R. Miller, 50c; Home and Foreign Relief Com. (personal), \$5. Total, \$15.50. India Mission.— Zion Cong., Goodland, Ind., \$4.32; from Minn., per J. A. Wall, \$13; D. J. Miller, \$2; White, Hall Com. Me. \$2, 30; A. M. Linck, M. M. Standard, S. M. Linck, M. M. Standard, M. Standard, S. M. Linck, M. M. Standard, \$4.32; from Minn., per J. A. Wall, \$13; D. J. Miller, \$2; White Hall Cone, Mo, \$7.18; A. M. Hiestand, \$10; Bethany S. S., Kan., \$5.67; H. L. Deninger, \$5; from Minn., per J. A. Wall, \$80; Abr. Snyder, \$2; Home and Foreign Relief Com. \$98.49; Rachel Zook's S. S. Class, Allensville, Pa. 45c; Allensville (Pa.) A. M. Cong., \$16.35; O. Champuign Co., Ohlo, \$64.89; \$10; O. M. Groot, \$2. Champuign Co., Ohlo, \$64.89; \$5.57. Total, \$358.18; Callon (III), S. S., \$37; Margaret S. Martin, \$15; Chilme (III), S. S., \$37; Margaret S. Martin, \$15; Chilme and Foreign Relief Com., \$117; S. L. Warye.

Cullom (III.) S. S., 37; Margaret S. Martin, 319; Home and Foreign Relief Com., \$117; S. L. Warye, \$7.50; S. E. Allgyer, \$7.50. Tolal, \$163.00. Fort Wayne Mission—Home and Foreign Re-lief Com., \$15; A. R. Miller, 50e; Mrs. Ellabeth Yoder, \$2.50; D. J. Miller, \$1. Total, \$130.00. Old People's Home.—Walnut Grove S. S. and Cong., Olio, \$30.77.

Orphans' Home.—Bowne S. S., Mich., \$20.00. General Fund.—H. E. Martin, \$10.45; Home and oreign Relief Com., 50c. Total, \$10.95. Sanitarium.—Jos. C. Byler and Wife, \$40; C. W.

Leininger, \$1; Mrs. Nancy Kulp, \$100; Anna Kulp, \$10; Ella Kulp, \$10; Nancy B. Kulp, \$10; C. C. Raymer, \$1; Mrs. C. S. Shantz, \$10. Total, \$182. Russian Suffers.—Mrs. Elizabeth Yoder, \$3.00. South America.—Volunteer Band, Goshen Co. lege. \$172.75

EASTERN TREASURER. S. H. Musselman, New Holland, Pa. India Mission.—In His Name, \$3; Rebecca Burk India Mission.—In His Name, \$3; Resecta Birkhard, \$5; Kinzer S. S., \$14.38; Goodville S. S., \$11.54; Chirchtown (Cumb. Co.) S. S., \$6.50; Slate Hill S. S., \$12; a Brother, \$4. Total, \$56.42. India Orphans.—J. W. Weaver, \$15.00. Chicago Mission.—In His Name, \$1.00. Sanitarium.—In His Name, \$1.00.

WESTERN TREASURER. WESTERIN TREASURER.

Jos. R. Stauffer, Milford, Neb.
Chicago Mission.—Milford (Neb.) Cong., \$3.00.
India Mission.—Milford (Neb.) Cong., \$8.00.
Kansas City Mission.—Milford (Neb.) Cong., \$1.
Milford (Neb.) S. S., \$13.80; S. M. Schrock, \$5.

Total. \$21.80. Sanitarium.-S. M. Schrock, \$5; Milford (Neb.) Cong., \$2. Total, \$7.00.

ong., \$2. Total, \$7.00.
Old People's Home.—Milford (Neb.) Cong., \$4.
General Fund.—Milford (Neb.) Cong., \$7.50.
Russian Sufferers.—C. Stelder, 50c. China Sufferers,-C. Steider, 50c CANADIAN TREASURER

M. C. Cressman, Berlin, Ontario. India. John Snider, \$50; Markham S. S. Conf. \$21.59; Mary Ann Snider, \$00; markning S. S. Cont., \$21.59; Mary Ann Snider, \$3; N. Woolwich Cong., \$14.35; Alberta Church and S. S. Conferences, \$17.20; West Zion Primary S. S. Classes, \$4.80. Total, \$110.94.

LOCAL INSTITUTIONS. Chicago Missions.—145 W. 18th St. A. H. Leaman, Supt.—Bible Class, Fairview, Mich., \$3.48; Bro. Conrad, Neb., \$5; Bro. Swartzendruber, Pa., \$1; Bro. Shetler, Pa., \$1; Illinois S. S. Conf.. o. Yantz, Middlebury, Ind., \$2; Andrew \$27.79; Bro. Yantz, Midglebury, Ind., \$2. Alunev Yantz, \$3; Bro. Good, Pa., \$1; Bro. Reed, Ind., \$1; Sister Good, \$1; Mrs. Conrad, Neb., 56c; S. Dan-vers (III.) S. S., \$4; a Friend of Sinners, 42; Bro. Nunemaker, Col., \$5; Neille De St. Croix, \$1; A. B. Heirstein, \$10; Union S. S., Washington, 

and June contributions, \$57.27.

Kanasa City Mission—200 S. 7th St. C. A.
Hartzler, Treas.—A. M. Cong., Holden, Mo., \$5.59;
Joseph Bontrager, \$5; Wm. Bdellman, \$2; Milton
Hostetler, \$1; day nursery, \$2.40; house rent.
\$12.56; Amos Neff, \$3; a Brother, \$5; W. H. Miller, 50c; Mr. Taylor, \$1. Total, \$87.50.
Old People's Mr. Sprand of the Home \$200-1.5.

Old People's Home.—Marshallville, Olno. J. D. Mininger, Supt.—A Friend of the Home, \$200; Local Board of Trustees, \$90.44; G. G. Crozler, \$22: Lucy Hinkle, \$15: Sister Weaver, Goshen, \$25: Daniel Conrad and Wife, \$2.50; found in Visitors' Record, \$1: horse feed, 60c; profit on Year Book.

Che Tutal, \$325.84.

Crphaner Mome.—West Liberty, Ohio. A. Metzler, Supt.—Visitors, \$11.25. Bertha Grissinger, \$4.

Auditor Putam Co., Ohio, \$18.5. Marin Senger, \$5.

Mary Kelley, \$5. produce, \$3.40. J. Hartz, \$1,

Mary Yoder, 5ec. Nelle Scott, \$8. Anan Mellinger, \$5. Enoch Zook, \$1. E. Miranda, \$3. J. Z.

King, \$2. Pwo Sisters, \$2. Auditor Mercer Co. ger, \$5: Enoch Zook, \$1: E. Mirandi, \$6: J. King, \$2: Two Sisters, \$2: Auditor Mercer Co. Ohio, \$26: Wm. T. Mason, \$50: B. F. Plank, \$1: Hannah Osterstick, \$10: Plensant Grove (Ill.) S. \$7:50: Schellsburg (Ph.) Mission S. S. \$7: Marcican Mennonite Mission.—Dhamtari, C. P. India. J. A. Ressler, Supt. — Co. Phantary C. P. India. J. A. Ressler, Supt. — (\$2: Marcican Mennonite Mission.—Dhamtari, C. P. India. J. A. Ressler, Supt. — (\$2: Marcican Mennonite Mission.—Dhamtari C. P. India. J. A. Ressler, Supt. — (\$2: Marcican Marcican Mennonite Mission.—Dhamtari C. P. India. J. A. Ressler, Supt. — (\$2: Marcican Mennonite Mission.—Dhamtari C. P. India. J. A. Ressler, Supt. — (\$2: Marcican Mennonite Mission.—Dhamtari C. P. India. J. A. Marcican Mennonite Mission.—Dhamtari C. P. India. J. Marcican Mennonite Mission.—Dhamtari C. P. India. Marcican Mennonite Mission.—Dhamtari C. P. India. Marcican Mennonite Mission.—Dhamtari C. P. India. Marcican Mennonite Mission.—Dhamtari C.

orts.)-West Union Cong., la., \$30; Maytown and h River Congs. Canada, \$60; Zion Cong., Ore High River Congs., Canada, 360; Zion Cong., Orc., 915; Unknown, \$40; Doylestown Cong., Pa., \$15; Doylestown S. S., Pa., \$28; Amanda Troyer's S. S. Class, \$15; Weaver Cong., Pa., \$20; Government Grant for Schools, \$58; J. W. Whittle, Lohara. India. for blind boys, \$7; Jos. Springer, \$15; L. A. M. Cong., Ressler, \$15; Bertha Detweller, \$1; A. M. Cong., A. C. Cong. Ressler, \$15; Bertha Detweiter, \$1; A. a. Cons., Metamora, III., \$18.10; forwarded by M. C. Cressman. Concestoga Cong., \$53.14; Blehn's Cong., \$48.27; Shantz Cong., \$17; Weber's Cong., \$11.10; Blenheim S. S. Infant Class, \$4; Mrs. Isaac Bowman, \$1. Total, \$471.50

man, §1. Total, §411.61.

Evangelizing, §14.90; Mennonite Home Mission, Chicago, \$85,79; Mennonite Gospel Mission, Chicago, \$170.55; Hoyne Ave, Mission, Chicago, \$17.90; Fort Wayne Mission, \$25.25; Kansas City Mission, \$114.43; Canton Mission (April, May and June), \$74.25; Old Feople's Home, \$44.56; Orphans' Home, \$213.64.

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# HERALDOFTRUTH

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, AUGUST 8, 1907.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

#### EDITORIAL NOTES.

Notice our special offer on last page for new subscribers for the Heraid of Truth and Words of Checr from now until Jan. 1, 1908, and also for these two papers together from now until Jan. 1, 1909. This is a rare opportunity.

The Bergy Family.—A memorial stone of John Uirlch and Mary Bergie wili be unveiled at Lower Salford Mennonite burying ground in Montgomery Co., Pa., on Sept. 27, 1907. John Ulrich and Mary Bergie were the progenitors of the numerous mem bers of the Bergy family of eastern Pennsylvania and whose remains are interred at that place.

There is a beautiful and comforting thought for every child of God and for every one who desires to obtain the glorious rest of the children of God that what was lost to the human race through the transgression of Adam was restored through the sufferings of Jesus Christ when on the cross he exclaimed, "It is finished," and bowed hls head and died.

Unless we have the mind of Christ, the apostie tells us, we are none of his. To have the mind of Christ means to have died unto sin, to be cruclfled with Christ, to be risen with him to newness of life, to seek those things which are above, to have our affections set on heavenly things, knowing that we are dead and that our life is hid with Christ in God, according to Col. 3:1-3.

We want to call especial attention to our Bibles. The cheap Bible, the Young People's Bible and the Scholar's Bible, lilustrated, are three espe cially fine and desirable Bibles. If you want a Bible send to the Mennonite Publishing Co. at Elkhart, Ind., and it will be sent prepaid to your door for the same price or for less than you can buy it anywhere. We make a specialty of Bibles and can afford to sell at prices that will interest

From the American Mennonite Mission at Dhamtari, India, we have received a report of the work by our missionaries at that place, from which we nastily glean the facts that they have now fifteen workers, something over 400 members, 365 inmates in the Orphanages, 884 acres of land, valued st 120,000 rupees, and our Mennonlte people have supplied during the year of 1906, 48,196 rupees, equal to \$16,065.00. This report is well worth a careful perusal.

A brother engaged in mission work, on looking over our list of tracts which we gave in last week's Issue of the Heraid, concluded that he could use a number of these tracts in his mission work, and requests a sample copy of each number to be sent him for closer examination. We gladly sent them, and if any others who are engaged lr gospel work can use these tracts and will write for them, we will gladly send them samples. Much good may be done by distributing good tracts.

Books New and Old .- We are pleased to see that our people are interested so much in books

when the books are put down to a price that they feel they can afford to buy them. As will be seen In last week's paper, a number of the damaged books we had advertised have been stricken from the list because our supply of this kind of books were all sold. We have, however, added quite a number of others from which purchasers may select, and we have a number that are very fine books and are worth reading.

Our Primary Lesson Helps,-These Helps, although severely criticised by some, are growing In favor with the people who are using them. They have not lost anything in soundness of doctrine, in faithful representations of the truth, nor in adaptability to the needs of the class of pupils for whom they are intended. We commend these Helps to superintendents, teachers and friends of the cause. If this notice falls under the eye of any one not acquainted with them, send for sample copies for examination. We send them free. Address, Mennonite Publishing Co., Elkhart, ind.

A brother came to us a few days ago, requesting us to send the Herald and Words of Checr to a friend from now until Jan. 1, 1908, on our special offer. He said, "She is not well and these papers will be a great comfort to her in her affliction." There are many instances of this kind in which these two papers or either one of them would be a great comfort to some suffering one and also to many who are enjoying good health. Reader, can you think of some friend or neighbor to whom you could send the paper and thereby bring blessing and comfort to his soul? We hope many of our readers will make use of this opportunity to do some good missionary work among their friends and acquaintances.

Go and tell him his fault,-This command of our Savior, when observed in accordance with the teachings and the mind of Jesus, is indeed a grand method to bring about reconciliation between persons who have become antagonistic toward each other. The Savior well knew the necessity of providing for just such an emergency. Love to Christ and love to our brethren will impel any one to observe this beautiful rulc. Love to Christ prompts obedience, and love to our brother will prompt us to help him out of the difficulty, rather than to let him slnk into it still deeper. When difficulties arise, let us willingly follow these instructions of Jesus, when he says (Matt. 18:15), "If thy brother trespass against thee, go and tell him his fault between thee and him alone, and if he hear thee thou hast gained thy brother." Let the gospel of Jesus Christ have its perfect work in our hearts, and let us labor to bulld the walls of Jerusalem, and not destroy them.

For Further Consideration.-In reference to the proposition made by the Mennonite Publishing Co. and published in the Herald of Truth of July 25, to seil to the church all that part of the Mennonlte Publishing Co. business relating to church work and church publications, so that the church shall own and control her own publishing house and have the management of all the church publications and the sale of the books, etc., that are pullished for the church, it may be necessary to make some further explanation, as we take it from ictters received on this subject.

In the first place we wish it to be understood that whether this part of the business will pass

over into the hands of the church or not, the Mennonite Publishing Co. will not go out of business and will not cease to exist, but will continue its business as heretofore and in its present location.

As before stated, the Mennonite Publishing Co. will sell only that part of its business to the church which relates to church publications and church books, papers, etc. This is done and should be done so that the church will have the full ownership, control and management of its own publications.

if the church is ready to assume the ownership and control of the publishing interests of the church and buys this part of the business, it does not necessarily follow that the work must be taken away from Elkhart or that the location of the church publishing house must be changed. This matter, however, is one that must be decided by an impartial vote of all interested in the

We are ready to hear from our brethren on this and any other subject connected with or related to this movement. We wish the brethren everywhere would take this whoie matter under serious consideration without delay and give us their sincere convictions on the subject. We have received a few letters in reference to the movement, but we desire to hear from others also, and invite a free and open-hearted discussion on the subject.

## PERSONAL MENTION.

Bro. Amos Kolb of Chester Co., Pa., preached at the Salford M. H. in Montgomery county on Sunday, July 28, to an appreciative audience.

Pre. Jacob C. Moyer and Henry C. Delp and wife of Montgomery Co., Pa., spent Sunday, July 28, with the brotherhood of the Line Lexington congregation and visited with Bro. Joseph Ruth and family.

Bro. Peter Loux, of the Biooming Glen congregation, Bucks Co., Pa., preached at the Deep Run M. H. in the same county on Sunday, July 14. On the same day, in company with his wife and severai other friends, he visited with Dea. John L. Derstine and family.

Bro. C. L. Ressier, the newly elected minister of the Old Order Mennonites of Elkhart Co., Ind., was in Elkhart last week and provided himself with books needed in the work which has so un expectedly fallen to him. He feels a deep interest in the welfare of the congregation placed under hls charge.

Certrude F. Funk, of Minneapolis, Minn., a grad uate of the University of the State of Minnesota and for several years a teacher in the German department of the high school of Fargo, N. Dakota, ls spending her vacation on a trip to Germany, with a number of others, in order to perfect herself in the German language. A letter giving some of her experiences in another column will be read with interest.

Bro. C. Henry Smith of Metamora, Ill., who has become well known by our readers through his articles published in the Herald and also through his special researches in the history of the Mennonite people and their settlements in this country, is at the present time in Elkhart, gathering the material from J. F. Funk's Antiquarian Library for a chapter on the literature of the Mennonite people in a book on the history of the Mennonites in America.

For the Herald of Truth. LESSONS FROM THE BOOK OF LIFE.

By F. B. P.

Nature is a grand book, and in every leaf that trembles in the breeze, in every spear.of grass that decks the earth with its carpet of green, in every flower that blooms at our feet, in every star that bedecks the brow of night, in every drop of rain that falls to the earth, there are lessons of truth and beauty, lessons of great and continued hlessings from the almighty Father, hecause he ioves us and wants to do us good.

But of the world, too, and its people we have lessons of instruction-from them, too, if we are wise, we learn lessons of wisdom and truth. The drunkard tells his tale of worldly woe; the thief, of human depravity: the sensualist, the deceiver, the counterfelter, the liar, etc., each one has his tale of woe and his complaint against others, which is very often only a reflection of the com plainant's own faults.

The Catholic teaches me a lesson of devotion application, faithfulness and self-denial, and how he chastizes and hrings under the control of his will this voluntuous and pleasure-loving body. A little Catholic boy, a pupil in my school, wrote me a letter soon after his father had died, saying, "We have sorrow, we mourn; our hearts are sad but the Lord tells us, 'As thy day so shall thy strength be'." I had been a teacher in the public schools and in the Sunday school, hut I had never learned that such a beautiful passage was contained in the Rible But after I had found it and committed it to memory I was glad that I could say I was taught it by a little red-haired, freckle faced Irish boy, a Catholic, and not, as I thought, a very good one at that, being his father was a saloonkeeper. I am sure I never forgot it, and it has been of untold benefit, a comfort and an inspiration, all through my life.

From the mystical teachings of Swedenhorg I was led to look deeper into the love of God and the love of man to his neighbor-to see more of the height and depth, the length and breadth of divine goodness and love, and drink larger draughts of blessedness and joy as I meditated upon the beautiful thoughts that come up in the soul as we contemplate the greatness of God's mercy and forhearance and the necessity of giving ourselves over to its fullest enjoyment until lt becomes to us the sweet foretaste of that future glory of which the poet says:

> "There shall I bathe my weary soul In seas of everiasting rest, And not a wave of trouble roll Across my peaceful breast

From the writings of Thomas Dick, the great Christian phllosopher, I gathered blessed inspirations and more comprehensive views in reference to the wisdom, the power, the goodness and incomprehensibility of God; thoughts and sentiments that made my life brighter, my hopes stronger and

my life more useful. From the teaching of the Calvinists I gathered much that was valuable to my life work on the line of a full consecration to the will of God.

Everywhere we may learn lessons of truth if we seek after the kingdom of God with all the heart.

> For the Herald of Truth. SINNING OR NOT SINNING.

> > BV P. J. S.

Much has been said on this subject, but whatever man may say, the Bible truth remains the same. God does not in any way sanction sin.

Sin is altogether opposed to God and righteour ness, and so abhorrent is it in the sight of God that he refused to look upon his own Son hearing the sins of the world. Sin is a transgression of God's law, committed by rational, intelligent heings. According to God's word, foolishness is sin. HERALD OF TRUTH.

"Whatsoever is not of faith, is sin," "All unrighteousness is sin." It originated in the heautiful garden of Eden in which God placed the first created man. Satan brought the first sin to earth, and to-day he is instilling it into the hearts of men, even as he did to Eve, to deceive and mislead the people. The prophet Isaiah says sin makes the heart red like crimson, but the cleansing nower of the Messiah shall make it as white as snow. We know that sin is darkness: even the sinning Christian does not want the piercing rays of God's word to reveal his soul. Sin is deceitful; it is a dreadful mask that has wrecked many a vessel on life's great ocean, the voyage of which would otherwise have been

God has, In all ages, decreed that his people should be holy. We see this manifested in Egypt when he separated them from the Egyptians. We see it in the wilderness, when he commanded them to offer up the blood of bulls and of goats as a type of cleansing. We see it in Canaan, where through faith and obedience they gained great victories. The prophets enjoined holiness and grieved over the sins of Israel. Jesus prayed that his followers might be kept from the evil of the world, and after he left the world the apostle Paul took up the strain and to-day we can hear him say, "Present your bodies a living sacrifice, holy, acceptable unto God," "Without holiness no man shall see the Lord." Some people have a theory to the effect that we should live right in most things, but that we cannot avoid an occa sional fit of temper or "stretching" of the truth. Let us remember that God's word leaves no room for theories of this kind. Whosoever shall add to or take from God's revealed will is under the curse

Again, there are some who, being very conscientious, consider mistakes as sin. Man's knowledge and judgment are ever limited. What we know to-day we knew not yesterday. Likewise, to-morrow will again reveal new things to us. The heart is the source of man's doings, and upon this God looks. When the heart is pure, trusting in Jesus as the propitiation for our sins, the life is pure in his sight.

If we may continue in sin, why did Christ die, and from what has he saved us? Christ came to destroy the works of the devil and to save us from all our sins and only when we are led by the Holy Spirit can we realize the destruction of those works. Let us awake to righteousness, and sin not

Oronogo, Mo.

For the Herald of Truth FROM DEATH UNTO LIFE.

By a Brother.

"By this shall all men know that ye are my disciples if ve have love one for another."

The apostle tells us that many false spirits have gone out and that we should try them as to whether they are of God or not, so that we may not he deceived hy them. He also tells us that Satan, the enemy of souls, transforms himself into an angel of light, that he may thereby the more readily deceive those who lend a willing ear to. his misrepresentations

Jesus speaks also of those who are not sincere in their service to God, representing themselves to he what they are not, and how they will come in the day of final account, saying, "Lord, Lord, have we not prophesled in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" But mark the words of ou Savior, "Depart from me, ye workers of Inlquity: I never knew you."

Christianity is clearly defined in the word of God and from its undisputable truths we may learn what it is to pass from death unto life.

We sometimes meet people who hope to he saved from the simple fact that they pray. We are told that whosoever will call on the name of the Lord shall be saved, and yet a simple calling

on the name of the Lord will not save us. Jesus tells us pointedly and distinctly, "If ye love me, keep my commandments." And again he says. "Ye are my disciples if ye do whatsoever I command you." Jesus also in his last commission says to his disciples, 'Teach them to observe all things whatsoever I have commanded you."

The first teaching that John the forerunner of Christ, gave to the people was that they should repent, and this repentance should not be only in form or in word, hut It should be a real, sincerheart repentance: they should have that kind of a sorrow for their sins which the apostle calls "a godly sorrow"-a sorrow that mourns over sins, that grieves over his own perverseness of heart to such an extent that he can sincerely pray and ask forgiveness in Jesus' name, and that he can confess like David of old in Psa, 51:1-4. "Have mercy upon me, O God, according to thy loving kindness; according to the multitude of thy ten der mercies hiot out my transgressions: wash me thoroughly from mine inlustry, and cleanse me from my sin; for I acknowledge my trans gressions and my sin is ever before me. Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest and be clean when thou judgest."

In this prayer we have the evidences of a truly humbled and contrite neart. With a feeling of this kind, the heart, Instead of lusting still "after the flesh pots of Egypt," is so thoroughly turned against all the sinful things of this world that it turns away from them in utter disgust and looks up to God for better things. Instead of still lingering on the borders of sin, still lingering in the suburbs of Sodom when the city is already burning with fire from heaven, he is ready to make haste and flee and save his soul. Instead of still desiring to be fed with the husks which the swine dld eat, he goes to his father's house and before his father confesses his sins and then sits down at the table spread with the best spir itual viands and there enjoys a feast of good things in his soul that he has no more desire to he fed on the husks of all and worldly pleasures

The reason why so many Christlan professors still hanker after the enjoyments, pleasures, vani ties, honors and riches of this world, is because they have never been thoroughly converted. Though for years in the church and bearing the name that they live, they have never gotten into the spacious halls of the good things God has prepared for those who love him: they have been and are still standing at the doorway and on the outside of It at that.

Let us examine ourselves whether we be in the faith: let us see if our lives are truly in harmony with God and whether we have the mind of Jesus so that we know that we helong to the sheep of his pasture.

For the Herald of Truth HE BLESSES GOD FOR THE FAITH OF HIS LITTLE GIRL

By Samuel Steininger.

"I came home very late," says Matthew Hale Smith, in his "Marvels of Prayer," "and had gone to hed to seek needed rest. The friend with whom I hoarded awoke me out of my first re freshing sleep, and informed me that a little girl wanted to see me. I turned over in bed and said: 'I am very tired. Tell her to come in the morning and a will see her.'

"My friend soon returned and said, 'I think you had hetter get up. The girl is a poor little suffering thing. She is thinly glad, is without bonnet or shoes. She has seated herself on the doorstep and says she must see you and will walt till you get up.'

"I dressed myself and opened the outside door I saw one of the most forlorn looking little girls I ever beheld. Want, sorrow, suffering, neglect, seemed to struggle for mastery. She looked up to my face and sald, 'Are you the man that 1007.

preached last night and said that Christ would cave to the uttermost?'

" 'Ves' "'Well. I was there, and I want you to come right down to my house and try and save my poor father.'

'What's the matter with your father? "'He's a very good father when he don't drink, He's out of work and he drinks awfully. He's almost killed my poor mother; hut if Jesus can save to the uttermost, he can save him. And I want you to come right to our house now.

"I took my hat and followed my little guide, who trotted on before halting as she turned the corners to see that I was coming. 'Oh, what a miserable den her home was! A low, dark underground room, the floor all slush and mudnot a chair, table or bed to be seen. A bitter cold night and not a spark of fire on the hob. and the room not only cold but dark. In the cor ner on a little dirty straw lay a woman. Her head was bound up and she was mosning as in grony As we darkened the doorway a feeble oice said, 'Oh, my child! My child! Why have you brought a stranger into this horrible place? Her story was a sad one, but soon told. Her husband, out of work, maddened with drink and made desperate, had stahhed her because she did not provide him with a supper that was not in the house. He was then upstsirs and she was expecting every moment that he would come down and complete the bloody work he had hegun While the conversation was going on, the fiend msde his appearance. A fiend he looked. He brandished the knife still wet with the blood of his wife.

"The missionary, like the man among tomhs, had himself belonged to the desperate classes. He was converted at the mouth of a coal-pit. He knew the disease and the remedyknew how to handle a man on the horders of delirium tremens.

"Subdued by the tender tones, the madman calmed down and took a seat on a box. But the talk was interrupted by the little girl, who approached the missionary, and said, 'Don't talk to father: it won't do any good. If talking would have saved him he would have been saved long sgo. Mother has talked to him so much and so good. You must ask Jesus, who saves to the uttermost, to save my poor father.'

"Rehuked hy the faith of the little girl, the issionary and the miserable sinner knelt down together. He prayed as he never had prayed hefore: he entreated and interceded in tones so tender and fervent that it melted the desperate man, who cried for mercy. And mercy came, He bowed in penitence before the Lord, and lay down that night on his pailet of straw a pardoned soul.

"Relief came to that dwelling. The wife was lifted from her dirty couch, and her home was made comfortable. On Sunday the reformed man took the hand of his little girl and entered the infant class, to learn something about the Savior 'who saves to the uttermost.' He entered upon a new life. His reform was thorough. He found good employment, for when he was sober he was an excellent workman; and, next to his Savior, he blessed God for the faith of his little girl who believed in a Savior able to save to the uttermost all that come unto God by him.'

Milton, Pa

For the Herald of Truth.

A LETTER TO A FRIEND.

[The following letter, though not intended for publication, contains many good and edifying thoughts so that with some revision, we have the conviction that it will be beneficial to the general reader. May the Lord hless it to the edification of many souls.-Editor.]

Dear Brother:-Your kind letter was duly received some time ago and I have given it much thought. I am thankful for what you have written

HERALD OF TRUTH.

to me. If our aim is Christ and his cause, we will finally become insensible to the abuse and persecutions which others may feel to heap upon us. It appears that you did not fully understand me, and I her of you to let no suspicions arise in your mind toward me with regard to fanatical notions. I want to say right here that Christ is my strong refuge and I am assured that he will sustain and keep me. I have placed all my trust and confidence in him.

Kindly pardon me for making such an ambiguous statement that my views could not be correctly understood. It teaches me to be more careful.

During the past month the Holy Spirit has given me more light on the subject than I ever pos sessed hefore. I have seen and heard enough of fanaticism, and I shudder when I think of it, for at one time I was almost carried away with it; hut during all that time of storm, temptation and doubt, there were seven words of prayer I never ceased to reneat: "Lord, suffer me not to be de ceived." and by the grace of God I have obtained the victory.

I thank you for your open-hearted statement. We are either in the kingdom or out of it. I have the evidences of the word of God that I am In the kingdom and have obtained an inheritance in the kingdom of God just in the same way as you have-hy the way of the cross and through the merits of the blood of Him who died on the cross For my wicked rehellion against God I deserved endless condemnation, hut I heard the agonizing cry of Jesus again and again, "O Father, save her soul! I have paid the price; I have redeemed he life with my own blood." This is my helicf: When the sinner sees his

lost condition and turns to God crying for mercy in the name of Jesus, his Son, and is willing to submit himself in all things to his will and word, he is justified and horn again. His sins are for given him and he is received into the kingdom, and in the sight of God, through the atoning merits of Jesus Christ, the sinner is accepted and God holds him as his child, just as if he had never sinned at all. Oh, happy thought! Blessed truth, that a sinner can repent, that a sinner has re pented and received pardon for all his transgree sions and heen made a child of God and an helr of eternal glory! No wonder Jesus tells us that there is joy in heaven over one sinner who has repented and been made a child of God.

Now, however, is the time of danger. Now is the time when Satan tries his hest, if possible, to tempt and mislead the unwary. He comes and sows the seeds of doubts and because the soul is not yet firm and well-established in the faith and doctrine, he often yields to the tempter, because of spiritual weakness, and why, might we ask, is this weakness? Simply hecause the believer has not yet learned to trust his all to God and is not vet fully consecrated.

In Rom. 7:15-21 the apostle Paul speaks of the imperfections that still existed in his life and purposes. In the 24th verse he says, "O wretched man that I am; who shall deliver me from the body of this death?" In the 25th verse comes the answer, when he says, "I thank God through Jesus Christ, our Lord. So then with the mind I myself serve the law of God; but with the fiesh the law of sin." In the eighth chapter of the same epistle the apostle exhorts us not to walk after the flesh. but after the Spirit, and tells us that for those who thus walk there is no condemnation, and this is a most blessed and comforting truth.

In Rom. 12:1, 2, the apostle admonishes us to present our bodies a living sacrifice, holy, acceptable unto God, which, he says, is your reasonable service. The process of sanctification may come to the believer instantaneously, and again it may be the work of a lifetime. The sanctifying influences of the Holy Spirit take us through the furnace of affliction and trial; the process of sanctification is one of refinement of the spiritual life and character, like silver that is refined by a process of heing melted in the refiner's fire that the dross may be separated and only the pure

silver left. This process of refinement and of clearing away the dross of sin and love of the world and its vanities and follies, hrings to us the true love of God and his law makes suhmissive, obedient, faithful, humble-hrings us to the experiences presented to us in Col. 3:1-3. If "ye then he risen with Christ, seek those things which are above where Christ sitteth, at the right hand of God. Set your affections on things above and not on things on the earth, for ye are dead and your life is hid with Christ in God." This is a picture, and a beautiful one, of the truly converted and sanctified soul.

You say, "If I am his child, I should be satis fled" This is true, for the apostle also teacher us that godliness with contentment is great gain. But my soul thirsts for Christ more and more; as David says. "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Psa. 42:1).

I used to have a very good opinion of myself, but the Lord showed me how frail and sinful l was, and our good opinion of ourselves is a vain and deceptive thing, and I learned to let Christ take the place of self.

I wish I could speak to you face to face, and would that God might grant me this privilege. I have a sincere love for the servants of God who proclaim the everlasting gospel of truth unto a dying world, especially when they can truthfully say with Paul, "We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully" (2 Cor.

Those hidden, dishonest things of the heart are the things that are keeping us away from being fully consecrated to God. I wish you could find time to answer me again. Remember me in your prayers. All for the sake of Christ and the glory of God.

For the Herald of Truth.

JUDGING OTHERS

"Indea not that we be not judged, for with what judgment ye judge, ye shall he judged" (Matt. 7:1, 2).

These words were spoken hy our dear Savlor in his Sermon on the Mount, and are intended to show us how often we see the mote in our brother's eye, and are not aware of the beam in our own eye. Let us therefore take heed not to judge any one, lest we find on careful examination that we have greater faults ourselves than those we

When I consider my own shortcomings as meas ured by the words of our Savior, I often feel as though Satan is at work with his whole army, trying to seduce us from the narrow path which leads to endless joy and happiness. O brethren, let us try and be more earnest, and more steadfast ln our endeavors to reach that heavenly home, where many of us have children, companions, brothers and sisters and fathers and mothers, and what a joy it will he to meet them there.

Let us exercise ourselves in prayer and in the word of God, and as we meet together, let us converse of these things, like those of old who loved the Lord often spake to one another, and so encourage each other on the narrow way, edify one another, so that we all may grow in grace and in the knowledge of the Lord.

The word of God contains glorlous truths, and every one will certainly be blessed in studying it and meditating upon it.

Each hour we think Each nour we think
Of others more than self, that hour will live again,
And every lowly sacrifice we make
For others' good shall make life more than self,
And ope the windows of thy soul to light and ope the windows of the soul to light from higher spheres. So hall the lot with joy. Truth lies in intuitions of the soul. For thee shall evermore be worlds to come And melt the clouds in arching irises On heights cerulean. Help every one And hinder none. Forgiveness thee forgives And makes thy life divine.

-[Hezekiah Butterworth ]

# TIDINGS FROM THE CHURCH AT HOME AND ABROAD

India. — American Mennonite Mission, Dhamtsri, C. P., India. Stations: Sundarganj, Rudri. Leper Asylum, Balodgahan, J. A. Ressler.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leamaa, Supt.
Chicago. — Mennonite Gospel Mission, Emerald

Ave. and 26th Street, Chicago, Il

Ave. and 26th Street, Chicago, Ili.
Chicago.—Hoyne Avenue Mission, Cor. 33d Street
and Hoyne Avenue.
Toronto, Canada.—Home Mission, 75 Tate Street.
Samuel Honderich, Supt.
Weish Mountain.—Weish Mountain Industrial Mis-

New Holland, Pa., R. F. D. No. 4. Noab sion, New Holland, ran, t... H. Mack, Supt. ladelphla.—Mennonite Home Mission, Cor. Am-ladelphla.—Mennonite Streets, Philadelphla, Pa. Philadelphia.ber and Dauphin Streets, Philadelphia, Pa. Ft. Wayne,—1209 St. Mary's Ave., Ft. Wayne, Ind.

I M. Hartzier, Supt. -462 Rockland Street, Lancaster, Pa Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohlo. P. R. Lantz, Supt. Kansas City.—200 S. Seventh St., Kansas City,

Kan J. D. Charles, Supt.

BENEVOLENT AND OTHER INSTITUTIONS.

Home.-West Liberty, Ohio. A. Metzler, Orphans' Home.—West Liberty, Ohio. A. Metzler, Supt. Old People's Home.—Marshallville, Ohio, R. F. D.

J. D. Mininger, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener,

La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

A minister being needed at Nappanee, Ind., to fill the vacancy left by the death of Bro. Noah Metzler, votes for his successor were taken last Sunday, Aug. 4.

Services were held at the East Bound Mennonite M. H. on July 31, 1907, by the brethren Isaac Weaver of this locality and Bro. William C. Hershberger of Johnstown, Pa. . . .

Denbigh, Va., July 30, 1907 .- To the Readers of the Heraid of Truth:-Greeting in Jesus' name. I was called home soon after I received your letter, on account of sickness in the famlly. Our son Daniel is at present in the hospital at Newport News. He had an operation for appendicitis performed on the 20th of July. This was a very trying experience for us. I am glad to say, however, that he is getting along nicely.

I received a letter from Bro. Crook in answer to mine, and icarned that he has been somewhat afflicted with nervous troubles. He should be J. M. SHENK. visited. . . .

Millersville, Pa., July 27, 1907 .- To the Readers of the Herald of Truth:-Greeting. On Thursday, July 25, there was a very large gathering at the Millersville meeting-house, where, according to previous announcement, a minister was to be chosen and ordained. The services were conducted by Bish. Abraham Herr of New Danville and the candidates for the sacred and important office were nine in number and their names were as foilows: Amos Charles, Benj. Stauffer, Aaron Kauffman, John Heller, Jacob Kreider, Samuel Gish, Christian Herr, Harry Charles, Jacob Brubaker. The lot fell to Bro. Samuel Gish, a teacher in the Miliersville Normal School, who was accordingly ordained. May the Lord prepare and fit him for the work and make him an instrument in God's hands for the salvation of many souls. COR.

Elkhart, Ind., July 29, 1907 .- To the Readers of the Heraid of Truth:-Greeting in Jesus' name. Sunday, July 28, 1907, was an important day for the congregation at Elkhart. The congregation has for a considerable time been looking forward to the choosing and ordaining of a deacon to assist Bro. J. H. Wisler in the arduous duties of this

several weeks ago it was decided that the congregation should proceed with the work.

Bro. Burkholder of Nappanee was present and after a short discourse, in which the brother set forth pisinly the necessity of proper overseers in every congregation and also the duties of the different orders of overseers recognized in the word of God and in the church, votes were taken and after the usual examination two candidates were presented and the lot fell to Bro. G. L. Bender. May the Lord be his guide and fill him with his Spirit that he may prove strong in the faith and an active and efficient servant of our divine Master in the imperiant duties of the office to which the Lord has called him. COR

Johnstown, Pa., July 29, 1907.-To the Readers of the Herald of Trutb:-Greeting. Bro. Ed Miller of Springs, Somerset Co., Pa., was with the brotherhood at the Stahl M. H. near Johnstown over Sunday, July 28. In the morning service he spoke from the passage, Neh. 8:10, and in the evening he spoke from Prov. 22:1. He also attended our teachers' meeting on Friday evening at the home of Bro. S. G. Shetler. May God bless these efforts of our brother in the Lord's work. LEVI BLAUCH.

Newkirk, Okla., July 25, 1907.—Dear Readers of the Heraid:-Greeting. On the 13th of July Bro. Jacob B. Brunk came into our midst and remained with us until the 15th, during which time he conducted three meetings. May the Lord bless the labors of the brother as he goes from place to place scattering the precious seed. The Lord bless the work in every place. COR.

Farmersville, Pa., July 28, 1907.-Beloved in the Lord:-Greeting in the worthy name of Jesus. "Hitherto has the Lord helped us." During this month another young soul came forward to lead a better life. May others follow. "He beheld the city and wept over it." Great efforts were put forth both for saint and sinners through the brethren Noah H. Mack, Bish, Benj. Weaver and Dea. Aldus Brackbill of Lancaster. Bro. Brackbill addressed our Sunday school at Groffsdaie. May the good seed sown bring forth fruit. God biess us all. LIZZIE M. WENGER. \* \* \*

Garden City, Mo., July 28, 1907 .- Dear Herald Readers:-Greeting. The Bethel congregation has again reason to thank God for the many blessings it has enjoyed. J. E. Hartzler came home Wednesday and was with us to-day at Sunday school and also at the preaching services. He preached a very good sermon. The meeting was not so well attended on account of the rain. There will be services this evening at the Sycamore M. H God bless the dear brother as he goes from place COR. to place.

Commendatory .- One of our patrons writes us the following encouraging words in reference to our Sunday school paper, the Words of Cheer: "Dear Brethren:-Enclosed find order for \$- to pay for Words of Cheer sent to my address for our Sunday school. Your paper is well liked in our Sunday school. I do not think we would like to be without it. I can assure you that all take pleasure in reading it. Wishing you and your paper every success and asking pardon for the delay in writing, I remain yours truly, COR."

Elizabethtown, Pa., July 31, 1907,-At our regular services on July 28, votes were taken for a hishop, to fill the vacancy caused by the death of Bro. Martin Rutt. Bro. John Senger of Kinzer's, Pa., conducted these services, which were very interesting. He explained to us the qualifications

of a bishop as recorded in the third chapter of the first epistle of Timothy. Votes will be taken at three other places which are included in our church district, and on the 22d of August the ordination services will be beld here in our church M 8

For the Herald of Truth. HOME COMING OF FRESH AIR CHILDREN.

If you could bave been at the station with us to see the children come home from the country, where they had spent two weeks in Mennonite bomes. I am sure you would have enjoyed it very much. How they shouted when they caught sight of us! How eager they were to tell us what they had been doing, and, like children, were all taik ing at the same time! If attention was not given to them at once the voice was raised to such s pitch as to command attention.

The first thing we noticed was the many things they brought back with them. Some bad left with small parcels and came back well loaded. Among the things they brought were clothing, live chickens, fruit and flowers. Some children had clothing provided them for a whole year.

Ob, the many wonderful things they saw and did on the farm! The animals perhaps were the most interesting. One little fellow was telling us all the things be saw and very seriously told us about the pig that was sunburnt. We found out later he referred to the "Tamworth," a red pig. And so they keep on with one thing after another. But all enjoyed their stay and want to go back next year.

Dear Christian friend, you do not know what you are doing for them, by admitting them into your Christian homes. Perhaps you can better realize it if we describe some of their homes. am sorry to say in many instances both parents drink; the home is a mere hovel; food of the poorest kind; no good influence around them; nothing but curses and blows. Then think of your own quiet bome with everything in plenty. Yet we are glad to say we have a few homes which are more respectable.

Again, you are letting them enjoy God's sunshine and fresh air. One little girl said, "I don't know how I can breathe in this stuffy and crowded street after all the air we had in the country The wholesome food which they enjoy and the milk-how they delight in telling how many cups of milk they had!

It means so little comparatively to a farmer and so much to these little ones of Christ. And I am sure if you could just once see the happy, eager faces, you would count your time and efforts well spent.

Then again by having them in Mennonite homes they and their parents gain more respect for us and by kindness thus shown we gain admittance into their homes more readily.

We are very thankful for so many homes opened to our children. And yet our bearts are saddened every time we have to refuse those who come to us, as we have not homes enough. If God spstus, I feel sure we will have many more to send out next year if we will have bomes for them-God grant that the bearts and homes may opened to admit these little ones that they may enjoy a short holiday. BERNICE DEVITT

75 Tate St., Toronto, Ontario.

For the Herald of Truth THE SWORD OF THE SPIRIT.

I have always been a stickler for Mennonite literature and Mennonite teachings, books written by Mennonite authors for Mennonite peo articles for our Mennonite papers written by nonite people, and all that, but I have also learned that it is possible that men and women go out on this line, become narrow-minded, and by taking an extreme position on this subject may make themselves ridiculous and oftentimes injustice and great wrong to others, especially when such a course is prompted by envy or some other selfish motive.

We find much that is good outside of Mennonite circles which we have no right to condemn from the simple fact that it is not a Mennonite production, and a very potent reason for so doing is the fact that even not all Mennonite productions are faultiess, and that many of the good things that we enjoy and use in our way to promote the glory of God and the upbuilding of the cause of righteousness and truth, are non-Mennonite productions. At least ninety per cent. of our Mennonite people will bear testimony to this statement, if they have ever taken the time and put forth the effort to study into these matters. God sometimes even used wicked men to accomplish his purposes. The Psalmist says, "Surely the wrath of man shall praise thee and the remainder of wratb shalt thou restrain" (Psa. 76:10).

So we find much that is good, even among men who do not profess what we profess, and this class of persons often give us teachings and examples that we may with good grace accept and adopt. The following beautiful explanation of the "Sword of the Spirit" is one of these gems of light that comes to us from an outside source, but it is

worth our earnest and prayerful consideration: "Many Christian people are probably familiar with the phrase, 'Sword of the Spirit,' who do not fully realize its meaning, though it is plainly given in immediate connection with it. See the seventeenth verse of the sixth chapter of Ephe sians-'And take the helmet of salvation, and the sword of the Spirit, which is the Word of God. The grand weapon of defense to be used by every child of God is the sword of the Spirit-the Word of God. In this way, when the tempter of souls assails, the disciple, like his Lord and Master, must put him to flight by the use of this neverfailing weapon. When our blessed Lord was tempted in the wilderness, he met the threefold temptation with three texts of Scripture. Each temptation was resisted in the same way, and the devil was put to flight by that invincible weapon -the sword of the Spirit, which is the Word of

"The apostle James tells us to 'resist the devil." How are we to do this? Our divine Examplar has shown us. 'He was in all points tempted like as we are, yet without sin' (Heb. 4:15). , If then we would successfully resist the temptations of the evil one we must be girded with the sword of the Spirit. Then when temptations assail us we are not defenseless; we have the 'sword of the Spirit,' which we should keep constantly bright and in readiness for use by study and prayer; and by the skilful use of this weapon, assisted by the grace of God, we are enabled to 'resist the devil' and cause him to 'fiee from us.' Let us 'search the Scriptures,' and, 'like the Psalmist, be able to say, "Thy Word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11). May the Holy Spirit open the eyes of our understanding that we may understand the Scriptures."

# WHEN TO KEEP STILL.

By T. L. Cuyler.

 Silence is often a most commendable grace. There is a time to speak out, a time to be heard -when muzzled lips would betray cowardice and treason to the truth. At such times "speech is silver," but there are other occasions when "silence is golden." Let me indicate, in this article, some occasions in which it is wise to keep still before our fellow-men.

1. It is our privilege, in the first place, to hold our tongues when we are assailed by inquisitive ness. Some people have a chronic itch of curiosity; their very eyes are interrogation points. Instead of minding their own business they are "busybodies in other men's matters." Now such people ought not to be encouraged by being grati-There are many things which we have a right to keep to ourselves, and with which "that great brute beast, the public," has no concern.

# HERALD OF TRUTH.

My neighbor has no more right to peep into my pocketbook than he has to steal it; be may no more spy through my windows than break open my doors. Every man's house is his castle; and self-respecting family will keep to themselves all those matters about which the outsiders have no right to intermeddle. There are sore spots in almost every household that delicacy ought to con ceal; a thousand domestic difficulties would never get wind if people were wise enough to padlock their own tongues in regard to their own family

Let us be careful not to have too many con fidants; a tale-bearer revealeth secrets, but he that is of a trusty nature concealeth the mstter. As for the crime of divulging what is entrusted to us in sacred confidence, it is a crime compounded of falsehood and treachery. Upon this whole subject, two sound rules ought to he observed: one is never to ask what you have no right to know; the other rule is never to tell what your neighbor has no right to know. Ahraham Lincoln was famed for his shrewd, sagacious speeches; he deserves equal credit for his talent of holding his tongue. 2. A second occasion for Christian silence is

when you are strongly tempted to disparage others. Remember that the tongue is a keen instrument; it cuts deep, and often draws blood; you may commit murder with it as truly as with a dirk or pistoi. Aias, bow many limp along wounded or eise carry the ugly sears which cruel stander has inflicted! Malicious slander we may all detest; but a peculiar temptation to detraction often comes in this wise. We hear somebody greatly extravagant. Envy-that hateful spirit which often wears the mask of justice-whispers to us, "That person is set up entirely too high, he or she ought to be taken down." So we bring out some de formities of character, or some evil things we happen to know about them. Grant that we do know that these things are true; why speak of them and thus fling a nasty fly into a hov of fragrant ointment? Why thrust a daub of detraction over a fair portrait of character? In the name of generosity let us hold our peace. If we cannot sincerely join in the praise, let not our envious tongues croak their discord; if we cannot help to set another up, let us not help to pull him Silence is often as magnanimous as outspoken vindication. If we cannot conscientiously say anything good about other people, is it not generally better to say nothing at all? Throwing mud is always dirty work; if you do not defile the individual you aim at, you are pretty sure to soil your own fingers. If we would all remember how we have smarted ourselves and suffered ourselves from the razor tongue of defamation, we would be more careful to bridle our own tongues. Of the man that keeps no such bridle the apostle James says that "his religion is vain."

3. If silence be golden under these beforementioned conditions, then does it shine with a peculiar luster when it is maintained under sharp provocation. If our house takes fire, the first impulse is to run for a bucket of water. But if temper take fire, the impulse, too often, is to throw on more fuel. Now the best water bucket for aroused temper is absolute silence. Just seal your lips tightly for ten minutes, and you will save yourself many a quarrel, many a hearthurn, many a mortification, and many a disgrace to your religious profession. Speech is often dynamite; it shatters friendships in a moment that are not repaired in a lifetime. Slience is cooling. It cools us off; and it is often a more eloquent vindication than words. One of the calmest men I ever knew told me that he used to be violently passionate, but that he broke his temper by resolutely bridling his tongue until he cooled down.

What answer that can be given to irritating words, or even to a just provocation, is as effective as dignified silence? How eloquent are sealed lins? What sublimity there is in silence, when innocence reviled, reviles not again! Marvelously beautiful was the mute patience of our divine Lord, when under all the insults and the buffet-

ings of his brutal enemies he opened not his holy iips. Those lips might bave summoned legions of angels to his rescue. That tongue might have shot the lightnings of heaven into the cruel crowd of his murderers. "Answerest thou nothing?" exclaimed the high priest. But Jesus held his peace. Other men have died for what they have said. But as Bushnell beautifully remarked, "here was a personage who died for what he would not say, and was silent." Wonderful silence of conscience innocence; truly this was the Son of God! He was brought as a lamb to the slaughter; and, as a sheep before her shearers is dumb, so he opened not his mouth.

> For the Herald of Truth. IN CHRIST.

The following short article was sent to us by a sister in eastern Pennsylvania, and was written for the Heraid and published many years ago. It may be good for us occasionally to read over some of the things that were published a generation ago. The Word tells us that "every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and oid" (Matt 13:52).

"He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can nothing" (John 15:5).

Such is the line of the gospel of the grace of God, through which God's regenerating and saving power is communicated to the soul, cleansing the life, transferring the affections to new objects, placing the whole man under new conditions, and preparing him to bring forth the fruits of righteousness and holiness. Jesus is the source of this power. Faith in him purifies the heart. Baptism changes the state, bringing the cleaving penitent into new covenant relations to the Father, Son and Holy Spirit, in whom all the promises of God are yea and amen in Christ Jesus. He is thus made a partaker of the divine nature, having escaped from the corruption that is in this world through lust, and made a child of God, a servant of righteousness, and an heir of HENRY WALTER. everlasting life.

# TRADE OR PROFESSION.

An unknown writer makes the following apt remarks upon a subject that is worth considering by many people who allow their ambitions to run away with their judgment in choosing professions for their sons:

"The desire of many parents, to raise their children above their station, is a growing evil. Almost at the cradle the child's occupation or profession is determined upon and his line of life is marked out before it is at all ascertained whether or not he has any taient or predisposition The one thing decided upon is that he is to rise higher and play a more conspicuous part in the world than the parents did. They dislike the name mechanic, and rather than put him at an honest trade, toli hard at their business, denying themselves and living sparingly for the purpose of giving their children a higher education. This is probably the principal reason why so many young men of the present day turn out worthless When the best part of a young man's life has been comparatively lost in preparations, parents ofter become aware when too late of their error and repent of their inconsideration. The error is first discovered when he fails in the profession of business into which they bave put him.

"There are many who thus start on the wrong key and make their future miserable, having taken up a profession or occupation without du consideration and for which they are not at all adapted, but necessity compels them to cling to it for a lifetime. Starting on the wrong key h a capital error, and should be carefully avoided."

"Only a life of love and well-doing plants no thorns in the dving pillow."

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# YOUNG PEOPLE'S BIBLE-MEETING PAGE

# TOPIC: The Need of Sociability. Rom. 12. Aug. 18, 1907

EDITED BY A. B. RUTT.

THE LESSON MOTTO

Communion is strength, solitude is weakness. Alone, the fine old beech yields to the blast, and lies prone upon the sward: in the forest, sup porting each other, the trees laugh at the hurrlcane. The sheep of Jesus flock together; the social element is the genius of Christianity.

# DAILY READINGS.

- M.—Selfishness not Sociability. 3 John 9, 10.
- M.—Semsmess not sociating.
   T. —Exalted society.
   John 1:7.
   W.—A sociable man. Gen. 13:6-9.
- 5 T -Foolish sociability Lake 15:13-15
- F.—Companions to welcome. Prov. 4:5-13. S.—Companions to shun. Prov. 2:10-19.
- 18. S. -The Need of Sociability. Rom. 12.

#### A SPECIAL MESSAGE

One of the most natural things in the world for young people is to seek society. God made us so. ills purpose in it is wise and evident. To shun all society is exceptional and often indicates an abnormal condition. But In this, as in all other Coderiven instlucts wisdom must lead along proper, helpful lines. The desire is given that, by the use of wisdom in the choice of our associites we may be led into unlifting environments. When led by the highest impulses we are brought to choose the Lord as the first, closest, best of all friends, and our pleasure will be to associate with hls people. The hermit life is not the life God has minned for us. By taking God's plan our associations will enhance our spiritual as well as our temporal well-being, and it is only a perversion of God's plans that causes human associations to become burtful to the individual and to society at large. The great commandment, "Thou shalt love \* \* \* \* thy neighbor as thyself," emhodies in it the whole social fabric on the most elevated plane, for it decides what the nature of our relations toward our fellow-men shall be Likewise that other commandment, known as the "Colden Rule" defines the quality of our social

# DIDLE HINTS

Rom 12:3. Here Paul strikes at the root of that feature in social life that perverts it, and robs it of that helpfulness, that uplifting Christian democracy which makes all men in truth brethren. When a man is intoxicated with the idea of his importance he cannot sustain desirable relations with his fellow-men.

Rom 12:4 In 1 Cor 12:12-31 Paul enlarges upon this theme and shows how pride in a certaln circle works only harm. There may be a world-wide difference in our vocations, so long as we are in our allotted place, doing that which is for the real benefit of our fellow-men, we are, ac cording to God's order, entitled to the best society of the best people on earth. Wealth cannot decide a man's standing in the social circle of which the Almighty is head. Who then is the head of that social fabric that makes wealth the door to social preference?

Rom. 12:6-8. Did you ever hear the rather strong statement: "Mind your own business?" Hear Paul say the same thing here, vet for the reason that by so doing we are most helpful to

Rom. 12:9, 10. Hear the fashionable hostess say upon the arrival of her bejewelled guests, "Oh, I'm so glad to see you!" "Oh, what a dream of a gown you have!" etc., etc., and when the guests are gone, discuss and dissect them verhally with some confidential friend. Any dis-

simulation there? Any evil there? Paul, who knew society says of this shominable feature. "Abhor that which is evil," but "Cleave to that which is good." One whiff of Newport society or any other social center where fashion and its follies are the dictators of its enslaved, perverted votaries, is sufficient for any honest man or

Rom. 12:11. "Whatsoever thy hand findeth to do do it with thy might." Plenty of us are not slothful in husiness, but how many of us in fer ency of spirit are making our husiness serve the Lord's purposes?

Rom 12:13 gives us a definite method of using our wealth. Note the words carefully. Where social equality exists in a church, no saint need suffer want, no saint ls slothfui in business, no saint is inhospitable, no saint feels himself above the rest; but all live at peace, all attend to their own husiness and the business of ali is to love God and serve him, love one another with kindly affection and serve one another. Learn Rom. 12 by heart and you have studied the finest work on etiquette in existence.

# ILLUSTRATIONS

# Friendship Wins.

A minister relates the following: In a certain city was a husiness man who was given to the drinking habit so that it was impossible for him to control his appetite. He would often, by dint of his will-nower resist the temptation for months. but finally yielded, took the liquor to his home and drank until absolutely sick, so that he required the services of a physician. He had an interesting family. His children attended Sunday school, and his wife, upon the invitation of the minister, attended church services, but the hushand took no interest in these matters

The minister, upon learning his condition, visited him quite often at his place of husiness and found him a very pleasant and agreeable companion, and by calling on him often he awakened in him a warm friendship. He went with him fishing, on visits and other pleasant excursions, and ever manifested the kindest and most friendly feelings toward him. He also visited with the family and in a friendly, sociable way used his best efforts in cultivating sociability and kindness, and in this way gained his entire confidence.

The man continued in the indulgence of his appetite until he found that he could no longer control himself, and then after one of his attacks, brought on by the drink habit, he ventured to open his heart and confess his fault to the min ister, whom he had, by this time, learned to know as his dearest and best friend, and through his efforts was thoroughly converted to God and became a devoted Christian and afterwards acknowiedged the great beuefit he had gained by the minister's devoted friendship, saying, "All I am I owe to you." He had been won to Christ by the warm, social interest the minister had mani-

# Heafulness

Many true saints are unable to render much service to the cause of God. See, then, the gardeners going down to the pond, and dipping in their watering pots to carry the refreshing liquid to the flowers. A little child comes into the garden and wishes to help, and yonder is a little watering-pot for him. Note well that the little water-pot, though it does not hold so much, yet carries the same water to the plants; and it does not make any difference to the flowers which receive that water whether it came out of the blg pot or the little pot, so long as it is the same water and they get it You who are as little children in God's church, you who do not know much, hut try to tell to others what little you know: if it be the same gospel truth, and be blessed by the same Spirit, it will not matter to the souls who are hiessed by you whether they were converted or comforted under a man of one or ten talents.

### SUBJECTS FOR TALKS OR ESSAYS.

- 1. How cultivate sociability?
- 2 True sociability
- 3. The etiquette of the Bible.
- 4. The uplifting influence of Christian socia-

For the Herald of Truth.

# A REQUEST AND TESTIMONIAL.

The following request and testimonial as to the reliability of our Mennonite neonle was recently received by L. J. Heatwole of Dale Enterprise Va., from Andrew Hamman at Monticello, Florida, who makes request for several Mennonite families to locate there to assist in the dairying business and the management of a 1,200-acre farm at that

He states also that he has heard that our people know how to work and that they can be depended on-"that they don't drink, smoke or curse." He adds that he feels sure that they could use such people with much more satisfaction and profit than the help that they can get

Should any of our people wish to locate as far south as northern Florida, it might be to their interest to write to this party for further particulars

Monticello is the county seat of Jefferson county and lies near the Alahama border, about thirty miles northeast of Tallahassee, the state capital. L. J. HEATWOLE.

> For the Herald of Truth. MY MOTHER'S VOICE.

# By L. L. DeBra.

When I had grown to manhood

I have heard our noted singers I have heard our noted singers
From every land and clime.
Often have I sat enraptured
By their songs of beauteous rhyme.
But in Memory's hall there lingers A voice far sweeter to my ear, As in my dreams of childhood days other's voice I hear.

Far from home my footsteps led.
or me my dear old mother prayed,
For me her tears were shed. A hallowed charm o'er me hung, Which stilled Life's stormy sea. "Twas the echo of those dear old songs My mother sang to me.

They tell me there's a land of rest They tell me there's a land of rest From all life's toil and woe; A land where all is peace and joy— My mother's there, I know. And in this world of toil and strife For my footsteps will be ever led By that angel voice I hear. Oakland, Cal.

An old couple who greatly glorified God by their glad lives were asked, "And have you never any clouds?" "Clouds?" said the old woman, "clouds" Why, yes, sir, else where would all the blessed showers come from?"

"Religion begins with a knowledge of man's self, and is perfected with the knowledge of God."

# HERALD OF TRUTH.

Young People's Department

bined to make the negro dissatisfied in the coun-

try and to attract him to town, and to make the

more undesirable part of the race more lazy and

troublesome. Georgia will gain far more than the

GLIMPSES OF EUROPE.

By J. Bontrager.

In my quest for the interesting, ancient and in-

structive, I passed many ruins of ancient villas.

temples, shrines, etc., until I finally came to the

famous catacombs of St. Domitella. Here we had

unch and rested for an hour, when we were pro-

vided with candles and following a guide we soon

were in this notable and spacious receptacle of

the dead of hy-gone days. The mention of this

place calls to mind one of the most venerable

the tomb of the noble and Christian family of

Flavii, kinsmen of the emperors, Vespasian, Titus

and Domitian. Flavia Clement Consul, his wife

and their niece Domitella, and a few others of

the early Christians, were all put to death during

the persecution of Domitian. In the fourth cen-

tury a majestic haslica, that might well be called

church underground, was constructed. In the

anse is the niche for the enisconal chair, where

St. Gregory the Great preached one of his hom-

llies. On the wall are numerous inscriptions dat-

ing from the fifth century, many of which are

adorned with symbols, as the anchor, palm, the

fish and the monogram of Constantine. Around

about this basilica is the immense subterranean

cemetery surpassing any in Rome in size and in-

portance. In one of the rooms or apartments are

found some classical pictures of the Flavian fam-

lly of the early centuries; in another are to be

seen frescoes showing individuals in the attitude

of prayer the rite of baptism, public confession

the welcoming of new converts into the church

All these heing examples of Byzantine art would

indicate that the work was executed in the third

or fourth centuries. I took particular notice and

also made inquiries about the absence of the

crucifix, the Virgin Mary and the fact that there

is no reference to purgatory in any manner. Sig-

nor Tani, the guide, says that the idea of purga

tory dld not become evident until the latter part

of the fourth century. I here had the oppor-

tunity to compare the pictures of our Savior and

the apostles Peter and Paul with those I had

seen in the chapel at the Forum. The Savior

was here represented as a younger man and en-

tirely different from the pictures we are so accus

tomed to look upon. He is here represented with-

out beard and with his hair combed back over

his head. The expression of the face is one of

rene calmness. In this the artist truly per

formed a wonderful piece of work. There is not

the nathetic look that is so prominent in the

paintings of Raphael and the other classical paint

ers of the fourteenth century. Indeed, I was

made to wonder if the artist may not have had

some traditional and perhaps truthful description

of the personal appearance of the Son of God, as

there might have been persons living at this time

whose parents or grandparents might have seen

Going on through the aisles I found many

graves that had been left untouched by the

avages of time or the sacrilegious hand of man

Many of them have the name of the occupant and

im personally hefore he was crucified.

anctuaries of all the Roman catacombs, namely,

liquor interests in the state will suffer.

inscriptions on the slab which closes the niche on the side wall in which persons were laid away many centuries ago. The most important relics have been removed and are to he found in the Vatican and other museums. For the sake of ver the adoption of a law prohibiting the manubrevity I shail omit many interesting details of chapels, rooms and inscriptions. A visit to this facture and sale of spirituous liquor. It will do more to settle the colored labor question, and even ancient cemetery is very useful to any one studying the growth of Christianity and the historical the race problem then any other legislative act that has been passed upon in that or any other phases of ancient Roman catacombs. Southern state. Liquor and high wages have com

We pass out wonderfully stirred and filled with emotion at what we saw and learned. Oh, for a memory in whose casket we might treasure all these wonderful seeings! Nevertheless i was truly glad to get out of this subterranean world into the beautiful sunlight of Italy after having spent several hours in the dense darkness. I had now visited one of the places that I longed for many years to see. My desires had been gratified and I was not disappointed. I do not wish to say, however that I gained a thorough knowledge of the catacombs and all that they represent in history. If at the time of my visit I had expected to write for the Heraid of Truth, I should without doubt have taken more pains to record things in my diary.

Returning toward the city we stopped first at the ruins of Jupiter. A short distance away are the ruins of the Circus Maxentius and the Tomb of Cicelia Helena, the mother of Constantine, well preserved, and much of it in its original state. Near here are also the remains of many of the once magnificent villas and nalaces from which most of the statuary and other evidences of the rock cutters' art have been carried away to adorn other huildings. But the inscriptions still found show them to have been the properties of prominent men whose names are familiar in ancient Roman history. Here we obtained fine views of the Aqua Felice and other ancient aqueducts that brought water from the Alban and Sabine mountains. All of this wonderful work is in ruins now, but it stands in its ruined grandeur an excellent object jesson of the skill of the Roman mechanics and engineers who were undoubtedly slaves from

Greece and other countries Stopping at the St. Sebastian Church we were permitted to see the arrows which were taken from the body of the old saint when he was shot to death in A. D. 288; also the footprints of the Savior at a time when he is said to have returned to earth to meet the apostle Peter as he was about to leave Rome, "Domini Quo Vadis." This is mere tradition, without any foundation whatever. There has been much discussion pro and con as to whether St. Peter was ever in Rome, and there is absolutely no positive evidence to prove that he was. So, at least, sald Signor Tani. While there are erected shrines where he is said to have been crucified and where he took his departure from Paul when the latter was taken prisoner, and which shrines are held very sacred by the lgnorant peasants, I personally believe that he visited Rome, for the reason that his physique and personal appearance seem to have been as familiar to the ancient painters as was that of Paul, but which was not the case with any of the

I now leave my congenial companions, they continuing their journey to Naples, Greece, the Holy Land, Egypt and on around the world. They seemed especially anxious that i should accompany them at least as far as Egypt. Sorry indeed was I that my plans would not period my doing so. A few more days and I started toward Germany, in the meantime visiting the principal churches, all of which are old and interesting. The San Giovanni in Laterano takes precedence even of St. Peter's in ecclesiastical rank. It is the church of the pope as bishop of Rome and here the popes are crowned. It is the fourth basilica erected on the site. The first was completed in A. D. 324, the second built in A. D. 904. hurned in 1308 and again soon after. The present edifice was completed in 1370. The facade was built by Galilei in 1734. In the plazza to the west of the church is the famous obelisk erected at

Thebes in the land of Egypt by Thothmes 111., B. C. 1560, removed to Alexandria by Constantine and to Rome by his son Constantius and placed in the Circus Maximus in A. D. 357. Of the dozen or more obelisks erected in Rome, this is the largest, being 153 feet in height or 105 feet without the base. It was put into its present place in

Santa Maria Maggiore, founded by Pope Tiberius I, and hulit in 352 to 356, retains much of its ancient character. The nave is 283 feet long and sixty feet broad and with the long line of marble columns on either side, surmounted by a frieze of mosaic pictures of the fifth century, it is simple and yet grand. The roof is giided with the first gold brought from South America.

Other churches of importance are San Lorenzo Fuorio, La Mura, on the site of an oratory built by Constantine to mark the huriai place of St. Lawrence; St. Pauls, outside the walls, is the most magnificent basilica in all Rome. The present edifice is modern and marks the snot where the apostle is believed to have been buried. The oratory which once stood here was enlarged into a basilica in 386, which was totally destroyed by fire in 1823. The interior of the present huilding is supported by eighty marble columns of all the best quality of marble from all parts of the world -a total of more than a score of varieties. Only one person has ever visited this magnificent structure who was able to name all the different kinds of granite found in these columns which are approximately three feet in diameter and at least thirty feet in height.

San Clemente probably retains more of primitive church architecture than any other church building in Rome. The present building was erected in 1108 but beneath this is the lower church mentioned by St. Jerome in 392. Below this crypt are the remains of a building of imperlal age, while still lower are some remains of republican origin.

San Maria del Popolo, "the interior of which is a perfect museum of sculpture and art," occupies the site of the tomb of Nero. St. Peter in Chains. built by the empress Endoxia for the reception of the chain that held St. Peter (?) as Michael Angelo's famous statue of Moses. St. Prassede, erected in 822, contains the column to which Christ is said to have been bound. Women are not admitted to the chapel except on the Sundays In Lent. St. Marie Sopra Minerva, bullt in 1370 on the rules of the temple of Minerva, is the only Gothic church in Rome. It also contains a perfect museum of relics of art and history. Il Gesu, the chief church of the Jesults, is one of the most gorgoous in Rome.

There are yet more than a score of important churches, ancient and modern, that might be mentioned I visited churches until I almost lost interest even in the splendid work of art and architecture which they display. I shall, however, try tell you next week of St. Peter's and the Vatlean and therewith close the account of my visit to Rome.

> For the Herald of Fruih. STUDENT RAMBLINGS.

By Gertrude E. Funk.

Dresden, July 7 .- We landed in Bremerhaven on July 3, and went direct to Bremen, an interest ing old town, founded in the time of Charlemagne. i was one of the guides in Bremen and we saw the chief points of interest. The "Dom" is a Protestant cathedral in the Romanesque style of architecture. Under it is the famous Blel-Keller, containing several old mummies. The vault possesses the property of preventing decomposition.

The Rathaus (council chamber), containing in the basement the well-known Ratkeller, is the chief point of interest in Bremen. Here are the old casks containing wines valued at \$900.00 a drop. The oldest casks are the "Rose." dating from 1653, and the "Twelve Apostles." Each of the latter casks has on it the name of an apostle.

# HERALD OF TRUTH

Thursday, August 8, 1907.

J. F. FUNK and A. B. KOLB, Editors.

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The Herald of Truth, one dedlar per year; Rundschau und Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Works of Cheer to one address, \$1.35 a year.

(Mention was made here recently of this "keller and the perverted religious opinions that made such base use of the apostles' names possible .-

Hanover is a beautiful city. We saw so many old houses dating back several centuries, the upper stories projecting over the lower ones. One of these is the Leibnitz House, where the famous philosopher and mathematician Leibnitz lived. We drove all around Hanover, as our time was so limited. The Herrenhaeuser, or homes of the Hanoverian family of English kings, were marvels of heauty and stand in the midst of acres and acres of beautifully wooded and rolling landail cultivated as a splendid park. Among other things to be seen in the park is an artificial waterfall. I took a picture of the waterfall. It may not he good because I stepped on the grass and "Poijzei" said some dreadful things to me which frightened me out of a day's growth.

German cities are full of parks, statues and fountsins. I took a picture of the Luther statue in llanover. Hildesheim was the most interesting of the cities we passed through. It was an Episcopal see in 814, attained its greatest prosperity in the fifteenth and sixteenth centuries and later became Protestant. All North Germany is Protestant. Hildesheim means Holy Home. There a pretty story connected with its founding Ludwig, the Pious, was out hunting one day and fell asleep under a rose bush. He dreamed, and in his dream an angel appeared and bade him found a church on that spot. He did so and bnilt a chapel which was dedicated to St. Anne. So a 'holy home" was founded for God's church and it was called Hildesheim.

The Hiidesheim Cathedral (Dom) is beautiful beyond words. The marble of the altar and the mural paintings are superb. Here are the cloisters which lead into the Cloister-garden. In the Cloister-garden is the chapel of St. Anne (St. Annenkapelle), and here we saw the thousandyear-old rose bush. The Cloister-garden is full of oses. 1 put some rose leaves in my "Baedeker and they still smell sweet.

The Rathaus of Hildesheim was very interest ing. Here we saw paintings showing the early history of Hildesheim, when the bishops held sway, and finally how one of their Bucrgermeisters renounced the old faith and with his people became a Protestant. Much of the importance of Hildesheim as a "cradle of art" is due to the exertions of Bishop Bernward (993-1022). Our hotel in Hildesheim was on Bernward Strasse.

Hiidesheim has many streets full of old ho that date back for centuries. It is very mediaeval. The "Knochenhauer-Amthaus" or former guildhouse of the butchers (built in 1529) stands opposite to the Rathaus. It is very quaint. Over the doors stand such inscriptions as the following:

"Die Welt will betrogen sein."

"Geiz ist die Wurzel alles Uebels."

"Unsere Vorfahren waren auch keine Narren, How we did hate to leave Hildesheim! We left last Thursday (July 4), and arrived in Dresden that night. Dresden is a very cosmopolitan city. Of the population one tenth are English and American. Prof. Stumberg went to Paris with the French section, so Mrs. Stumberg and the German section came to Dresden together.

"Herr Hofrat" Tiergen met us at the station. He is a middle aged man. We always have to address him as "Herr Hofrat" if we wish to be polite. He is instructor to the royal family, so we have the same instruction as have the little

princes and princesses of Saxony. We go to his house every day in the afternoon and remain

l was assigned to go to Frau Hecht's, 80 Pillintzerstr., with Mrs. Stumberg, hecause I was supposed to fit into that family. One of the other ladies, however, did not like her assignment. So finally Miss Fish and I came to Frau Schmidt's to help things out. Frau Schmidt's is really a pension (boarding-house), hut we hear a good deal of German, and I think that I won't change now, though I can go to Frau Hecht's if I choose. Frau Hecht's is a private fsmily. Frau Schmidt is a widow. One daughter is an artist and paints every day in the gailery, the famous Dresden "Bildergallerie." Another daughter is married to a Finnish count and lives in Finiand. There are pictures in the dining-room, I mean portraits in oil of the "Graf" and the "Graefin."

Miss Fish and I each have an immense room. We sleep under feathers and over feathers, but that seems to be the style in Germany, and as the nights have been cool, I don't mind. Every room in the house has a high tile affair, often white, semetimes dark in color, that looks exactly like a huge tombstone. It is really the stove. The beds are quaint little sffairs (always single), with the head board as low as the foot board.

There is a dear little balcony where I can step out through the big glass doors leading from my room. We sre on the second floor on a business

Vesterday Miss Fish and I got lost coming home from the Herr Hofrat's. He lives in Neustadt and we are in Altstadt. We went too far on the street car and had no map with us. We had to walk back nearly a mile. This is Sunday. Miss Fish and I went to church this forenoon, attending St. Luke's Protestant. It is a beautiful church. music was beautiful. I think I understood about one fourth of what was said. It is so discoursging to find that there is much that you cannot under stand. Sometimes I feel that I understand perfectly and then again I feel that I don't know anything. I can understand Herr Hofrat Tiergen and Prof. Stumberg and the people here at Frau Schmidt's perfectly. (The dronings and drawls of some uitra-professional German pulpit orators appeal to the ear much as the scrawls of some professionals reputed as lawyers appeal to the ve - Ed )

The family here consists of Frau Schmidt, Fraeulein Schmidt, a young man, cousin of Fraeulein Schmidt, two young men from Smyrna (Asia Minor) and a young Italian, also from Smyrna. The young men from Smyrna all speak beautiful German, as well as the other modern languages. can understand almost all the table conversation, but never can think of much to say, unless I am in a smaller crowd. Do you know that a mistake in gender will make a German roar with laughter, but a mistake in the dative or accusative case is not a very serious affair. Most Americans pronounce the vowels too long. After the meals everybody says, "Mahizeit," and, at night especially, shakes hands with Frau Schmidt. young man who is Fraeulein's cousin always kisses his aunt's hand after a meal.

Breakfast Miss Fish and I have when we get We eat it alone. It is a slim affair, rolls, coffee and cherries. We nearly starve before din ner, which comes at 1:30. Ahendbrot comes at

This afternoon Frau Schmidt, Miss Fish and 1 walked to the Koeniglichen Garten (royai park). It is a beautiful park, somewhat like Jackson Park, Chicago, only a thousand times more beautiful. The trees are so old and so close together. It is beyond description and full of the rarest and most beautiful flowers. The Linden trees fill the air with fragrance. There are little lakes everywhere, also a museum, a zoological and a botanical garden. The museum or Palais was formerly the residence of a beautiful lady whom Koenly August, der Starke, admired more than he should have. I was so lame sfter walking to the garden that we took a droschke for an hour and drove all

through the "Garten." It only cost four marks for three of us, so you see money goes much further in Germany than America.

August 8,

In the park we met Fraeulein Schmidt aud the young Itslian, so we all had coffee together at one of the open air cafes, of which there are so many. The manners of the young men at our pension are certainly very elaborate. When they meet us on the street they take off their hats, hold them in their hands and make a deep bow. Everybody over here is extremely polite, including street car conductors and postmen. You may fee every one if you choose. A street car fare is 10 pfennig (about 21/2 cents). If you want to fee the conductor you pay him 10 pfennig extra. Then he helps you off the car, lifts his hat and wishes you a pleasant journey. Sometimes he helps you off anyway. We have found them polite

Frau Schmidt has told us all about the sad story of Queen Louise and her husband.

July 10.-Well, Dresden is a beautiful city. Yesterday we saw the wonderful Sistine Madonna in the Gallery. We met so many Americans there. The Gallery is immense and one of the most famous in Europe.

Das Koenigliche Schloss (royai castle), where the Wettin family lives, is very large. We were all through with a guide, saw the beautiful tapestries, mural paintings and relics of the Saxon kings. It is a hundred times more elaborate and extensive than our White House.

Coming home the royal automobile stood in front of the castle, so we walted, and finally the three little princes came out with the men who had them in charge and drove off. The oldest one, Kronprinz George, is about fifteen years old. They lifted their hats to the people and smiled very

Herr Hofrat Tiergen has them in the forenoon and us in the afternoon. The mother of these boys is divorced from the king and lives in Italy. Frau Schmidt says that her leaving home as she did, accompanied by the tutor, was due to the influence of the Jesuits.

July 11 .- The young men from Smyrna are much interested in America. I told them about the laws concerning the filing of land in the West. They attend a Handelschule, so they know something about geography. Still Herr Alliotti asked me if the Red River of the North were not connected by a canal with the Five Lakes. He meant the Great Lakes. They speak much more fluently than we do, but their grammar is not so good.

Yesterday Mrs. Ritter and her son called. We are to meet them this evening in the "Koeniglichen Garten," If it doesn't rsin.

Our trip to Psris is not yet definitely decided. Mr. Stumberg could not get passage for us on the "Kaiserin Cecilia," for it was all sold out. So we may have to come back on the slow hoat "Rheln," landing at Baltimore Sept. 11.

# ITEMS.

In the work of disarming the Corean army the Japanese are meeting some determined resistance, from both soldiers and civilians. The Japs have adopted stern tactics and in one day at least 120 Coreans were cut down by the Japanese soldiers

The emperor of Germany and the czar of Russia met at Swinemunde Aug. 1. Klng Edward of England and Emperor Francis Joseph of Austria will meet in September.

A holy war (what an incongruous name) is said to have broken out at Casablanca, Morocco, where about 20,000 Arah tribesmen of the Mohammedan faith have risen in arms, threatening to massacre all Europeans in the Moorish seaport. A number of Spanish and French residents were murdered on the 1st of August.

The ringleaders of the hand that kidnaped Rob ert Abbot from his father's home in Turkey on March 24 last, have been captured and confessed their guilt. A good portion of the \$75,000 paid for the young man's ransom was recovered.

# SUPPLEMENT TO THE HERALD OF TRUTH.

THE LOWEST PLACE

"Give me the lowest place Dear Lord!" I cried, That I may be Known both to far and near.

"Clyo me the lowest place!" At thy rich feast Let all guests behold Me last and least; Along the laden board, At thy dear face To gaze in slience, from The lowest place.

"Give me the lowest place," Lord thou didst know he pride that filled my heart In praying so; And, sharp and keenly kind, The enswer came. To bow my soul in dust, With sudden shame.

"Give me the lowest place!" Ah! childish heart. brave with ne'er a taste Of sorrow's smart; With hands heaped high with flowers, And sunlit soul Wert thou so ready then,

"Give me the lowest place!" O Love most true. O tender heart, that all My weakness knew; Only a cloudlet dimmed My golden day; One rose of all my sweets Was snatched away

"Give me the lowest place!" Eager my prayer—
"My heart is strong," I said,
"To do and bear." "To do and bear."
Yet when the message came One joy to leave, mourn and grieve

"Give me the lowest place! O pitying Lord, hose ear was open to My foolish word. Choose thou my place for me, Or low, or high Give me but grace to trust Thee till I die.

# CONFERENCES.

The Western District Amish Mennonite Conference will meet the Lord willing, at Esst Union ence will meet, the Lora willing, at loss containmentinghouse, near Kalona, lowa, Sept. 18 and 19. Sunday School Conference on the 20th. A cordial invitation extended to all. Kalona is the nearest railroad station, one passenger train going west daily at 5:49 a. m. For further information write to

The second annual Sunday school conference of the Pacific Coast district will be held at Alhany, Oregon, Oct. 21-24, 1907. All are invited to come and join in a feast of good things.

J. P. BONTRAGER

Albany, Oregon.

The Ohlo Annual Mennonite Sunday School Conference will be held, the Lord willing, at the Oak Grove M. H. near Smithville, Ohlo, August 14, 15 and 16. A cordial invitation is extended to all. Those coming over the Wabash Phink, Sterling, Ohlo. Those inform Brown Phink, Sterling, Ohlo. Those wille, Bro. D. D. Hartzler. Those coming to Orrville, Bro. Fred Wenger.

Sunday School Conference for the Indiana and Sunday School Conference for the Indiana and Michigan Conference District will be held on Sept. 4, 5 and 6, 1997, with the Bowne congregation in Kent Co., Mich. The nearest station is Elimdale, on the Pere Marquette R. R., some twenty miles east of Grand Rapids. All interested in Sunday school work are cordially invited to attent. JOHN EMMERT, Sec.

The Sunday school conference for the South-metern Pennsylvania conference district will he held at the Stahl M. H. near Johnstown, Pa., Aug. 27 and 28, 1907. The church conference for the same district will be held at the same place, Aug.

29 and 30, 1907. Bishops and executive committee will meet at 2:30 p. m., Aug. 27, 1907. On the B. & O. railroad come to Krings. On the P. railcome to Johnstown and then on road come to Johnstown and then on Windows trolley line to Mishler, Please notify H. H. Mishler, Johnstown, Pa., R. F. D. No. 4, of your coming. A general invitation is extended. S. G. SHETLER, Sec.

NOTICE

The Lord willing, the Mission Committee will The Lord willing, the Mission Committee will meet at Goshen College on Saturday, Aug. 10, at 9 o'clock a. m., to examine volunteers for the mission field, both home and of ounteers for the relation of the committee that all the college of the committee that all the volunteers who are ready to enter the work soon would he present at this meeting.

D. J. JOHNS, Chairman.

# MARRIED.

Miller—Bontrager.—On July 27, 1907, at the residence of Bro. C. J. Bontrager near Jet, Okla., Bro. Samuel M. Miller of Lagrange, Ind., and Sister Katle Bontrager of Jet, Okla., were united in the honds of matrimony, Pre. Simon Hershberger officiating. May God's richest blessings attend

## DEATHS.

Kauffman. — Jonas J. Kauffman was born in Holmes Co., Ohio, Feb. 16, 1830; united with the Amish church by water haptism in 1848; was mar-ried to Rachel Yoder, Nov. 30, 1851. He was orried to Rachel Yoder, Nov. 30, 1851. He was or-dained to the ministry about 1867, and about 1872 dained to the ministry about 1861, and about 1862, he was made bishop. His descendants are twelve children (four sons and eight daughters), seventy one grandchildren and twenty-two great-grand-children. One daughter, twelve grandchildren and two great-grandchildren preceded him to the spirit children. One daughter, wever granuch university of the variety of the place of the high the place of t

mas.—Peter K. Thomas was born in Some Thomas—Peter K. Thomas was bora in Somers et Co., Pa. Nov. 18, 1835; died in Bowne, Ken Co., Mich., July 25, 1907; aged et Insurence Co., Mich., July 25, 1907; aged et Insurence Co., 1802, and Johnt five years later moved to Michigan, where Slater Thomas died Jaz. 26, 1879. He then married Fanny Alwine, Oct. 28, 1880. To this union were born a son and adughter. Slater Thomas died Oct. 21885. Leav. Ing one daughter, the soon having died Oct. 21885. Leav. Ing one daughter, the soon having the Mennonite death. The diversity age and remained steadfast church about 45 years ago and remained steadfas in the faith until death. Bro. Thomas was of quiet, home-loving disposition, honest, upright, a devoted father and grandfather, and beloved and respected by the entire neighborhood. He suffered respected by the entire neignon-mooth. The sales of the from heart trouble for a number of years, and, though tenderly watched and cared for by his children, death came when it was least expected. He leaves three sons and four daughters, one step-daughter, seventeen grandchildren, one brother and one sister, the latter residing in Pennsylvania.

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OUR BOOK STORE.

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Published Weekly.

ELKHART IND THURSDAY, AUGUST 15, 1907.

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# EDITORIAL NOTES.

Harvest meeting was held at Metzler's M. H. in West Earl Twp., Lancaster Co., Pa., on Saturday of last week. The services were conducted by Bro. Daniel N. Lehman.

At the late meeting of the Lancaster County (Pa.) Sunday School Mission the question of opening a mission in New York was discussed. There is a wide field open for this kind of work. Many good thoughts were presented by the speakers at this meeting. Do not miss reading it.

An exchange says: "It is claimed that the Mennonites brought hard wheat to Kansas. The Mennonites also brought something else, as the Wichita Eagle apily remarks, quiet, honeat neighborhood life wherever they settled." Our people should carefully guard a reputation like this and continue to make themselves worthy of it in the future as in the past.

We have hefore us the program for the seventh annual Sunday school conference for the Indiana and Michigan conference district. This conference will be held in the Bowne congregation near Elmdale, Mich., on the 4th, 5th and 6th of September, 1907. The program is an interesting one. A general invitation to all interested in the Sunday school work is extended.

Bro. Ressler's letter among the tidings in this issue is encouraging, and all the readers will he glad to hear of Sister Ressler's continued improvement. So long, however, as our India Mission is without a "consecrated missionary doctor," so long will the mission work be more or less seriously handleapped. Is it possible that there is not one among our more than 50,000 people-who will be available within the next year for this very important branch of the work?

The young people's meeting at Eikhart on Sunday evening, Aug. 4, was an unusually interesting one. The topic was, "Losing and Gaining Time."
Some very excellent thoughts were presented. The topics given for each week in the Herald of Truth are heing used and with the suggestions there given a young people's meeting can he especially edifying to all concerned, and we are sight to know that in a large number of our congregations these topics are used with much henefit to both leaders and hearers.

Eight aposties of Brigmam Young have been preaching Mormonism on the streets of Nappanee, Ind., during the last week. This denomination of errorism has sent out 3,000 aposties from Salt Lake City, the seat of Mormonism, to propagate their doctrine in every state and territory in the Union. It is said that they are supported from the sale of books and remittances from their wives in Utah. If other denominations were as active in the propagation of the gospel of Jesus Christ as these errorists are, how much good could he done for the church and the 'cause of Christ!

When James spoke of Abraham he called him the "friend of God and father of the fathful." When Adoniram Judson was a missionary in Burmah, such was his devotion, consecration and loyalty to his Master that the natives called him "Jesus Christ's man." When he addressed the Triennial Convention at Richmond, Va., the chairman said, "Brethren. I have the pleasure of presenting to you Jesus Christ's man." and a thrill went through the vast audience. And yet, should not all we who have accepted Christ be in truth Jesus Christ's men and women and everywhere known as such by the world? What a power Christianty would then be in the world?

It is a pleasure to us to he able this week to present the first part of a sermon by our venerhie brother, Bish, Elias Weber of Berlin, Ont. In all of his long and busy ministry he has sel dom written for publication, nor do we remember that any of his sermons have ever been published. Many, including the writer, can look hack with pleasure and profit to the years of Bro. Weber's active ministry in the fearless proclamation of gospel truth, and to the eventful day when he administered the solemn rite of baptism and welcomed us into the church of Christ. Of late years Bro. Weber has been almost continually afflicted in body and has not been able to attend church regularly. May God spare him yet many years and make the evening of his life happy and

Bro. J. D. Brunk's article on "The Language of'

Song" deserves special consideration at this time. If the conditions desired by our Mennonite people are to continue in our church, more attention will have to be given to vocal music in our congregations. If congregational singing, unaccompanied by any mechanical device, is to remain a feature in all the congregations of our conferences, then those congregations will have to see to it that the need of anything else will not become apparent to those who might favor a change. What can he done? Much indeed. What is being done? Very little, compared with what should and could he done. One of the best investments a church-Mennonite, Methodist. Presbyterlan, or any other -can make is not in an organ, but in a competent Christian teacher to give instruction in vocal music. The old-fashloned singing schools served a splendid purpose, and while many were far from being what they should have been, and their purpose was sadly misused in some localitles, yet, with proper organization, purpose and influence as a gulding factor, they can be made a great blessing to the church. We would suggest that Bro. Brunk he one of a committee appointed by the General Conference to take this natter into consideration and see if properly qualified instructors could not be found and sent out, not as advertising or hook agents with a course of music thrown in, but as instructors in music pure and simple, to every congregation who desires such help. Bihle, Sunday school and church conferences, continued meetings, etc., are attracting general attention and doing good work. Mu slc ranks with them, and should receive some share of our people's time.

Drifting.—It is a sad fact to realize and know that there are so many instances and so many places where the people of God are drifting, just like the children of Israel in the olden times, drifting away from God, drifting into idolatry. Is it possible? Yes, it is only too true. The people of to-day are not, literally speaking, drifting into the worship of images and idols made by men's hands, but they are drifting away from God, and if not into worship ing idols, into worldlines and worldly conformity to an extent that makes their religion little better, if any, than the old idol worship of the heathen.

We are glad to notice, however, that some of the popular churches of our day are seeing to a certain extent the eneroaching evil, which from year to year saps away spirituality and leaves only the dry skeleton of formality, and with these dead bones it is an utter impossibility to preserve the light of the world and the salt of the earth in a way that people may see our good works and glorify our Father in heaven.

At a meeting of Methodist ministers, held some time ago in Chicago, 111., resolutions on this subject were presented for consideration. In these it was said: "Methodist ministers should with renewed dlligence work for the enforcement of the church discipline, as certain events had revealed a state of affairs which warranted the conclusion that a large number of people called Methodists are drifting away from the old standards." On the above resolution a writer in the "Brethren's Evangelist" comments as follows: "The men who framed the resolutions are not the only ones who have felt that some of their denomination are drifting away from the old standards, and that the change is for the worse. The spirit of the age is strongly in opposition to the plalnuess and simplicity of life enjoined by Christ and the apostles, and it is impossible that churches should he unaffected hy it."

thrones should be unastered by it. Have developments and conditions shown us, or do three developments and conditions shown us, or do three warrant the conclusion that our Mennonite people are drifting away from the old standards? Drifting into winking at the requirements of our discipline, and gradually drifting out into worldliness and worldly conformity?

The above quoted writer further says, all of which we can readily apply to our own denomination: "Have certain events warranted the conclusion that a large number of people called Brethren are drifting away from the old standards? \* \* \* \* The resolutions of another denomlnation should lead us to think of our position. The Christian life is a constant warfare against the world, and when there is no difference between the church and the world it is conclusive evidence that the church is drifting away from its old standards. It is easy to drift; a rotten log will float down stream. But when It comes to making headway against the evil tendencies by which every child of God is surrounded it is not easy. When efforts are relaxed drifting begins. There can be no rest from the conflict until we reach the harbor in our eternal home. Let us redouble our efforts to defeat our enemy."

## PERSONAL MENTION.

Bro. Samuel Nusbaum of Middlehury called at the Puhlishing House on the 7th, while on a husiness visit to Elkhart. We were glad to meet him.

Sister Metzler, widow of the late Noah Metzler. and her daughter Emma of Nappanee, Ind., spent

Bro, Philip Kilmer and wife of the Holdeman congregation near Wakarusa, Ind., attended services in Elkhart on the 4th. They were the guests of Bro. Fred Brunk.

Pre. Joseph Mast of Bay Minette, Alabama, who, on account of ill health has been unable to attend to his ministerial duties for some time, is improv ing and is again holding regular services with his congregation.

Bro. Menno Wambold and family of the Yellow Creek congregation in Elkhart Co., Ind., attended young people's meeting in Elkhart on Sunday evening, Aug. 4. Bro. Wambold also participated in the services.

Pre. John E. Hartzier of Cass Co., Mo., has been spending a little time recently at his home, and conducted services in the Bethel M. H. on July 28, and also gave a talk to the Sunday school at the same place.

Gabriel Pontius, an aged member of the Church of God, died of heart failure a week ago on Saturday and was buried on Monday. He was highly respected, enjoyed an extensive acquaintance and reached the advanced age of eighty-five years.

Bro. David Yoder, the recently ordained minister in the Holdeman congregation, Elkhart Co., Ind., and wife visited with Bro. Yoder's uncle in Elkhart over Sunday, July 28. They made a pleasant call at the Publishing House on Saturday.

Sister Shantz, wife of Bro. Chr. Shantz of the Elkhart congregation, accompanied by her daughter Cora and Sister Anna Kulp, left Tuesday morning, Aug. 6, for a visit to Sister Shantz's hrother and other relatives and friends in the Shenandoah Valley, Va. They will remain a month or more.

Sister Miller, wife of Bish. Jacob P. Miller of White Cloud, Mich., we are sorry to hear, is seriously afflicted. Bro. Miller writes during the past week that Sister Miller suffered three light strokes of paralysis within the last four days. May the Lord in mercy raise her up to health and strength and give her years of health and strength for the Master's service.

David R. Witmer of New Springfield, Ohio, while driving a hay-tedder on Aug. 2, was so seriously injured that one of his limbs had to be amputated, having been broken in three places, and he was also otherwise injured. He died a few minutes after the operation had been performed. He was a brother-in-law to Bish. David Burkholder of Nappanee, Ind., and had formerly resided at that nlace

Bro. Norman N. Lantz of Topeka, Ind., who but recently resumed work after a protracted illness, sustained fatal injuries from a fall on the 7th inst. while unloading wheat in the barn. A break in the tackle of the lifter caused him to fall from the load, lighting on his head about fifteen feet below. There were some slight hopes for his recovery at first, but he lapsed into unconsciousness, and remained so until death came. The funeral was held Sunday, Aug. 11. It is a sad bereavement for his beloved companion and family to whom he was greatly endeared, and to the church and community in which he was highly esteemed. See obituary notice in another column.

For the Herald of Truth. SERMON ON EPH. 4:1, 2.

By Elias Weber

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with ali lowliness and meekness, with iongsuffering, forbearing one another in love,"

Beloved fellow-travelers to eternity, we have assembled today in the presence of God to hear what he demands of us to do. In Matt. 7:21 we read that not all who shall say "Lord, Lord," shail

HERALD OF TRUTH.

enter into the kingdom of heaven, but only those who do the will of the Father. And in verse 24 the Lord says, "Whosoever heareth these sayings of mine, and doeth them, I will liken him nnto a wise man, which built his house npon a rock." And Matt. 16:13 says that "When Jesus came into the coasts of Caesarea Philippl, he asked his disciples, saying, "Whom do men say that I, the Son of man am? And they said, Some say that thou art John the Baptist, some Elias; and some Jeremias, or one of the prophets. He saith nato them, But whom say ye that I am? Simon Peter answered and said, Thou art the Christ, the Son of the living God." That is the stone which the huilders rejected, but which has become the chief cornerstone. The spiritnal hullders of Israel thought that if they could succeed in getting this deceiver out of the world, then they could continue in their self-righteousness, and God would be satisfied with them. But they were greatly mistaken in their opinion. When they thought they had this despised King out of the way he reappeared on the third day to his disciples. And the eleven disciples went to a mountain in Galilee, whither Jesus had told them to go, and when they saw him they fell down before him and worshiped him. But some of them doubted. Then Jesus conversed with them and said: "All power is given nnto me in heaven and in earth. Go ye therefore, and teach all nations, haptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world" (Matt. 28:18-20).

And when the day of Pentecost was fully come they were all assembled with one accord, in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. Here were fulfilled the words of John the Baptist to the Pharisees: "He that cometh after me is mightier than I, whose shoes l am not worthy to unloose; he will baptize you with the Holy Ghost and with fire," Matt. 3:11.

Now when this was noised ahroad the multitude came together, and were confounded, because that every man heard them speak in his own language. They were all amazed and were doubt, saying one to another, "What meaneth this?" Others mocking said: "These men are full of new wine.

Even so it is today. When men of God moved by the Holy Ghost, begin to preach the word of God in its power, many begin to think they are not in their right minds, and mock the men of God, and refuse to accept the Word to the salvation of their souls, but despise and reject it because they are spiritually blind, even as were the Jews in the time of the apostles. But when Peter delivered that straightforward, heart-searching sermon as recorded in Acts 2:14-36 they were pricked in their hearts and said: "Men and brethren, what shall we do?" Ah! how eagerly the poor blind sinner seeks advice when God reveals his heart to himself, and he sees his life. When he begins to ask what to do Peter is ready with good advice: "Repent of your sins, believe on the Lord Jesus Christ and call npon him in your need and he will hear thee." Those who gladly accepted his word were baptized in the name of Jesus Christ, and the same day there were added unto them about three thousand souls.

Here was the founding of the Kingdom of God in the hearts of those who believed on the Lord. Him the apostles preached daily and the Lord added to the church daily such as should be saved. Of this church, Jesus Is the chief cornerstone, which the hullders rejected, but it is the Rock npon which his church is built and the gates of hell shall not prevail against it. The aposties continued daily in the temple, and break-

ing hread from house to house, preaching the gos pel of Jesus Christ

Following up the Acts of the Apostles we find young man called Saui who was consenting unto the death of Stephen, the pious, earnest, wonder and miracle working man of faith and power among the people. As for this Saui, he made of the church, entering into every house and haling men and women committed them to prison. Breathing out threatenings and slaughter sgainst the disciples of our Lord, Saul went unto the high priest, and desired of him letters to Da mascus to the synagogues, that if he found any of this way, men or women, he might bring them bound unto Jerusalem. As he was nearing Damascus on this dreadful mission, a light from heaven suddenly struck him down, and a voice said, "Saul, Saul, why persecutest thou me?" Saul said, "Who art thou, Lord?" and the Lord said, "l am Jesus whom thou persecutest." When Saul asked, "Lord, what wilt thou have me to do?" the answer came, "Arise, go into the city, and it shall be told thee what thou must do." His traveling companions were speechiess, Sau was sightless, hut they ied him to the city, and there, for three days he neither ate nor drank. believe that from the heart he pleaded with God for mercy and forgiveness of his past sins. An anias, who had been sent to him by God, came into the house and laid his hands upon him. How different was the laying of hands on Saul by Ananias than it would have been if Saui had laid hands on Ananias before conversion! Saul's hands would have meant blows and bars; Ananias' hands meant benediction and blessing, for Saui recovered his sight and there fell from his eyes as were scales, and he was baptized, took nourish ment and was strengthened. How Saul's plans changed the saints' plight! Now, no threatenings and slaughter, but thankfuiness and salvation; now not persecution but preaching, for while he remained in Damascus with the disciples he straightway preached Christ in the synagogues.

Here then we have the chosen vessel of God to bear his name "before the gentiles, and kings. and the children of Israel; for I will show him how great things he must suffer for my name's sake.

Here we have Saul, also called Paul, full of the Holy Ghost (Acts 13:9). He had now become the spiritual son of Abraham, which is of far more importance than the material sonship, and yet for which reason his brethren in the flesh were so bitter against him that they bound him in prison. This is the Paul that tells the Ephesians (4:1, 2) how each individual should walk in his particular vocation wherewith he is called, that is, "with all lowliness, and meekness; with longsuffering, forbearing one another in love," This same Paul writes to the Romans (12:3-6) "I say. through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly according as God hath dealt to every man the measure of faith. For as we have many mem bers in one hody, and all members have not the same office; so we, being many, are one hody in Christ, and every one members one of another. Having then gifts differing according to the grace that is given." And in 1 Cor. 12:4-7 he says "There are diversities of gifts, but the same Spirit. And there are diversities of administrations, but the same Lord. And there are diversities of operations but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal."

Paul desired that the Ephesian brethren apply these gifts of the Spirit in the church in their several vocations, to the edification of the church He reminds us (Eph. 4:11) that Christ has gifted some with the qualifications to he apostles; some prophets; and some, evangelists; and some, pastors and teachers. Yes, but, beloved Paul, what shall all these do? Answer: Their work shall be "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." But to speak to-day of all the duties pertaining to the workers and their work, as mentioned in verses 11 and 12 would require more time than I have, for it includes a wide range of activity. My beloved hearers, and fellow-travelers to eternity, especially my fellow-ministers and co-workers in the church of Jesus Christ, how would we feel today if Paul's bonds, sorrows and opposition were ours to endure?

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For the Herald of Truth. THE LANGUAGE OF SONG.

By John D. Brunk.

There are agencies at work which affect the conditions of every community and the life of every individual in which they are working. These forces may be prominent or rather obscure. After a while the effect reaches a very noticeable degree and the question quickly arises, Why? When? Then there are frequently results brought about hecause of the absence of certain other influences, and the same questions arise. Here and there a congregation finds a lack of church funds and they inquire, Why? An individual finds that his spiritual life is weakening and sometimes he says, Why? That community which used to have good singing finds itself in a strained condition to furnish sympathetic songs for a neighbor's funeral. Why? The singing at the regular church service is not inspiring-it does not help the minister to preach, the deacon to pray, nor the parishioner worship Why?

We shall not endeavor to answer all the foregoing questions. We do not even attempt to an swer all those relating to the singing question by one answer. There may be as many reasons directly or indirectly as there are places in which these questions arise.

My observation has taught me that in some congregations only the older people sing. In other congregations only the young persons take part in the music. In other places, both old and young. learned and unlearned, saint and sinner, join in singing. With poor singing under the first condition the excuse usually given is, "The old singers are nearly all gone and the young ones don't seem to have the talent and the volces." In the second case they mourn that there are so few young people in the church, the old members are too old to sing and the outsiders can't be interested in anything, and we just can't have good singing here. Under the third condition no excuse is made, for none is necessary. Conditions have existed that have brought about the desired results. Look about you and answer for yourself, which of these conditions do you find in that live prosperous, spiritual community? We certainly do not claim that music alone brings about such results, but all will feel compelled to think that music is a strong factor in such a congregation in either making or preserving the desired conditions.

Not all church leaders have yet learned to appreciate the influence exerted by music over the ody, mind and soul-and I question whether any human has the power to measure the degree of its force. There is a general influence wielded by one song while another one may produce a very different effect or even the opposite of the first. All the degrees between two very wide extremes may be effected by some piece of music. A discussion of this part of the subject at this time is not permitted, but every chorister and church leader should look well to the result that the music used in his church produces. The youth who reads bad literature will, after a while, if not now, seek had associates, and later dangerou positions will be taken by that individual. Oh, yes, literature has such power of infinence, we ail admit. Music is as truly a language as is English, or Latin, or Greek. Because you and I cannot speak Hungarian does not prove that there is no such language. Music as a language may there fore express pure, noble and holy thoughts, or Impure, ignoble and unholy thoughts.

I would as readily lay an estimate on the character of an individual by the class of music that

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moves his sonl as by the books that thrill him or the company that retains his constant associa tion. So long as the mind is constantly fed on poor music hy poor singing, so long will there be one agency at work to keep the highest and hest development away from the minds thus fed. 1 am not condemning nor commending your music That is your duty, just as it is mine in regard to the music I personally indulge. We should select and enjoy onr music with the same care with which we guard our thoughts, choose our associ ates, or determine our reading matter.

It does not hold that easy music is bad and difficult music good, nor the reverse. It is not here nor elsewhere stated that ail the good music is set in the various church hymnals and that all the bad is outside those books. It cannot be justly said that all tunes that have been unequally yoked to sacred words have become elevating music, nor that all music set to insincere words is only wicked. Music does not even need words in English or any other language, nor even andible expression at all to become thought, any more than one in meditation must talk aloud. Paul donhtless had such a high conception when he admonished us to "make melody in our hearts." If you want to know German you study German.

If you would speak French you study French, not Italian. If you wish to sing, study music. Language is hut the expression of thought. Singing is hut the expression of thought in a language called music. If you would sing you must learn the vocahnlary of that language. People expres themselves poorly because they lack the use of the proper words to give the exact thought. People sing poorly for the same reason. The public schools are doing much to make up this deficiency and in some distant time all children will be able to sing just as all can now read the language of ir native tongue. This, however, will never be sufficient for church work, any more than the public school or even college and university training is sufficient for the Christian. Sermons, Sunday Bible schools and other services are needed to make the church work measure up to the proper standard. Singing is needed in connection with the church work to a far greater quantity than has been the custom in the past few years. Special meetings for singing classes to study music are needed to make a general interest in sacred

This divinely given talent, when cultivated, lends much to social uplift, mental development and spiritnal culture both for the individual and the

I trust that music may receive more careful, prayerful attention on the part of our church leaders everywhere and that such a musical condition may he brought to exist among us that the gift of song may he cultivated in such a way and to such a degree that we can more permanently better mankind, raise our Christian living to a higher standard, extend Christ's kingdom more rapidly and glorify God with more sincerity. Goshen, Ind., Aug. 8, 1907.

For the Herald of Truth. LAW AND GRACE.

By A. K. Kurtz.

"For sin shall not have dominion over you, for we are not under the law hut under grace," Rom. 6:14. The German has, "Kann nicht," (cannot) have dominion over you.

Law is synonymous with rule, edict, decree. command, mode, method, legislation, jurisdiction, etc., while grace is synonymous with favor, condescension, kindness, pardon, mercy, etc. Law may force obedience, but grace or love transforms and hrings its subject in union or harmony with Itself, supplying the motive power to act out the principles of love, not of necessity or hecause the subject must do so and so, but it is a love service, the very opposite of one under the law Service under the law is all a siavish service, governed by fear and not by love.

The person under a law, it may be a rule of the church, an edict or discipline, not yet having

experienced a change of heart, will go just as far as that edict or discipline will allow, with often a strong desire to overstep the utmost limit of any law that restrains such an one from acting out his or her seifish desires. Such an one knows nothing of the hiessedness of a love service under grace. And has never made the consecration of Rom. 12:1-2. In John's 1st Epistle 2:27, we read "But the anointing which ye have received ahideth in you and ye need not that any man teach you." This is written to Christians, those under grace; but when we see people that are after the pleasures of the world and conform to the fashions of the world-it may he dress or anything eise that is done only to satisfy the carnai nature-it is unmistakahie evidence that that anointing has not been received, because it does not lead in that direction. Church members are sometimes puzzied to distinguish between right and wrong; whether it becomes a Christian to do this or do that, and to go to this or that place. And the minister is asked concerning these things, which is right and proper especially for the young, but in general it seems to me that a real live Christian (one who reads his-Bible and has the anointing) ought to have this knowledge within himself. A quickened conscience will be condemned in allowing anything doubtful, and the same thing will not likely he repeated, as it will have a tendency to man

Solomon says: "Love is stronger than death. Water cannot quench it, neither can the floods drown it." Love, then, is power. God has all power yet is loving and affectionate, full of mercy etc. He rules by love, yet those not possessed of that same divine love and disposition are not able to understand all his dealings with us human beings, as acts of love and mercy. then are filled with love divine we are in the divine order, and have power or grace to overcome evil, whether in ourselves or suggested by the enemy of souls. "My grace is sufficient, was not said for Paul only hut for all God's children, and by its power we can hold in check, if not totally eradicate, self, that Amalek to spirit ual progress, that is holding down and robbing thousands of the blessedness of a saved and sanctified life, which is the heritage of all that believe in His name. Let us serve our God in "the beauty of moliness," not in slavish fear of eternal wrath and condemnation.

Smithville. O.

For the Herald of Truth

BE CONTENT.

By Ada Herr.

In Matt. 6:25-31 is one of the divine commands to be content. "Therefore take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on; for your heavenly Father knoweth that ye have need of all these things." Hence, dear Christian friends, let us he content with what God sends to us, and we shall he truly happy, for we shall not be tempted above that we are able to bear.

I think contentment is often easier understood than practiced, because of the carnality that we bear with us. If any of the readers of this are yet content in their carnal state, with their sins unforgiven, I beg of you, as a friend, to become discontented with sin, or you will spend an unhappy time in the future. Be transformed from the world. Knowest thou not that thou art wretched, and miserable, and poor, and bilnd. and naked? O be not content in such a stat. but come to the dear Savior, who is willing and mighty to help you and who has in store all you need. "Ask and ye shall receive."

# TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FORFIGN MISSIONS

a. — American Mennonite Mission, Dhamtari, C. P., India. Stations: Sundarganj, Rudri, Leper Asylum, Balodgahan, J. A. Ressler

### HOME MISSIONS.

Chicago,-Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.
Chleago, — Mennonite Gospel Misslon, Emerald
Ave. and 26th Street, Chicago, Ill.

Chicago.—Hovne Avenue Mission, Cor. 33d Street and Hovne Avenue

Toronto, Canada.—Home Mission, 75 Tate Street. Samuel Honderich, Supt. Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Noah

H Mack Sunt Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Wayne.—1209 St. Mary's Ave., Ft. Wayne, ind.

J. M. Hartzler, Supt.

Lancaster.—462 Rockland Street, Lancaster, Pa.

Canton, Mission Home, 1934 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt.
Kansas City,—200 S. Seventh St., Kansas City, Kan. J. D. Charles, Supt.

Argentine, Kan.-BENEVOLENT AND OTHER INSTITUTIONS. Orphans' Home.-West Liberty, Ohio, A. Metzler

Old People's Home.—Marshallville, Ohlo, R. F. D. J. D. Mininger, Supt.

Old People's Home.—Oreville, Pa. A. K. Diener,

La Junta Sanitarium.-La Junta, Colo. D. S.

Bellefontaine, Ohio, Aug. 6, 1907. - My Dear Brother: - Greeting in Jesus' name. The Sunday school meeting held to-day in the Logan (Stony Creek) M. H., and of which I herewith send you a program, was very pleasant, edifying, and, 1 trust, profitable to all who attended. The topics in general were discussed in an able manner. Many good thoughts were presented, and judged it was good to be there. Just as the meeting closed we received the sad news that Sister Elsie. wife of Joseph Hartzler, who with her husband had gone from our neighborhood to Cojorado for her health a few months ago, had died near Colorado Springs, and that Bro. Hartzler himself had been down for several weeks with the fever God bless and comfort the sorrowing friends. especially the mother of the deceased, who only a short time ago was cailed upon to give up her companion Kindest wishes to you and all the J. J. BONTRAGER.

Weaverland, Aug. 5, 1907,-Dear Readers of the Herald of Truth:-Greeting in the Master's name. On Sunday evening, Aug. 4, we had the pleasure of having David H. Moseman of Lancaster, Pa., with us and he preached for us in the Martindale M. H. Our annual harvest meeting will be held at the Weaverland M. H. on Saturday, Aug. 17, at two o'clock p. m.

Herbert, Sask., Aug. 2, 1907 - Greeting The settiers keep coming in, the colony is growing, and all are busy, building, breaking prairle, harvesting hay, etc. The Mennonite congregation at Herber is maintaining regular services. Sunday school and young people's meeting. Last Sunday evening we had Children's Day exercises, in which a num ber of the older ones, including Bro. A. C. Kolh took part. The gathering was a very large one, and reminded us of our Sunday school conference meetings. People came twenty miles to attend the meeting and all seemed to enjoy the occasion in new settlements it is not unusual for many settlers to be so engrossed with material things as to forget or neglect the spiritual, but there seems to be deep spiritual interest here. God COR.

Topeka, Ind., Aug. 5, 1907.—Dear Readers of the Herald:-The Lord bless you, give you comfort and strengthen you in all that is good and in all

that may redound to the glory of his eternal name I praise God for his loving kindness which he has ever manifested toward me and all those that love him in sincerity and truth. We are admonished in Mark 11:22 to "have faith in God." It is not only a command but a precious privilege to have faith in God; faith brings reai peace and joy to our hearts." It brings contentment to every hungry soul. What a comfort it is to know that we may cast all our cares upon the Lord and know that he will gladly bear them for us. What hanny and glorious meeting it will be when the dear Savior will gather us home into those heavenly mansions where we shall be forever with the Lord, and where there is foy and fulness of foy at his right hand forever more!

Miraj, India, July 5, 1907 .- Dear Brother:-Greeting. Lina continues to improve steadily. Sister Sarah Lapp, who remained here to help care for her after the operation, is starting home to-night. Dr. Wanless, who performed the operation, is the author of a hook on medical missions which was studied by Lina's former mission study class. Our recent experience has made us more than ever anxious for a consecrated missionary doctor. Fraternally, J. A. RESSLER

Later,-July 12.-Lina can sit up now part of the time and houes in a few days to leave the hos pital. We praise God for his goodness. J. A. R.

Protection, Kan., Aug. 2, 1907.-To the Readers of the Heraid of Truth:-Greeting. There is a smail number of our brotherhood residing a this place. We have now fourteen members and still others are coming in. Bro. Geo. R. Brunk and Henry Hostetler arrived here to-day and are build ing houses for themselves and will move here in the near future. Bro. Seizer of Spring Valley in tends to move here in a few weeks. One after another they are coming in and helping us to build up our colony. Bro. Cook of Conway was looking around this part of the country for a location and may also decide to come. Yours COR.

#### For the Herald of Truth BADEN (N. DAKOTA) SUNDAY SCHOOL CONFEDENCE

Report of Sunday school conference held at Spring Valley M. H., June 27, Baden, N. Dak. Conference was opened with devotional ever cises by Alpha Kauffman.

Organization .-- Moderator, L. S. Yoder: assis tant, L. S. Glick; secretaries, Elmer U. Stoltzfus ira L. Yoder: chorister Lome Zook

"The Sunday School as a Factor of the Church. was discussed by L. S. Glick and A. A. Kauffman "How gain more spiritual life in the Sunday school?" by S. M. Zook and D. F. Miller.

"Qualification of Officers." (a) "The Superintendent," l. S. Mast. (h) "The Teacher," Elmer II. Stoitzfus

"The Children's Part in the Sunday School," L. A. Kauffman and Agnes Andrews.

"The Chorister-Hls Duty," L. S. Yoder,

AFTERNOON SESSION. Devotional exercises were conducted by 1. S Mast who read John 15:1-11.

"What constitutes an ideal Christian charac ter?" by J. E. Hartzler and Nettie Sharp. "Essentials to Success in Sunday School Work."

hy L. C. Kauffman and Ira L. Yoder. "What things give up to advance the kingdor of God?" by J. D. Yoder and Barbara Yoder.

Recitation, "The Untimely Harvest," by Lela Hooks

(a) "Present Needs of the Sunday School," by L. S. Glick.

August 15.

(b) "Hindrances," by J. F. Kauffman. "How to do Effective Work in the Sunday School" by D B Kauffman

"Select Reading." by Stella Sharn MISCELLANEOUS WORK.

Address by moderator I. S. Voder. We were shown the object of the meeting, that all must work together to bring success.

The Sunday school is the agent of the church and is the door to bring men to Christ. We need give up all for Christ and select officers who are members of the church.

The superintendent must be sociable and work in harmony with the teachers, and the teachers should be attractive and adapt themselves ciosely to the members of their classes.

Children are the foundation of Christianity and require our careful consideration.

Never overburden pupils with work, but teach them to be zealous in God's service

The chorister should be consecrated and get into the spirit of the author of the song.

Every Sunday school needs to be properly organized. The superintendent alone cannot bring entire success. Each member must be willing to make caerifices

We need to sacrifice self and let Christ have his way with us.

We dare not yield to temptation, but he prayerful and separated from the world.

We need to give up self and put on Jesus Christ Never speak evil of the superintendent in the presence of your children.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slin (Heh 2:1) In 1-Cor. 3, Paul refers to the building of a true

foundation (2 Thess. 5:17). Be willing to endure hardness (2 Tim. 2:3)

Never criticise Sunday school workers in the presence of children.

An ideal is something that is sought for and is that which is above us. An ideal character is one that is following Jesus

Cbrist, and must have within himself the Spirit and mind of Jesus Christ-having the Spirit of God (John 16). The indwelling of Jesus Christ is the indwelling of his Snirlt

To be actually free from sin is to do what God wants us to do, which is doing the only natural thing on earth-the most unnatural thing on earth is to sin

But if we have the seed of God in us we cannot sin. The ideal character is always up and doing and always enjoys the life recorded in John 13.

Try Christianity and see if It is not happiness ELMER U. STOLTZFUS. IRA L. YODER, Secretaries.

### For the Herald of Truth. LANCASTER COUNTY SUNDAY SCHOOL MIS-SION MEETING.

The quarterly meeting of the Mennonite Sunday School Mission was held at Paradise, Lancaster Co., Pa., on July 31, 1907.

The day heing pleasant, many assembled, several hundred not being able to enter the house. Bro. Amos A. Ressler was chosen moderator. Bish. Isaac Ehy read from God's word a part of Acts 14 and offered prayer. The following program was executed:

A harvest sermon by Bro. John L. Landis from Psa. 65:11, "Thou crownest the year with thy goodness"

An address by Bro. Daniel N. Lehman on "The Relation between the Sunday School Mission and the Church "

The question, "Should the Mennonites open a mission in New York City?" was discussed by the following hrethren: John H. Mellinger, Isaac Eby and John R. Buckwalter.

A missionary sermon by Bro. Noah H. Mack from Matt. 5:14, "Ye are the light of the world."

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An address by Bro. Joseph H. Rupp on "Unfulfilled Prophecies," and one by Bro. Samuel Witmer on the "Bright Side."

Bro. Levi Sauder gave a report of the Welsh Mountain Mission.

Bro. S. H. Musselman, Eastern treasurer of the Mennonite Board of Missions and Charities, reported contributions received by him. Contributions for the day for all causes, \$413.28.

The following thoughts were presented: We have met to worship God.

Cod has given us a bountiful harvest: we should not forget his benefits.

i want God right in our midst, not far away. Love is the fire that is to be kindled in our honrta

If we are disobedient and expect to escape the udgment day we will be deceived.

If sheaves are left out in the natural harvest field they go to waste. So all sheaves which are not gathered in the spiritual harvest will be lost Many are out yet-800,000,000 who do not know the gospel of Christ.

We murmur before it is necessary, and are not thankful enough for what we have.

The natural stream always seeks the lowest parts: so the natural man.

The Sunday school mission is an arm of the main body of the church. The arm is used to reach out and feel around for the sheaves tha are scattered, where the church does not reach

Question: "Can we support our missions?" An swer: The people forget that the river of God is full of water.

If we have faith in God, he will do the work This cause should spread; meetings should be held at other places.

The church is a great city set upon a hill. Individually we are a light of some kind; so it

behooves us to examine ourselves. God has to go slow hecause his people do not have faith enough to go faster.

We should endeavor to go as fast as God leads. We like it so well at home, the Lord has to use his mighty hand to bring us out to do his work By other people's mistakes the Lord wants to

We need continual cleansin, by the Word The electric light comes direct from the power

house; so our light comes direct from the power of God through the Holy Ghost. Despise not prophesying. It is best not to laugh at what we do not understand. While many of

God's people do not understand these things, it is not that he does not want them to. Great men are telling us that we are daily get

ting better, but the son of perdition shall yet come, whom the world will receive

Men can discern the face of the sky, but do not know the signs of the times.

Christ in us is the hope of giory.

We do not feel to develop our gifts, unless we are immediately rewarded.

Can we imagine the preparation going on in heaven these 1,900 years?

ls the Christian life so powerfully illuminated that our eyes are blinded? i fear such is not the

The Christian life is the bright side. We should not forget the heathen who do not HENRY HERSHEY, Sec. know God

2 Tim. 2:15 has been accepted by tens of thousands as their life motto. Men and women do not develop into this kind of Christian life by sitting still, by hoping, hy singing, hy floating with the current, by profession, by waiting. This life is attained through heart experience, and practical living. We must desire to learn, learn how best to do, learn what most needs doing and then do It.

Remember that he is, indeed, the wisest and the happiest man who, by constant attention of thought, discovers the greatest opportunity for doing good.

For the Herald of Truth. A FEW THINGS TO THINK ABOUT.

## By Levi Blauch

Dear readers of the Herald of Truth:-Greeting in Logue name. This is Aug 1 1907. The hirds are singing the air has just been purified with a refreshing shower, the harvest is good only a little late, and all these things come to us through the wise arrangement of a kind heavenly Father, who also crave us a cold wet spring but all at once showed us that in a few weeks he could bring forth a bountiful harvest.

How is it with us in the spiritual ilfe? Do we not also sometimes get very cold and indifferent towards God and our fellow-men? But if we do that which is not beneficial to mankind, and not to the glory of God, we are simply wasting time. But if we allow the Holy Spirit to operate in our hearts a change will soon take place, and refreshing showers from heaven will come and our hearts will be softened and our minds centered upon heavenly things. Then our hearts will be open toward all men, and we will be willing to help them both temporally and spiritually. This spirit was manifested among the brother-

hood in India some time ago when our missionaries made known to the brotherhood concerning the famine in China and how the poor people were suffering for want of food. Stop and think for a moment. Was this not a noble act for our mis sionaries to make known the needs of the Chinese people? And what effect did it have on those ho had themselves passed through a famine. and those who are lepers? And then think of the poor orphan girls and the orphan boys who collected money for books; think of the native ('hristians who gave their hard earned money; think of the willingness of these people to give to others. Probably this was the first opportunity they ever had to give to a suffering people so far away. Think of the relief this offering brought to the sufferers in China; think of the joy and peace in the hearts of those who made the sacri fice: think of the rejoicing there was over this ir the courts of heaven. Would it not he well for all of us who have read Bro. Geo. J. Lapp's article on "Donations for China Sufferers," to examine ourselves and see If we are really willing (if need be) to make sacrifices such as our breth ren in India made? They gave of what they really needed; are we willing to give even of the things we do not need? Would we he willing give up tobacco, and give the saving to the cause of the Lord? Would we be willing to give up our flashy neckties, that we don't need, or come young man who carries a five-dollar chain to hold a three-dollar watch, and other extravagances, and give the extra expenditures on our houses and other buildings, and hundreds of other vain and worldly superfluities that we don't need -are we willing to sacrifice them and give the saving we make by doing so to some charitable or benevolent cause to help others through the hardships of life? Let us continually bear in mind what our orphan sisters in India have done for the cause of Christ. Oh, that we who live in this land of Bihles, in this land of plenty could only see what it would mean to give that which we do not need! And then let us think also of what it would mean to give of that which we Johnstown Pa.

### For the Herald of Truth. SUNDAY SCHOOL MAGNETS.

# By Bertha Yoder

Dear Sunday school workers, we have met here today to learn more about the Sunday school.

"Sunday School Magnets," I wonder if we understand what a magnet is, materially speaking Webster says, "It is the 'Loadstone a term applied to certain specimens of iron and

some of its ores. But we find that its peculiar property consists in its communicating to a needle the property of taking a direction to the north or south. An electric magnet has the power of drawing other objects to itself. So a Sunday school magnet is one who draws others into the Sunday school. The Sunday school magnets are those who are filled with the Holy Spirit and with love for those who are away from Christ, that they will have such power over them as to bring them into the Sunday school.

First, to have a live and enthusiastic Sunday school, we must have a minister who is interested in the Sunday school. One who is aiways there for the first song, if possible, one who takes an interest in the young and old, and always strives to do that which will promote the growth of the Sunday school.

Second, we need an earnest, active superintendent. One who knows the needs of a Sunday school, and how to fill them. One who knows how to draw the young and old into the Sunday school and keep them there. If he wants to do this he must be of a kind and cheerful disposition and be filled with love for others.

Third, we need Sunday school teachers who have that spirit of love within them. Those who feel the responsibility that is resting upon them, and who are willing to do all they can to lead others to the foot of the cross.

Our Sunday schools are furnishing the greatest number of our converts. What is instilled into the mind of the young is seldom forgotten. We are made to feel that the future of the church is to a very large extent in the hands of our Sunday school teachers. How careful, then, they should be. They are causing the children to think this or that, to believe one thing and disbelieve another. Can we be too careful who they are and what they teach? As an individual, the Sunday school teacher, whether man or woman, may not be perfect, but she has a good heart, loves her work, and wishes she could do it better. She is in love with the Bible. She believes in it and studies it. Her example is right, it is a practical example of what she desires and expects her class to be

She believes that "The words of the wise, spoken in quiet, are beard more than the cry of him that ruleth among fools" (Eccl. 9:17), and realizes that, "A meek and quiet spirit is in the sight of God of great price." (1 Peter 3:4).

We find that such a teacher knows it is the childrens' nature to be cheerful. How necessary that when they come before their classes that they come with a cheerful countenance. How it will act as a magnet to draw them into the Sunday school, if we are kind and cheerful. It will cause the teacher to love his punils, and the pupils to love their teacher. Then it is we can implant into their tender hearts the words of eternal life.

Make every one who enters within the bounds of the Sunday school feel that you love him, and that Christ loves him. Nothing wins like love. First, it leads us to an untiring effort for the salvation of others. Second, love attracts others to us It acts as a magnet. Just draw in your mind a picture of Jesus Christ on the cross. Oh! what a revelation of God's love and his love to man. That is what draws people to him. "We love him, because he first loved us" (1 John 4:19).

But some one will say, "How can we get that love for lost souls." It is through the Holy Spirit. It must impart it to us. "The fruit of the Spirit is love, joy, peace, longsuffering, gentle-ness, goodness, faith" (Gal. 5:22).

The heart of love is a fountain of living waters, and the commandments are the channels through which the streams flow out.

(To be continued.)

The pomegranates are a pleasant fruit, very highly prized, somewhat resembling the orange. It is a native of Palestine and very useful in that

into similar errors and evils.

GLIMPSES OF EUROPE.

Ry J. Bontrager

The great Cathedral of St. Peter at Rome is gen-

erally known as the largest church in the world.

it is indeed a marvel of architecture and construc-

tion. It stands on the site of the circus of the

cruel Nero, where many Christians were put to

death by wild beasts, and by other cruel methods.

is said to have been buried after his crucifixion.

As early as A. D. 90, an Oratory was founded here

and in 306 a Basilica was begun by Constantine

the Great, which was the grandest structure in

its day, although it was only half the size of the

present edifice. The Crypt is now the only rem-

nant of the ancient building which was partiy de

stroyed by the Saracens in 846 and completely

wrecked by Julius II., who began the present edl

fice in 1506. The work progressed very slowly

and there were many changes in the plans by suc-

cessive architects until Paul III. entrusted it to

Michael Angelo, the genius of the 16th century

(of whom I shall speak later), now 72 years of

age, who began the dome on the new plan and

labored thereon for 17 years. After bis death Gla-

coma Porta modified the plans, making the dome

loftier and lighter. The church was dedicated in

1667 by Pope Alexander VII. The vestry or sac-

risty was not completed until 1780. The ex-

heavy that the popes Julius II. and Leo X. resorted

to the sale of indulgences to raise money to

carry on the work. This innovation of buying

pardon for evils committed that often amounted

to hideous crimes, and which at first was viewed

with displeasure and alarm by many devout

Roman Catholics, was without doubt the

cause that led to the Reformation. No ac-

count of expenses was kept but it is estimated

that the main building alone cost more than \$50,-

000,000. The length of this Cathedral is 695 feet;

its width, 450 feet; the height of the nave is 150

feet, while the interior of the dome is 403 feet and

the top of the cross rises to a height of 435 feet

from the ground. The diameter of the dome is

138 feet. On the roof of the immense structure is

built quite a village of small houses occupied by

workmen and guards. I, in common with many

others, could not at once mentally grasp the lm-

mentity of this structure; not until my

second visit did its greatness begin to unfold

itself to my comprehension and appreciation.

its imposing greatness and magnificent gran-

pense for such an enormous building was se

also marks the spot where the apostle Peter

For the Herald of Truth.

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

# TOPIC: Good Use of Good Books. Jer. 15: 15, 16; Rev. 10: 8-10. August 25, 1907

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

As food is to the body, so is literature to the mind. Mental and spiritual dyspepsia are more prevalent than physical dyspepsia. What I eat or drink, read or think, may I do all to the glory of God.

# DAILY READINGS.

M.—Paul's advice to Timothy. 1 Tim. 4:12-16. T.—A good book found and used. 2 Kings 22:8-13; 23:1-5. W.—The best book, John 5:39; Psa. 119:97-104.

22. T. -The value of Scripture knowledge. 2 Tlm. 3 - 14-17.

23. F. —Wby study the best things? Prov. 23:6-12. 23. F. What to do with bad books. Acts 19:18-20. 24. S. —What to do with bad books. Acts 19:18-20. 25. S. —Good Use of Good Books. Jer. 15:15, 16; Rev. 10:8-10.

### A SPECIAL MESSAGE.

We cannot read all the books that are printed; we do not want to read all; we should not want to read any but the best. No young man or woman should pass the twentieth year of life without having read the whole Bible at least once, and the Gospels five times. Such portlons as the sermon on the mount, the 12th chapter of Proverbs, the 1st, 23d, 91st, 103d, 119th and 121st Psalms, Eccl. 12, Rom. 12, 1 Cor. 13, should be well fixed in the mind, and many passages should be so perfectly committed to memory that not a word will be forgotten. A good knowledge of the Bible is the very best basis of all literary attainment, and is absolutely necessary to success in the Christian life and work. The taste for books can be developed; therefore use that literature only which developes the best in mind, soul and body. A perverted literary taste is a ruinous pos session. Cast aside all books that make light of God, truth, morality, government, marriage; in short, all that are contrary to Bible teaching. How can you know which are contrary? By first reading the greatest and best of all books-the Bible. In the matter of reading we should all be moral epicures. The moral and mental strength of our twentleth century civilization will be determined largely by the nature of the literature that is read; for what we and our friends and associates read will determine largely the trend of our thoughts, and "as a man thinketh in his heart, so is he.

# ILLUSTRATIONS.

Eating the Unsavory Stuff.

A certain writer in Russia had written a book that was proven to be unfit for public perusal. The author was punished in a novel way. He was condemned to eat his book. The punishment was actually carried out. Leaf by leaf he was compelled to eat the undesirable book until the last page was eaten. If all the authors who write books that are injurious were condemned to do the same thing, it would require a long table to bold all the guests for such an unsavory repast! And yet for the spiritual welfare of thousands of souls it were better that these books were eaten than read!

# The Bible Is True.

There was a time when science laughed at the Bible statement that the stars were innumerable The naked eye could count only between five and six thousand in the whole heavens. Science still united when the earlier telescopes revealed only about 20,000. Such profound scientists as Hipparchus and Ptolemy gave the total number at 1.026. The smile has faded since the modern telescopes reveal millions, and beyond the reach of the most powerful glass is the haze that in-

dicates that there are unnumbered and innumerable millions more. If the Bible is proven true in this one statement, which it has taken science so long to prove, let us be slow to accept the unripe scientific theories on anything else that does not agree with the Bible. Read the Bible first,

Enough Knowledge to Poison a Parish.

A little girl being asked by a priest to attend his religious instruction, refused, saying it was against her father's wishes. The priest said she should obey him, not her father.

"Oh, sir, we are taught in the Bible, 'Honor thy father and thy mother.' "You have no business to read the Blble," said

the priest. "But, sir, our Savior said, 'Search the Scrip-

tures'" (John 5:39). "That was only to the Jews, and not to children, and you don't understand it," said the priest in

"But Paul said to Timothy, 'From a child thou hast known the Holy Scriptures'" (2 Tim. 3:15). said the priest, "Timothy was being

trained to be a bishop, and taught by the authorttice of the church" "Oh, no, sir," said the child, "he was taught

by his mother and grandmother." On this the priest turned her away, saying she "knew enough of the Blble to poison a parish."

Which is the Better to Read? Byron wrote before he died:

"My days are in the yellow leaf, The fruit, the flower, the life, is gone The worm, the canker, and the grief
Are mine alone!"
Paul wrote just before he died:

I have fought the good fight, have kept the faith:

nceforth there is lald up for me a crown of glory."

Whose writings, of these two men, had you bet-

Bad Books and Their Influence.

A young man who recently committed suicide in Indiana, ascribed his downfall to the influence of the "vilest kind of novels," which he was allowed to read when eight or nine years old. "If good books had been furnished me," he said, and no bad ones, I should bave read the good books with as great zest as I did the bad ones. Persuade ail persons over whom you bave any influence not to read novels," was bls parting message to his brother.

The chaplain of Newgate prison in London, in his annual report to the lord mayor, referring to many fine-looking lads of respectable parentage in the city prison, says he discovered "that all these boys, without one exception, bad been in the habit of reading those cheap periodicals which are now published for the alleged instruction and amusement of the youth of both sexes."

# BIBLE HINTS.

Rev. 10:8. The Bible is a little book compared with many literary works, but if we thoroughly imbibe its contents and make proper use of them we will be wise indeed, and the world will be the better for our having lived in it.

Rev. 10:9. This does not mean that we shall "devour" It as some people do novels, but study it thoroughly and learn what is in it.

Rev. 10:10. How different is the knowledge of the Bible from that of the foolish fiction to the mental, moral and spiritual palate! To David the word of the Lord was likewise sweeter than honey. All good books are delightful to the uncorrupted taste. They fill the mind with noble aspirations, making us want to do and be better, to glorify God in our bodies, in all we say and do. The life

that is conformed to the Bible may bring bitter experiences for the body, and be unpleasant to the carnal nature, but these light afflictions work in us a far more exceeding and eternal weight of giory to the soul than they bring weight of misery to the body.

# APT QUOTATIONS.

A great book comes from a great thinker. It is a sblp of thought, deep freighted with truth, with beauty, too. It sails the ocean, driven by the winds of heaven, breaking the level sea of life into beauty where it goes, leaving behind it a train of sparkling loveliness, widening as the ship goes on. And what a treasure it brings to every land, scattering the seeds of truth, justice, love, plety, to bless the world in ages yet to come .-

Oh, men and women, so far separated, yet so near, so strange, yet so well known, by what miraculous power do I know you all? I am sovereign of a library.-Author of Dreamthorpe.

"I got my great lexicon last night, I just bugged it!"-Warne.

"Young gentlemen, shirts are necessary, but good books are indispensable."-President Robrtson, in a lecture to students.

You can tell by the way one takes a book from the shelf, whether or not be loves it .- L. Moss. Read the best books. It will be time enough to read the third or fourth rate books when you have mastered all the first rate. Read above you you would rise .- Moss.

We should choose our books as we choose our life companions-not so far above us as to be beyond our reach, but far enough to inspire and elevate us .- Senn.

SUBJECTS FOR SHORT TALKS OR ESSAYS.

1. The value of good literature.

The library, what it should contain, and why.

3. The Bible, more than mere literature.

4. Elements of danger in literature.

For the Herald of Truth TO DAY AND YESTERDAY.

# By Carrie O. Whitman.

The summer days nast us are fleeting, One by one.

Those days our life nearer completing, Past and done.

The past forever must be past, Now 'tis o'er-

We can't unweave the web we wove, Or ope' again its door ls there a kindly deed that we bave Left undone? Forgotten to prove a friend in need-

The day, done!

And, oh! if we would we cannot To-day, go To do the little deeds we might, And yesterday dropped low.

And so yesterday is past. We learn Its deeds stay.

No space of time shall ere return of

Yesterday. And if we would atonement make
Stop, I pray—
We cannot thrust atonement past
The gates of yesterday.

And yet if atonement then be made Friend, I say, It goes not into yesterday, 'tis
A deed of to-day.

Take heed of to-day, when 'tis passed, Beloved, see, God's band the key turns and locks its gales

Time, Time, thou art a master and a king! And yet the thonsands, unbeeding to thy call, See night step into sunshine's pathway And shadows full.

# HERALD OF TRUTH.

deur are beyond my powers of description. The best view of the exterior is from the rear, just Young People's Department outside the wall wblcb surrounds the Vatican. where all the surrounding buildings look like toy houses compared with this colossal structure. in his "Glimpses of Europe," Bro. Bontrager The Interior is a magnificent display of arts. this week gives us a delightful description of the great church of St. Peter, Rome, and we present telics and wealth. Here is a silver statue of St. Peter which stands on a pedestal about five therewith an iliustration of the building. He also feet high, and all the faithful of the Church of dwells upon the splendor of the palace of the dig-Rome who enter-priest, peasant, noble and pernltary who poses as the vicar of Christ upon sons of all classes-takes either the kerchief, earth. How strangely, bow unfaithfully such or the peasant his coat sleeve, wipes the feet of spiendor of such surroundings compares with this statue, and klases them, then steps away a Christ's life on earth! Such splendor is but the few feet, kneels and repeats bls prayers. Here reflection of a church that tried to combine the also is a column which was taken from Solomon's splendor and ostentation of an earthly potentate temple in Jerusalem. This relic is very jealvith the doctrine of the lowly Nazarene. The splendor, power and dominion of earthly potenously guarded against possible attacks of tourists and rellc hunters, no one being able to touch it, tates is the very thing against which Jesus warned his disciples (Matt. 20:25, 27), but the effort to as it is enclosed in a cage, and strong bars prevent anyone from nearing the cage. There are booths make a religion that is attractive to the Gentile throughout the church wherein are priests who mind and the carnal beart led to the adoption of hear confessions in all the languages known to those very things which Chrlst warned against. and which in the very nature of things does not the Catholic world. The arches, pillars, frescoes, columns, statuary, mosalcs, chandellers, shrines, belong to the religion of Jesus Christ. Bro. Bontrager's description suggests caution that we do and the magnificent decorations throughout might be dwelt upon at length, not to speak of not encourage those things as a courcb which will the wonderful iniald walnut doors, and the imin the course of decades or perhaps centuries lead mense pipe organ. Remember, dear reader, that I am simply describing, by no means endorsing;

Florentine scholar. The Sistine Chapel, 133 feet long, has its ceiling and walls covered with frescoes unequaled anywhere. On the altar waii is a fresco of "The Last Judgment," which occupled Michael Angelo seven years to complete.

The library of the Vatican has the most valuable collection of manuscripts in the world,more than 26,000 in number, together with about 50,000 printed books, none of which may be examined except under the most rigid restrictions. Here is the oidest manuscript of the Vulgate Bible in existence. Tradition says that somewhere in this palace is preserved the mantle of Christ. What is purported to be this mantie was on exhibition about ten years ago, and twice only during the 19th century.

Often have I been asked since my return: "Did you see the Pope?" I did not. I made no effort to get even a glimpse of him. At nearly all the entrances of this stately palace are found beggars of all descriptions, deformed, blind, cripples But the Swiss guard will not allow them to enter

My time at Rome is now at an end. With many regrets I leave for Florence, Bologne, Venice and other points enroute to Germany, where 1 wished to spend Christmas.

Religion is the best armor in the world, but the worst cloak.



THE CHURCH OF ST. PETER'S, ROME.

for, what might not these scores of millions of money spent on this buge pile and interior furnisbings bave done toward the rellef of a world steeped in misery, poverty and sin!

Let us now leave this, the largest church, and take a look at the most extensive palace, the palace of the Vatican, or in other words, the residence of the Pope. It is 1151 feet long, its breadth is 767 feet, and it contains 1100 rooms, large and small. Its history dates from the time of Charlemagne in the eighth century. I regret to say I dld not see everything to be seen bere, and some of the things that I saw but made no note of ln my diary I cannot recall. The Museum of Sculpture, including the Galleria Lapidaria, has about 3000 ancient inscriptions, hundreds of statues, sarcophagi, etc. In the Museo Pio Clementlno are the famous antiques of the Apollo Belvidere, the Laocoon, and many others from ancient Rome and Greece. Another museum, the Gregorinla, is devoted to Etruscan relics.

The picture gallery contains many choice paint lngs including Raphael's "Transfiguration," well known to all lovers of art; also Dominichino's "Last Communion of St. Jerome," "The Infldellty of St. Thomas," and the "Wise Men from the East," are also well known works of the noted painter. It was here that Rapbael did his best work, notwithstanding the fact that he was a

# ITEMS.

Up to August 2, there bave been 459 cases of drowning in Chicago this year.

About thirty Doukhoubors are making a grimage toward Montreal from which place they bope to be able to secure passage across the ocean and find some place in southern Russla to settle in. The band represents the most radical element of the Doukhoubors, and they will make use of no animal for labor, food or clothing.

The uprising in Morocco mentioned in last week's Herald, is not yet quelled. The tribesmen are in arms, French and Spanish cruisers have shelled several coast towns and killed many innocent native citizens, but the tribesmen who loot, murder and commit horrible excesses, are out of reach of the guns. A correspondent pronounces the attack of the flect uncalled for, and as doing only harm.

Frank Curtis of Milwankce believes he has discovered new alloys to form electrodes, hy means of which electric light and power will be very much cheapened, the experiments showing that a single charge will last more than eight times as long as hy the old way and at the same cost. After the payment of a fine of nearly thirty million dollars for violation of the law, and many other fines staring it in the face, the Standard Oil Com-

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Words of Cheer to one address, \$1,35 a year, Order Surday school supplies and Lesson Heips of the Mennonite Publishing Co., Elkhart, Ind The Herald of Truth is the organ of the follow

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- Canada. Ohio and Pennsylvania.
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  Southwestern Pennsylvania.
  Indiana, Amish (Spring).
  Indiana and Michigan District (Fail).
- lilinois.
- Western District. Amish.
- Missouri, lowa and E. Kansas. Kansas and Nebraska. Nebraska and Minnesota.
- Aiberta, N. W. T., Canada.
   Pacific Coast District.

pany may not view this latest discovery with pleasure. But perhsps "it" can huy the patents and control the price still.

The Western Union telegraph operators in Chicago went out on strike at midnight, Aug. 8, wheu asked to transmit messages to Los Angeles, Cal., where striking union operators were replaced by non-union operators.

Because the Southern Raijway refused to ahide by the rate laws of Alahama, that state revoked the license of the road in its territory. The raiiway company capitulated on the 8th and the governor has re-issued a license.

The dispute between Turkey and Persia is not yet settled. The American and British missionaries in the affected district are, however, assured protection by both governments.

King Chulaiongkorn 1. of Siam is giving evidence of his harbaric love for the glittering baubles of earth, on his present visit to Europe, by buying immense quantities of jewels in London and Paris

# CONFERENCES.

The Western District Amish Mennonite Conference will meet, the Lord willing, at East Union meeting-house, near Kalona, Iowa, Sept. 18 and 19. Sunday School Conference on the 20th. A 19. Sunday Scaool Conterence on the 20th. A cordial invitation extended to all. Kalona is the nearest raifroad station, one passenger train going west desily at 9:49 a. m. For further information write to J. A. BOLLER, Sec.

The second annual Sunday school conference of The second annual Sunday School Conference of the Pacific Coast district will be held at Albany Oregon, Oct. 21-24, 1907. All are invited to come and join in a feast of good things. J. P. BONTRAGER.

Sunday School Conference for the Indiana and Michigan Conference District will be held on Sept. 5 and 6, 1907, with the Bowne congregation in 4. 5 and 5, 1907, with the Bowne congregation in Kent Co., Mich. The nearest station is Elimdale, on the Pere Marquette R. R., some twenty miles east of Grand Rapids. All interested in Sunday school work are cordially invited to attend. JOHN EMMERT, Sec.

The Sunday school conference for the South-western Pennsylvania conference district will be held at the Stahl M. H. near Johnstown, Pa., Aug. 27 and 28, 1907. The church conference for the same district will be held at the same place, Aug. same district will be need at the same piace, Aug. 29 and 30, 1907. Bishops and executive committee, will meet at 2:30 p. m., Aug. 27, 1907. On the B. & O. rallroad come to Krings. On the P. rallroad come to Johnstown and then on Windbee trolley line to Mishler. Please notify H. H. Mishler, Johnstown, Pa., R. F. D. No. 4, of your coming. A general invitation is extended. S. G. SHETLER, Sec.

# HERALD OF TRUTH.

## MARRIED.

Hess-Nunemaker.-On Aug. 6, 1907, at the residence of the Iride's parents, Samuel Nunemaker, Sterling, Ili., by John Nice, Bro. Milton R. Hess and Sister Katie Nunemaker, both of Sterling, Ili. May the rich blessing of God attend them through

### DEATHS.

Lantz.— Norman N., son of Noah and Lydia (Yoder) Lantz, was born in Noble Co., Ind., Aug. 21, 1871. He united with the Mennonite church at the age of seventeen years. March 3, 1882, he was united in marrisge to Sister Allee, daughter of Bro. and Sister D. W. Hartzier of Topeka, Ind. To this union were born two sons and three daughters, the youngest an infant of five months old. Bro. Lsntz had been seriously ill several weeks ago, but had so far recovered as to be able to resume work. On the 7th of August, while un-loading wheat in the barn, the snsp that held the trip rope of the unloading mechanism broke as he, standing on the top beam about seventeen feet above the floor, and another man on the wagon ahove the floor, and another man on the wagon pulled on it or release it. The sudden jets, acting almost like a catapuit, precipitated Bro. Late crashing on the hay rack, from where he fell to the floor inconscious. He was at once taken up, and a physician sent for, who, on examination, gave but the slightest hopes for recovery. Loving hands ministered to the needs of the poor bruised and battered form, and the following market and the following the control of the co a change for the worse came, and, while loved a change for the worse came, and, while loved ones were auxiously, tearfully watching for one conscious moment in which he might recognize them, he gradually sank until about 3:30 a. m., Aug. 9, when the spirit fied. It was a sad hlow to his beloved wife snd family and to his two brothers and four sisters, his mother and to the whole church and community. His father died about three years ago. Bro. Lantz was widely known and universally beloved. He was active in known and universally beloved. He was active in church and Sunday school work, and took especial interest in music. He had hut a few weeks ago begun a course of instruction in vocal music in the Maple Grove M. H. near Topeka, lad, and his sudden death leaves a vacancy in many mourning hearts and homes. The funeral, held Sunday, Aug. 11, from his late residence to the Maple Grove M. H., was attended by considerably over a housand people, showing the esteem in which he funeral services from I Sam. 20:3. "There is but a step hetween me and death." Bish J. Kurtz assisted in the services. Interment in the centry near the church. While we deeply mourn the untimely death of one whom we loved so well, one who was suddenly snatched from the side of one who was suddenly snatched from the side of a loving companion and from a devoted circle of children just at a time when they seem to need his help and counsel most, yet we feel that God's providences while mysterious to us, are for wise purposes and are dispensed in love. God grant our bereaved sister and her family the abiding comfort of his fatherly presence and help, and so lesd them and all the mourning relatives that they may meet in the land above where we believe our beloved brother will be reunited with them and they shall be forever with the Lord.

Witmer.-David R. Witmer was horn in Beaver Twp., Mahoning Co., Ohio, May 30, 1839; dled Aug. 2, 1907; aged 68 Y., 2 M., 2 D. Bro. Witmer Aug. 2, 1907; aged 68 Y., 2 M., 2 D. Bro. Wittner met death very unexpectedly. While tedding hay, Aug. 1, the horse in some manner made a jump or ran away (not over six or eight rods), which threw Bro. Wittner under the tedder. In the fail both legs were pinioned fast and broken helow the knee. His son and several other men were hauling hay sixty rods away and heard his call for help. As quickly as possible they ran to him and found him in the above position, with the blood flowing freely, and the hones of one leg protruding four or five inches. One of his shoes was truding four or five incines. One of his snoes was cut open in order to remove him. Medical aid was summoned and one of his legs amputated. He died the morning of Aug. 2. He was widely known, loved and respected by all, which fact was attented to by the largest funeral ever held in that church. He was for many years a teacher in Sua-day school and present whenever able. About four years ago his wife had a paralytic stroke, which left her in a feeble condition, and he very pa-tiently cared for her. Now that he is gone, we believe there are yet loving hands who will wait upon her, hut we commend her to our heavenly Parent who indeed is the widow's God. Bro. Wit-Parent who indeed is the widow's God. Bro. Wit-mer is survived by his doubly afficted wife, one son, one daughter, four grandchildren and one great-grandchild. They need not mourn as those who have no hope, but believe he has gone to his eternal reward in heaven. Sister Witmer not be ing able to attend services at church, short servAugust 15,

ices were held at the house, Aug. 4, by David S. locs were held at the house, Aug. 4, by David S. Lehman in English and Allen Rickert in German, after which services were held in North Lima M. H. by E. M. Detwier. We have the house of t

Yoder.—Sarah A. Yoder, daughter of Jonathan and Annie Byler of Mifflin Co., Pa., dled on the farm where she was born, July 25, 1907, at an advanced age. She leaves to monra her death four vanced age. She reaves to monita her death four sons and one daughter. She is also survived by a sister (Fannie) who is blind. Funeral services were conducted by Jos. Byler of Belleville. The daughter which survives her is blind and has the special sympathies of the friends. The family has lost a loving mother and the church a faithful member, but God doeth all things well and we humbly submit to his will.

Witmer.—On July 23, 1907, near Niagara Falls, N. Y., Sister Joseph Witmer died after a lingering illness in the eighty-second year of her age. In her departure to be with Jesus, the community her departure to be with Jesus, the community has lost a faithful friend, the church a devoted sis-ter and the home a kind and affectionate mother, but their loss is her eternal gain. On the 25th her remains were brought to their last resting place in the Witmer cemetery. Services were conducted in the home by Jacoh Krehhiel, assisted by ministers Wharton and Graves, from John 14:3, "I will come again."

Meyers.—Anna C. Meyers, wife of John Meyers, was born in Germany in 1844; died near Goodville, Mich., Aug. 1, 1907; aged 62 Y., 5 M., 24 D. In 1868 she with her husband came to America. In 1868 she with ner nushand came to America. In 1872 they moved to Newaygo Co., Mich., where she remained to the time of her death. She leaves to mourn her departure a loving hushand and nin-children. She was a member of the Lutheran church. Funeral on the 4th of August at Union where services were conducted by Bish J. P. Miller. A large concourse of friends assem-hled on the occasion, the house holding only ahout one-third of the people who came to show their respects to one whom they so deeply loved.

Brubaker.-Ou Aug. 1, 1907, in Lancaster Co Pa., of consumption, Mary A., wife of Nathaniel K Pa., of consumption, Mary A., while of Nathaniel A. Brubaker; aged 63 years. She was a native of Frunnerville, and a daughter of Jacob R. Hess. Her husband and one son, J. Clayton, near Littiz, survive. Funcral was held on Monday, Ang. 5, at the Warwick Mennonite M. H.

Frey.—On Aug. 1, 1907, near Mount Joy, Pa after an Illness of about two weeks, Anna H., wife of John J. Frey, in her seventy-third year. She is survived by her husband and three children. She was a faithful member of the Old Mennonite church for many years. Funeral on Monday, Aug. 5, at the Salunga Menuonite M. H.

Troxel.—Caroline Troxel was born in Medina Co., Ohlo, April 2, 1838, and died in Elkhart Co., Ind., July 29, 1907; aged 69 Y., 3 M., 27 D. She was married to Henry Troxel in 1855, and to this union were born six children, three of whom preceded her to the world beyond. She united with the Mennonite clurch at Nappanee, Ind., in 1882, lived a worthy life and was a faithful memher to the time of her death. She was kind-hearted and ever willing to lend a helping hand where needed ever willing to lead a neiping nand where needed-she leaves two daughters, one son, twelve grand-children, two great-grandchildren, two hrother-aud three elsters to mourn her death. She was a kind friend and neighbor, a faithful wife am-mother and will be greatly missed by those who knew her best. Funeral services were conducted by George Lambert.

Lockwood. — Frances Lockwood was born in Holmes Co., 10h, 0, 10h, March 7, 1837; died in Elkhart Co., 10d., 10d., 10d. 27, 13gd 7, 14, 4 M., 20 D She came with her parents to Indiana in 1852, was married to Seylon Lockwood in 1857, to which union six children were born, three sons and three daughters. Her husband and one daughter pre-ceded her in death, leaving three sons, two daugh-ters and one sister to mourn their loss. She was-a kind and loving mother and we trust our loss is her eternal gain. The Lord comfort the he reaved friends

Bryant.- Walter C., the four-year-old son of Bryant.— Waiter C., the rour-year-old son of Chas, and Amanda Bryant, was drowned in a ditch, ose mile north of Emma, Lagrange Co., ind., July 23, 1997. The father is a hrakeman on the B. & O. R. R. and with his family resides at Garrett, Ind., and at this time they were spending a two weeks' vacation at the home of Ferdinan two weeks' vacation at the home of Ferdinard Miller, whose wife is a sitzer to Mrs. Bryant, and on this day Mr. Bryant was assisting in drawing some hay from a field near the house. While the other men went to mload, he remained it at field to rake hay. After a while little Walter came to call his father to dinner. The father told the little fellow to return to the honse, and he soon unhitched and went home, supposing Walter had done as he had bid him; but when he made

# HERALD OF TRUTH

inquiry he found the boy had not returned and a careful search was made about the premises. Falling to find the child, they became alarmed and went to the ditch near by. There they found the fittle shoes standing near the bridge over the ditch at the cross road. The father and Mr. Mile immediately went into the water and began the search while the aiarm was given over the ciphione that a child was given to the ciphione that a child was given to the ciphione that a child was given to the ciphione that a child was given over the ciphione that a child was given to the ciphione that ciphione the c ion by the recent heavy rains. But all were eager and the search was very diligent for fully a mile and a haif to a point where this ditch empties into a large dredge ditch. Here the water was so deep and the current so swift that it was impossible to proceed any farther and almost every ray of hope for the recovery of the body was gone. Somehow, however (possibly by the guidance of kind heavenly Pather), as the was seen where it had the severe that the control of the severe that the deep built out the ditch to afford a watering place for stock, just haif a mile from the bridge where he had evidently fallen in. While the father was wading in the deep water, sometimes up to his arms, careevidently fallen in. While the father was wading in the deep water, sometimes up to his arms, carefully examining every nook and corner for the hody of his child, we were made to think of the words of Christ, where he says, "I am come to seek and save that which was lost." May we all he found of him. The funeral was befound of him. The funeral was the seek and say at the Emma Mentionel warmabilting. A. S. Cripe preached to a large and sympathizing audience from Luke 18:16, 17. Little Walter was horn in Dekalh Co., Ind., May 3, 1903; died in Lagrange Co., Ind., July 23, 1907; aged 4 Y., 2 M., 29 D. While we sympathize with these wareness. 20 D. While we sympathize with these parents in the loss of their dear child, we trust that God in this way may be able also to draw them unto

1907.

Stauffer.—Bro. Joseph Stauffer was born Nov. 5, 1824, In Altkirch, Alsace, Germany; was married to Barhara Roth of Wilmerdingen, Germany, in 1849. To this union were born five sons and four

iso Barmara. Roth of Wilmordingon, Germany, in 1848. To this union were born five sons and four daughters. His wife and three daughters preceded him to the eternal world. He is survived by five sons, one daughter, 40 grandchildren, 33 great-grandchildren and one hother. Street, and the survived hy five sons, one daughter, 40 grandchildren, 33 great-grandchildren and ne hother, and the survived hy the survived hy the survived hy the survived to Seward Co., Neb., near Milford, in 1878. He died on May 11, 1907, aged 52 Y., 6 M., 6 D. He was a plous and faithful brother of the Amish Mennonite church over sixty-five years.

Pontus—Gabriel Pontius was born in Stark Co., Ohlo, April 16, 1827, 3 M., 18 D. His wife-died Language of the survived hy two daughters, Mrs. Louisa Moyer and Mrs. Joseph Mann. The mother and only son, Frank, departed this life before him. Two horthers, Danled and Cornellus, five grandchildren and four greatfur his survived with the Church of God (Weithrennarians) and always lived an upright and honest life. He was a man of decided purposes and opinions, commanded the esteem and respect of his friends and in his religious faith was decidedly considered wisely with the assurance of the divine love and favor and died a happy death, calling no Jesus and telling his family and friends. ward to the life to come with the assurance of the divine love and favor and died a happy death, calling on Jesus and telling his family and friends not to weep for him. Peace to his ashes, Four and services were conducted by Got. Lac. Four and John F. Funk, from Pas. 25. Funced was largely attended. Burled at South Prairie street cemetery near Elkhart.

near Eichart.

Miller.—Waller Leroy Miller, son of Bro. Samwell mid. Sister Lizzle A. Miller, was born in lowacol. lowa, Nov. 21, 1995; deid July 27, 1997; aged
1 Y, 8 M., 6 D. He was sick nine days. He had
hurt his toe and was taken with hiodo picsoning.
He leaves father, mother and one brother, refriends, to mourn his care, the model of the picture of the ways, and he thought it hest to call this little one to him where there is everylasting Joy. It, is sad to see these parents give up their little ones, this being the third one whom He has taken from their home. Let us remember that Jesus foves the little children, and because he loves them he taken them to himself, and little Walter can be come to you, but you can go to him the come to you, but you can go to him the come to the little with the said meeting when parents and there will be a glad meeting when parents. Funeral services were held on the 24th Joh 14:1, 2. God bless the and J. K. de Joh 14:1, 2. God bless the parents and their one remaining son.

Burkholder.—On July 31, 1907, in Ephrata, Lan-caster Co., Pa., Sister Catharine H. Burkholder, widow of the late Jacob E. Burkholder, of heart disease, after a few days' liness; aged 72 Y., 8 D.

She was the daughter of William and Susanna Paul. She was married to Jacob E. Burkholder (who died three years ago) Oct. 16, 1860. She was a faithful member of the Old Mennouite church and a consistent Christian woman. She is survived by an only son, Jacob P. Burkholder of Ephrata. She leaves also two sisters. Funeral Aug. 3 at Mellinger's M. H.

Yoder,-Bridget O'Hara Yoder, wife K. Yoder, was born Dec. 11, 1849; died April 12, 1907; aged 57 Y., 4 M., 1 D. She was married to S. K. Yoder, Dec. 2, 1872, who, with four children, S. K. Yeder, Dec. 2, 1872, who, with four children, antrivise her. About three years ago they moved from Coopersburg, Pa. to Elkhart Co, Ind., and child who never knew the care of father or mother, but was reared in a good Christian home, that of Pre. Abel Straun of Coopersburg, Pa. where the writer also was partly brought in from childhood to manhood, and we were considered as brother and silter and meanty because the strain of the control of the cont honorable woman. In early life she sought the Lord and was a constant attendant at church

#### QUARTERLY REPORT

Of the United Orphanage and Mission at Hadjin, Turkey, ending July 1, 1907.

# L STATISTICAL Male Female

	Maje	remaie
Number of orphana left	3	3
Number of orphans died	0	1
Number of orphans rece	elved 1	0
Total number in the Ho	me	125
Number of native works	ers	8
Number of poor and wid	lows employed 7	20
Missionaries on the field	1 2	4
Missionaries on furloug	gh 0	1
II FI	NANCIAL	
Bosointa		\$2,082.86
Ernonditures		. 1,3/2.13
Expended for orphans		. 1,358.41
Expended for poor and	widows	40.42
Expended for Bible wor	nen and workers.	57.21

Coneral expenditures	116.11
General capenda	1 579 15
Total expenditures	1,012.10
BUILDING FUND.	
	850.59
On hand	
Oll Hand	183.12
Total	1.033.71
Totai	2,000112
Amount expended	234.42
Amount expended	mon no
Balance on hand	799.39
balance on name section unto the cloud	. 19 (Den

26:5). "Ill that he blesses is our good,

And unhlessed good is ill.

And all is right that seems most wrong;

If it is his sweet will. The opening heavens around us shine With beams of sacred bliss,

While Jesus shows his mercy ours: And whispers, Ye are his."

T. F. BARKER, Supt.

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Published Weekly.

ELKHART, IND., THURSDAY, AUGUST 22, 1907.

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# EDITORIAL NOTES

About fifty people from West Liberty, Ohio, and vicinity attended the Ohio Sunday School Con-

The annual harvest home service was held at the Weaverland M. H. in East Earl Twp. on Saturday, Aug. 17. Bish. Benj. Weaver conducted the services.

Thanksgiving.-Biess the Lord, O my soul, and ail that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits

A number of changes are being made in the rooms of the Orphans' Home at West Liberty, Ohio, by which it is believed that no additions will need to be made to the present building for some time. The number of orphans is, or was at isst reports, forty-six,

General Conference.-The time and place for holding the General Conterence this year has been definitely announced by the committee having the matter in charge. The conference will open Nov. 13, 1907. The place is with the congregation near Kokomo in Howard Co., Ind. We have not vet received an official announced of this important event, but this may have been an oversight on the part of the committee.

When thou hast eaten and art full, thou shait bless the Lord thy God for the good land which he has given thee (Deut. 8:10). The harvest, iu part, is already past and the foregoing text reminds of our duty to the Giver of all good, and as we still go on with our summer work, gathering in the product of our farms, let us not forget and not neglect to thank the Lord daily for the blessings and mercies which he bestows upon us and which we daily enjoy. It is a good thing to give thanks unto God.

The Mennonite Publishing Co. is publishing a tract in the form of a card, on the evils of the saloon work and the use of strong drink. One of these cards was found on the banks of the Conestoga river in Lancaster Co., Pa. The party who found it writes: "I like the card very much. Will you please send me some. I will make the very best use of them in the Master's name." We have records of wonderful things that have been accomplished through the instrumentality of tracts. Who can tell what may be done by dis tributing them as we have opportunity? We shall be glad to have our friends send for them for this purpose. Any contributions that any one feels to make to this cause will be appreciated.

The fiftieth anniversary of the Fuiton street (New York) prayer-meeting will be held on Oct. 13-20, 1907. A similar prayer-meeting was organized during the winter of 1857-8 in Chicago, and was a remarkable success. Metropolitan Hall was then the largest hall in the city and afforded standing room for 5,000 people, and during the great revival which then stirred the whole country this large hall was packed to the door every noon between 12 and 1 o'clock, and the earnest appeals that were made to the impenitent, the encouraging words spoken to seekers and those who were already engaged in the Christ-life, and the earnest, devoted prayers that went up to God from Metropolitan Hali during these meetings were indeed an inspiration to many souls that the trials, toils and cares of half a century could not efface. It was the writer's privilege to attend them frequently, and the memories of those meetings are to-day like a sweet incense rising up in his soul, praising God for the blessings received from the Master's hand.

Seriousness and sincerity in our Christian life are characteristics which should manifest themselves in all our intercourse with men. The very essence of a religious life is seriousness and this a mark of sincerity. In late years we have heard a great deal about preachers being lively, cheerful, wearing a pleasant look and a smiling face, especially while in the pulpit addressing their congregations and proclaiming the solemu message of eternal life to a world dead in trespasses and sins. A pleasant, cheerful look and a smiling countenance are no doubt more pleasing and impressive than a gloomy, despondent one and no doubt productive of more good when circumstances and conditions prompt it; but affectation in a minister while engaged in the solemn work of leading souls to Christ is altogether out of harmony with the teachings of God's word and with the condition of things while in the presence of souls who are sgonizing with God in the deepest distress of mind for their sins. We read of Jesus that on two occasions he wept, but we have no record that he ever laughed, and under all circumstances we should be like-minded with Christ, for he became to us an example that we should follow his steps and his example in ail things.

The Sunday school is often called the "nursery of the church." We rather like this expression, because it seems so natural-like and so well expresses the real facts in showing the relation between the Sunday school and the church. The church is recognized by Christ himself as the human agency through which he manifests his word, his teachings, his doctrines and his power to save, unto the world. "Go into all the world and preach the gospel to every creature," that means to all the human family, etc. He said to Peter, "On this rock will I build my church," etc. Then comes the Sunday school as an agency of the church, a means to teach the children and the young people, that they may understand the work of salvation, and the proper relation between the church and Christ, and the proper relation between the Sunday school and the church, and this is one of the necessary things that we all, both young people and old people, need to know. The Sunday school thus becomes a very efficient factor in planting the seed of the word of God into the hearts of the children and likewise a powerful and valuable means to implant the spirit of truth, righteousness and piety into the youthful heart and in this way direct the mind to embrace the salvation of God and accept the Lord Jesus Christ as their only Savior and enter into his true fold to be made heirs of glory. May all Sunday school workers become more and more impressed with the solemnity and importance of the Sunday school work.

# PERSONAL MENTION.

Bish. Jonas D. Bontrager and Daniel Bontrager of Haven, Reno Co., Kan., spent Sunday, Aug. 4, with the brotherhood at Partridge.

Bro. H. G. Anglemoyer accompanied Bro. Nunemaker in his round among the congregations of Bucks county, attending services in the Plumstead M. H., at Deep Run, Rockhill, etc.

Bro. Samuel Yoder filled the appointment at the Olive meeting-house in Elkhart Co., Ind., on Sunday, Aug. 11, and in the afternoon led a devotional service with Bro. and Sister Samuel Powden.

Bro. John H. Moseman of Lancaster, Pa., began series of meetings with the brotherhood at Shellburg, Pa., on Aug. 12. We hope the Lord may bless the work to the salvation of many

Bro. J. W. Yoder, Bro. Simon Kanagy and a number of other brethren and sisters left Belleville, Pa., on Aug. 13 to attend the Sunday school conference held last week in the A. M. congrega tion in Wayne Co., Ohio,

Pre. William Hartman of the Olive congregation had a very severe attack of illness during last week, but is improving and able to be up and about. May the Lord give him strength for the work to which he has been called.

Bro. M. B. Fast started on an excursion to Niagara Falls, to see a physician near there, on account of his health. We trust he may find relief and return with renewed energies for the important work devolving upon him.

Bro. A. D. Wenger of Millersville, Lancaster Co., Pa., conducted the services at the harvest meeting held at the Risser M. H. on Saturday, Aug. 3. He also spoke the same evening at a special appointment in Elizabethtown.

Pre. Jacob Petersheim and wife and J. D. Yoder and wife of Reno Co., Kan., will leave home about the 20th of August for an extended trip among the brethren and sisters of the various A. M. congregations in Indiana and Pennsylvania.

Sister Celestia Hartzier, our mailing clerk, spent last week with her sister in the home of her brother-in-law, the late Norman Lantz, who was so suddenly called from time into eternity while en-gaged in unloading grain. May God comfort the sorrowing hearts of the bereaved family and rela-

Bro. D. S. Weldy, our active book man, is this week attending the Sunday school conference in Wayne Co., Ohio, upon the special invitation of the interested parties in that conference. We hope the conference may prove a great blessing to that and the surrounding congregations and that Bro. Weldy may succeed in placing many of our Bibles and other good books into the hands of brethren and sisters there.

Bro. William Penner, who made a missionary tour through the United States, laboring chiefly among the German congregations of the West and Northwest in 1905, has returned to Europe, from where he went to Chiwa in Asia, arriving ln Aulicata, where he had left his family. He has accepted a position as teacher in that country,

where, with two other families who accompanied him he arrived in the latter part of May.

Bish. G. R. Brunk and Henry Hostettler and their families have gone from their homes in Mc-Pherson Co., Kan., to Comanche county, where they have purchased homes, which they expect to occupy next spring. For the present they went there with their teams to put out their fall crops.

Pre, John Nunemaker of Colorado, who has been making an extended trip with the hrethren in Canada and other parts, is now in eastern Pennsylvania in the home of his forefathers, where he is visiting relatives and also preaching the gospel in the different congregations in that vicinity. He filled appointments at Line Lexington Blooming Glen. Souderton. Towamencin. Fran conia and Doylestown.

Bro. David Burkholder and wife of Nappanee Ind 'who had been to New Springfield, Ohio, to attend the sad funeral of their brother-in-law, the late David R. Witmer, whose obitusry notice apneared in the Heraid of Truth last week, returned to their home on the 9th inst. While in Mahoning and Columbiana counties. Bro. Burkholder filled several appointments in the different meetinghouses in that vicinity.

For the Herald of Truth.

SERMON ON EPH. 4:1, 2.

By Ellas Weber

II.

When Paul was on his journey to Jerusalem, and hastened so as to be there at the time of Pentecost, and therefore decided not to stop at Ephesus, hut at Miletus, he sent word to Ephesus requesting the eiders of the church to come thither When they came to him he reminded them how he had kept nothing, but had taught them publiciy, especially along the line of repentance toward God, and faith toward Jesus Christ. "Wherefore," he said, "I take you to record this day, that I am pure from the blood of ail men. For I have not shunned to deciare unto you all the counsel of God." My fellow laborers, what can we say? We have been called of God; have we made ourselves free from the blood of all men? If not, let us repent of our sin before God and make a firm resolution from this day forward to teach nothing but what Jesus and his apostles commanded us to teach and to ob-

Paul admonished the eiders: "Take heed there fore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers. to feed the church of God, which he hath purchased with his own blood. Therefore watch, and remember that by the space of three years 1 ceased not to warn every one night and day with tears."

My beloved co-laborers, are we doing our duty in our cailing as Paul here gives us an example and as Peter does in his first epistle? "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock" (1 Pet. 5:2, 3). Peter says, "Not for filthy lucre." If this condition aiready existed in the spostle's time, what would be say to those who to-dsy accept a saiary of from one to two thousand dollars a year? Would he not say that it is a shame to receive such a salary from the church when many have to earn their bread in the sweat of their brow and at a small salary? Rom. 16:18, Paul says, "For they that are such serve not our Lord Jesus Christ, but their own beily; and by good words and fair apeeches deceive the hearts of the simple." But, say these salaried preachers, does not the same Paul say, "They which preach the gospel should live of the gospel?" And in verse 18 he asks, "What is my reward then? Verliy that, when I preach the gospel. I may make the gospel of Christ without charge." Ah, heloved Paul, that will not do to-

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dev: we need a home and much is connected therewith that is expensive. And our clothes also are expensive, and besides we need much food and the like and for this reason we need our salsry ali the year around. Dear minister, think of your lay-brother in the church. He receives hardly one-third the saiary that you receive and he is obliged to work hard every day in the week to earn his money which you are helping him to spend in costly things, and he must be satisfied ith poor clothes and simple food. My dear colaborer, are you an example like Jesus and Paul? He admonished the elders of Ephesus and said, have coveted no man's silver, gold or apparei. Yea, ye yourself know that these hands have ministered unto my necessities, and to them that were with me. I have shewed you sll things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus how he said It is more blessed to give than to receive' (Acts 20:23,25)

To the Philippians Paul writes (Phil. 3:17), "Brothron be followers together of me, and mark them which walk so as ve have us for an ensample," and as our text says, "With all lowiiness and meekness, with long suffering, forbearing one another in love." And walk worthy of the vocation wherewith you are called, even as Paul admonishes Timothy in his second epistle (4:2), Preach the word; be instant in season, out of sesson: reprove rebuke exhort with all long suffering and doctrine," so that we may be able to say with Paul that we are pure from the blood of all men.

if we further consider Paul's admonition in the text, we see that the memhers likewise need to be careful that they walk worthy of the vocation wherewith they are called, namely, that they be at neace with their ministers, as Paul teaches (Heb. 13:17), "Obey them that have the rule over you, and submit yourselves." He gives the reason why: "For they watch for your souls, as they that must give secount, that they may do it with joy, and not with grief; for that is unprofitable for you." Therefore, my beloved friends, I advise and admonish you see well to it that we live peaceably with them and quench not their spirit by your unkindness, but love them the more for their work's sake. And "be at peace among your selvea and with them" (1 Thess. 5:13), and "the God of love and of peace shall be with you" (2

Likewise the deacons are to watch well that they walk worthy of the vocation wherewith they are called, namely that they take the need of the poor to heart and have a special care that there he no just cause for complaint in the church. Hence it is very necessary that those who are oppressed and sorrowful in heart are often visited and that they be comforted not only with gifts, but that they be often cheered and comforted with a friendly word of sympathy and encouragement, for Sirach says (18:17), "Is not a friendly word better than a great gift? But a gracious man giveth both." Moreover the lay-members also need to watch well that they walk worthy of the vocation wherewith they are called, that they contribute liberally to their deacon of their gifts and aims, so that the deacon may have wherewith to supply the needy, and that they be not obliged aside from their labors to contribute of their own means for the relief of the poor. Therefore, brethren and sisters, remember the admonition of Paul, "To do good and to communicate forget not; for with such sacrifices God is well pleased."

Likewise even the poor members must see well it that they walk worthy of the vocation wherewith they are called, namely that they are industrious and diligent and use every opportunity to earn something, even though the compensation may be small, that they may prove that they are in no wise depending upon the charity of the church, but that they would be heartly glad to eat their own bread if only they had the opportunity to do so.

Paul also admonishes the believers in this same chapter (verse 28), "Let him that stole steal no August 22.

more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth" But if the poor with all their industry and their well-earned money which they have wisely applied, are un able on account of sickness or other adverse circumstances to make ends meet. I admonish every one of you to-day to take their case into kindly consideration, that is, that they need not have cause for complaining to others or charge the descen with neglect without having told him of their need. My needy brother, go first to him and teli him of your needs, and he will endeavor to do his duty in his vocation

In like manner the husband needs to watch that he walk worthy of the vocation wherewith he is called that he he an exemplary head of the house, and with industry perform his work in whatever line of business he may be engaged, and that he be prudent in all his walks and ways providing honestly for the needs of his house that God may bices his labors and that he may use the blessings received from God for the benefit of the needy. He should guard against certain kinds of business, speculation and all such things as may become a temptation and a snare and that lead him into untruth, deception and many other sins. He should keep himself free from all evil society where jesting and foolish talking and filthy communications are indulged in and which are not convenient. Let him rather indulge in the giving of thanks. Likewise let the husbands dwell with their wives according to knowledge giving honor unto the wife, as unto the weaker vessei (1 Pet. 3:7). Therefore use all diligence to render them not merely all needed materia support, but endeavor to strengthen them according to the inner man by your good example and teaching that she may be preserved in the faith, and that you may be heirs together of the grace of life. "Wherefore be ve not unwise, but under standing what is the will of God." "And be not drunk with wine, wherein is excess; but he filled with the Spirit. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart unto the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting vourseives one to another in the fear of God "

For the Herald of Truth. OUR CHURCH PUBLISHING INTERESTS.

By A. C. Kolb.

I was pleased to notice in a recent issue of the Herald of Truth that at the last annual meeting of the stockholders of the Mennonite Publishing Co. a resolution was passed favoring a proposition made by Bro. J. S. Shoemaker that that part of their property, including publications, machinery, books, materials, etc., usable for the henefit of the church, he sold to the church. This is truly a sten in the right direction, for it seems to me that the publishing interests of the church are of such vital importance that no one who is at all interested in the progress of the church should fail to give this matter careful and prayerful consideration and assist in bringing this matter to a satisfactory conclusion. There is no question but that this can be done, but it will require sacrifice and patience on the part of a great many. One might just as well speak plainly and definitely first as last and as I wish to be understood thoroughly in this matter, it is necessary to make plain

I have in my possession a circular letter issued by the Mennonite Publishing Co. some years ago. making a proposal to transfer the entire plant of the company to the church under certain conditions or along a certain line of procedure, but for some reason this was not taken up by the church at large. As time went on, this matter seems to have been lost sight of entirely. Eventually a sort of restlessness manifested itself and there was a time not long since when the peace

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of the entire church was threatened, not that any one wanted to cause a disturbance, but because of the enthusiasm which some felt for the publishing interests of the church, until it was deemed expedient that some new publication should be ssued, not as a rival to the Herald of Truth, but simply to supplement it (see first issue of Cosnel Witness), and so from one it went on to another until now there have been occasions where only the calmness and foresight of wellbelenced minds prevented confusion and dissatis faction in individual congregations, simply be cause some favored the publications from Elkhart, while others favored the publications from Scott-

Just what the motives may have been in the minds of those who favored one or the other, it is not necessary to discuss, but the fact stands out boldly that sentiment is divided. Now, brethren, these things ought not so to be, and the time is now here to counsel wisely and desl justly with all concerned, so that absolutely nothing but the glory of God and the good of the church be accomplished. It is no use denying the fact that there are some who entertain iil feeling toward one or the other publication or, perhsps hetter stated, the officials connected with one or the other: hut brethren, will the fostering of such a feeling be conducive to the good of the church? Never! And for that reason 1 stated some will need to make a sacrifice and exercise patience, if right and justice shall prevail and something be consummated which will strengthen the church as a whole. We must lay down prejudicea and deal charitably

To my mind the publishing interests of the church are the most important with which she has to deal at this time, and it is very necessary that something he done to promote unity instead of discord, for it la folly to entertain the idea that our membership is sufficient to properly sup port two church papers, two lines of quarterlies, two Sunday school papers, etc., without constantly endangering the peace of the church. And this will be a danger threatening the church just as long as this is kept up. Now somebody will say, "Well, some one must give in." But would it not be wise to say, "Let everybody give in and come together on this point"? I do not mean there should be any coercion, but let proper steps be taken to bring this matter before the conferences without any effort, either direct or indirect, to favor any one or any body or association, but keep the vital interests of the church in view, realizing that if one member is made to suffer the whole body suffers, for we are all one body.

Now that the Mennonite Publishing Co. has openly made a proposition, don't let any one conclude that it is useless to attempt negotiations. There is always a solution to every reasonable problem, and so there is to this. But, brother, if you entertain any prejudice or ill-will, just kindiy for the Master's sake lay that aside. You will be happier for doing so, and, besides, being free from same will make you better able to help work out a plan which will be along the lines of justice, equity, and-above all-brotherly love, and that is really the only line along which this work can be done if it is to stand and prove a blessing. 1 know definitely from personal experience that the original purpose of the founder of the Mennonite Puhlishing Co., viz. Bro. John F. Funk, was to establish an institution which should be a perpetual hlessing to the church. It is true he has not been without fault, but who of us, with all the perplexities which arose and the many varied dnties which rested upon him and were added as years went by would have done better.

Please, do not misconstrue. Look for good points, good qualities, good motives, good achievements (and all will admit there are a great many which might be mentioned), and see if something cannot now be done toward effecting a concentration of our church publishing interests. I am sure we all want to see our church prosper. want to see every member prosper. We love the doctrine we have espoused and we are all anxious

that the literature of our church shall fall into as many hands, and the truth into as many hearts as possible. The most reasonable way to accomplish the best results is that we all work together. I shall be anxious to watch the columns of the Herald to see what others have to say and I hope I may not have to look in vain. What is there to hinder the church from owning and controlling her publishing interests? There should be nothing, and there will be nothing if we take hold of this matter now in the right spirit and with the right purpose. May God graciously guide us in the way of wisdom that this important matter may now be properly promoted and encouraged and brought to a satisfactory conclusion. I may have more to ssy as to method of procedure, etc., if the matter will be taken up. Brethren, what will you do to help accomplish this very neces sary work? Do not forget to pray earnestly, aincerely, with pure motives, and in harmony with God's will for then only can he give an answer.

Herbert, Saskatchewan, Canada,

For the Herald of Truth. INNOVATIONS.

By a Brother

The ancient Athenians, sccording to the words of Paul, spent their time in nothing else than either in telling or hearing some new thing, and this seems to be the condition of things with many of the present day. It seems as though in our beloved Menuonite church we have some of this same class. Men and women, instead of seeking to enlarge their piety, their love to God, their love toward their brethren and the building up of Zion on the imperishable Rock of Ages, are spending a large portion of their time in thinking out some new device or plan, which, according to their idea, is to improve Christianity and church work to such an extent that the whole world shall, in a short time, be Christianized. Their motives are good and we would by no means condemn them on that score, but their methods fail because they do not properly apply or adapt them, in fact, they are incapable of adaptation, because these efforts in many instances do not meet\_conditions; in common parlance, they do not take the "right way" to meet existing conditions.

They do not, in the first place, build on the true foundation, and sometimes with all their apparent piety and good intentions, they are prompted by colfish motives.

Some time ago we received a letter and a card from a party in the South, who has taken upon himself the hercuiean task of unifying (on such a basis as all can sgree) all the forces of Christianity found in the several church denominations against the powers or forces of evil. On the card was given a declaration of principles to be adopted as a constitution and by-laws, designating the iines of work to be followed. They are apparently orthodox and commendable, and we do not desire to criticize or condemn anything that is in harmony with the word of God, and that gives direct or indirect force and influence in favor of God and his word. We ought under all circumstances to be as broad and liberal as the word of God ailows us to he. Jesus gives us a nobie example of forbearance in this direction, when one of his disciples said to him (Luke 9:49, 50), "Master, we saw one casting out deviis in thy name, and we forbade him, because he followed not with us. And Jesus replied, "Forbid him not; for he that is not against us, is for us."

From a strictly Scriptural standpoint, the church of Christ is established by the great Head, Jesus himseif, who gave his life for those forming the body of his church, which is built upon the Rock against which the gates of hell shall not prevail, and this Rock is, "Faith in the eternal Son of God," and all who are in this church, and members of the body of Christ, have accepted him as their Savior and covenanted with him to be faithful and obedient to all the teachings of his

Word, and this Word demands a separation from the world and from all those who are of "unsound faith." and also from those who do not observe all the commandments or who have perverted some of them or who walk disorderly, etc.

From this standpoint our alliance with all the various sects (all of which have some good and are doing good) would be like some of the alliances made by the children of Israel with the heatheu tribes and nations around them. They resulted to their injury and such alliances, as we can daily see, would certainly result to our injury and to the great injury of the cause of God and his church in many waya.

in conversation with a prominent member of another denomination recently we learned that the great burden of so many different interests and organizations in the church were not only contrary to the spirit of the gospel, but objectionable to many of its members. It is a matter that should not be lost sight of: To keep the "church machinery" as simple as possible. We notice in late years a tendency in our conferences to complicate the work of the church hy following iittle by little in the wake of some of the popular churches, and many of these things have a tendency to create in the church a business formality which destroys to a very large degree the spir ituality which God's people should possess and

For the Herald of Truth.

HIS RECOMPENSE.

By C. C. Wylie.

He was a middle-aged cierk in a large wholesale bouse. He had been there for twenty-five years, and for the last ten had occupied the first chair in the head office. He had no chuma and no amusements. He had a cozy, comfortable room in a boarding-house, and for a quarter of a century that had been home to him. During all these years he had been happy and contented, giving himself fully to his work and to his church and Sabbath school, but lately a restlessness had been stealing into his heart, and with it a desire for change. Something seemed to tell him his life was a wasted one, because it had not been wider

The other clerks had all left the warehouse, so he bent his head upon his arms, and when he lifted it there were hot tears in his eyes. His was the burning of soul which consumes the vital energies and leaves a man powerless.

He started, as some one opened the outer doors. was the poatman with the belated mail. Mochanically he cathered it up. There were two jetters addressed to himself, one from the city, and one from British Columbia. He opened the latter first and glanced at the signature. It was from a young man who had been under him for five years, and who two years ago had left for the West. It ran as follows:

"Dear Mr. G-:-I am writing to thank you for all your goodness to me while in your office. I am succeeding beyond my best expectations in business, and yesterday I became a member of the church, having decided for Christ two months ago. For these two biessings of God I owe all to you, for in both business and religion you have been my example. I nope in this new land to hein others as you helped me."

The other was from one of his old Sabbath school nunits and read:

"Dear Sir:-- I have taken your advice and once more feel a free man. With the money you loaned me I have paid my debts, and with God's help and yours will redeem the past. I can not thank you as I ought; but I do trust I will be worthy of your confidence,"

A new light came into his face. The old restiessness passed forever. He walked with the step of his youth. God had held the gohlet of life to his line and he had drunk deep.

EOREIGN MISSIONS.

India. — American Mennonite Mission, Dhamtari, C. P., india. Stations: Sundargani, Rudri, Leper Asylum, Balodgahan. J. A. Ressler,

HOME MISSIONS

Chicago.-Home Mission, 145 W. 18th Street, Chicago, ill. A. H. Leaman, Supt.
Chicago. — Mennonite Gospel Mission, Emerald
Ave. and 26th Street, Chicago, ill.
Chicago. — Hoyne Avenue Mission, Cor. 33d Street

and Hoyne Avenue. Toronto, Canada.—Home Mission, 75 Tate Street. Samuel Honderich, Supt.

Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Noah

H. Mack, Supt. Philadelphia.—Mennonite Home Mission, Cor. Am-

her and Dauphin Streets, Philadelphia, Pa. Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzler, Supt. Lancaster.—452 Rockland Street, Lancaster, Pa.

Canton,—Mission Home, 1934 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt.

Kansas City,—200 S. Seventh St., Kansas City, Kan. J. D. Charles, Supt. Argentine, Kan .-

BENEVOLENT AND OTHER INSTITUTIONS.
Orphans' Home.—West Liherty, Ohio. A. Metzler,

Oid People's Home.—Marshallville, Ohio, R. F. D. J. D. Mininger, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener,

La Junta Sanitarium,-La Junta, Colo. D. S.

Dale Enterprise, Va., Aug. 12, 1907 .- Ordination services were conducted at the Weaver M. H. in the Middle District near Harrisonburg, Rockingham Co. Va. on Sunday, Aug. 11, when the brethren Jos. W. Coffman and J. Early Suter were ordained to the ministry hy lot. The latter is a young brother, not yet having completed his twenty-first year. Members of the church in Virginia and eisewhere unite in the hope and prayer that these two brethren may prove to be worthy and efficient iaborers in God's harvest field. There were five brethren in the lot. Bish. Lewis Shank of the Lower district and Bish, A. P. Heatwole of the Upper district assisted in all the meetings that hrought about this ordination. L. J. HEATWOLE.

Harvest Meeting will he held at the Deep Run Mennonite meeting-house in Bucks Co., Pa., on Thursday, Aug. 22, and in the Piumstead congregation in the same county it will be held a week later, Aug. 29. The command of God to Israel was, "When thou hast eaten and art full, then thou shalt biess the Lord thy God, for the good land which he has given thee" (Lev. 8:10).

. . .

Waynesboro, Augusta Co., Va., Aug. 12, 1907 .-The congregation at Spring Daie will meet, if the Lord is willing, on Saturday, Aug. 17, for harvest meeting, to praise and thank the Giver of every good and perfect gift for the bounties he has blessed us with, and also to contribute for mission work that we may continue to be biessed and he a blessing to others. This is one of the ways of showing our jove for Him who died to redeem us it is not intended that we use all that God gives us for our own giory but that we share with those in need. If we sacrifice and give, as Christians should, the Lord would get a much large share than he often does. if this would be con sidered as it should be and churches everywhere give as the Lord has prospered them, many more missionaries could be at work and many lost souls be taught the way to eternal rest.

Another very important work witi be the se jecting of brethren for a minister. The lot will be cast later. May the church be engaged in carnest prayer that the Lord may give us just such a man as we need.

Bro. A. P. Heatwoie and son (who is home on his vacation from Philadelphia) attended our or dination services in the Middle District, Rocking ham county, over Sunday, Aug. 11. Bro. Martin Brunk is continually growing weaker.

Your humbie

Williamson, Franklin Co., Pa., Aug. 14, 1907 .-To the Readers of the Heraid of Truth:-Greeting. Some time ago I ordered my Heraid to he sent to Williamson, where I am now receiving it, hut as I am now living with my son Samuel ln Green Castle I wish to have it changed again and sent to the latter place. I am now alone and seventy-nine years old and much appreciate the Heraid. I take much pieasure in its weekly visits. I see also that Bro. Ahraham Metzler has nassed away. He was a beloved brother and neighbor when I first united with the church at Hersheys, in Pequa Vailey, and we lived on adjoining iands when we were young. Let us take the truth, which is the word of God, for our guide, and may the Lord direct us into all truth.

. . .

Garden City, Mo., Aug. 12, 1907.-The Bethel congregation was giad to have with them Bro-Horner of Cuitom, Ili., yesterday (Aug. 11), on which occasion he so forcibly sought to show to us the difference between a real, devoted child of God and one who has simply a form of godliness. and how much more pleasure a true Christian enlove than one who is simply a church member trying to live just so as to keep himself within the paie of the church and retain his memhership. We hope all may profit by his good advice. Pray for us that we may remain faithfui. COB . . .

Normanna, Texas, Aug. 8, 1907 .- To the Readers of the Heraid of Truth:-Greeting. As it has been some time since there has been anything heard from this place. I will endeavor to pen a few lines. We still enjoy the sunny South, even if it does get quite warm through the middle of the day. The thermometer registered one hundred in the shade several times during the last few months, but only a few hours. The evenings were quite pleasant even then. They always are. We had the pieasure of having Bro, Benj, Herner and Samuel Lehman with us from Culiom, Ili., on July 28. Bro. Herner gave us a good and interesting talk after Sunday school, which was very much appreciated. Bro. Herner has been one of our earnest workers for many years at Culiom, where I spent the first ten years of my ministry.

We have a very nice Sunday school quite weil attended, as are also church services and Bible readings. Bro, N. E. Mlilers have left to-day for a visit to their old home in Ohio, where their parents are living. We will miss them, May God bless them and may they have a pleasant and

profitable visit. There are quite a number of families moving in this fall and winter, but several that we have counted on coming have since changed their minds and expect to move to other localities. where new colonies are being started and where no doubt, their help will be very much appreciated. Has not the Lord provided wonderfully in giving us the different climates, so that man can either have a cold, medium or mild climate? Should we not appreciate this greatly, that every one may have his choice. Still we hear some murmur and complain, for all that God has given, instead of being thankful. It looks to me just as ungratefui as when Israei would murmur, even when God was supplying ail their needs.

We certainly have a lovely climate, with spring, summer and fall. Winter is left out. Any one desiring a miid climate cannot help hut appreciate this. I think we have an ideal climate, with the fertility of the soil, and especially adapted for those who are afflicted with catarrhs, throat trou-

bles and rheumatism. I believe I am safe in saying, that we ail like this country, with possibly the exception of a few sisters. I look forward to the time when we will have a large church at this piace, also hope that there will be many churches established throughout the state of Texas.

There are those who are inquirlng about getting places to stay to spend the winter. Will say that we have heen contemplating putting up a good hotel here, so that our people coming from the North can have rooms. Should we fail to get the hotel, we will still make room for those who wish to spend the winter here, hy sharing room with them. We are quite weii located and can accommodate quite a few, by giving us a few weeks notice before coming. To those who are moving down will say, Do not come later than Dec. 1, If you can make arrangements. We ought to he gin plowing by Dec. 1, and have the plowing done hy Jan. 15, to insure good crops. When people come as late as Fehruary then It is time to piant corn, notatoes, broom corn and watermelons, li the ground is not plowed early it is much more apt to dry out and thereby shorten the crops. Those pianting early always have the hest yields: especially can this he sald of corn and water meions. Our crops this year in general are not as good as they have been the past few years Nevertheless God has given us ail we need, for which we are very grateful. Fraternally,

PETER UNZICKER.

Sterling, III., Aug. 16, 1907 .- On June 30 Bro D. G. Lapp arrived in our midst and preached two strong sermons. We were giad for the visit.

The coming Sunday Bro. R. R. Ebersole is expected here. Last Sunday evening Bro. Noah E. Byers gave a talk on the "Qualifications of the

Our younger hrethren have organized a Sunday school about five mlies from our church in a schoolhouse. They are much encouraged and report a good interest and attendance.

ABRAM BURKHART.

For the Herald of Truth.

REPORT Of the Mission Committee's Meeting held at Goshen College, August 10, 1907.

The meeting was called to order by Bro. D. J. Johns. Prayer by Bro. Burkholder. Members present in person or hy proxy were as follows: D. J. Johns, Goshen, Ind.; J. S. Shoemaker, Free port. Iil.: M. S. Stelner, Columbus Grove, Ohio; Daniel Kauffman, Versailies, Mo. (proxy, David Burkholder, Nappanee, Ind.); A. D. Wenger, Miliersviiie, Pa. (proxy, i. R. Detweiier, Topeka, Ind.).

The organization of the committee resulted in the ejection of D. J. Johns, chairman, and J. S. Hartzler, secretary.

The various home missions already established were discussed and workers suggested where requested. As the money has been pledged to support three missionaries for three years in some South American fleid, it was decided to start such mission, provided suitable workers could be found. Several persons were suggested and the secretary of the committee was asked to correspond with them regarding that work. It was also suggested that one member of the committee should accompany the superintendent of such mis sion to South America and aid in selecting a proper field.

The committee decided to send two or three workers to India, provided the proper persons could be found to go.

Bro. J. M. Hartzler asked that a church be organized at Fort Wayne, and was referred to the hishops ln charge.

The committee appointed by the General Board to investigate the New York fleid were asked to report at the next meeting of the Mission Committee. Those who have offered themselves as workers in that field were asked to await further actions of this committee.

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Bro. D. S. Yoder was appointed to look after the needs of Sister Mary Burkhard, returned mlsgionary.

The question regarding the establishing of a missionary training school was referred back to the General Board.

Three applicants for home mission work were examined, after which the meeting was adjourned to meet in connection with the General Conference in November.

> For the Herald of Truth. OUR CITY MISSIONS.

> > By Levi Blauch.

To the Readers of the Heraid of Truth:-Greeting in Jesus' name. I have just read the article entitled: "Home Coming of the Fresh Air Chiidren," in Toronto, Ont. I was made to rejoice over the good time these children must have had while in the country homes, and to those of you who have given them a place in your homes for a while I will say, God will reward you ahundantiy for the kind deed you have done toward these children, and also toward the workers in the mission. It is truly encouraging for both children and mission workers, and without a doubt it will be a great help in hringing the parents of these children to Christ. There are so many children in these large cities that it seems impossible to give all of them fresh air outings for a few weeks every summer, but In the kingdom of Christ it is not so. There is in that kingdom no want of room, but ail who come will find an open door, pienty of means, and room for all who may come and accept Hls word. The people in these large cities cannot enjoy the fresh air as we do in the country, hut when they come to Christ they can freely enjoy the same heavenly blessings that others enjoy. What a privilege this is!

Should we not then do all in our power to hring them to the hiessed Savior, who has done so much for the human family and gave his own life as a ransom for all who will come and submit themseives to his will and word, and enjoy themseives in his service? The privilege of being in the service of our heavenly Father is indeed a great one, and brings many blessings to the human family, and what is especially heautiful about this service is that we need not all do the same work. We cannot all go to the large cities to do personai work, but some are needed in this work, while others need to stay at home and follow the plow, and while they plow they can have a few city children to enjoy themselves in running after the piow, gathering flowers and learning many valable lessons, which they will never forget. It gives the plowman a great opportunity to do mission work with the fresh-air children in the line of drawing and teaching object iessons from the book of nature-lessons that may be the means of hringing these children to Christ, "

The mother in the kitchen also has a great opportunity to do mission work by being kind, gentle, foving, mild and apt to teach. A country home, in which these things are done in a prayer ful way, accompanied by singing, is a home that these city children enjoy and remember throughout a whole lifetime. My prayer to God is that he may abundantiy hiess ail our mission stations and cheer the workers to such an extent that they may never become discouraged, and open the hearts, doors and pocketbooks of those at home to such an extent that it may be feit in the home and in the missions.

Johnstown, Pa. For the Herald of Truth.

"I AM THE DOOR." By F. B. P.

The entrance to the divine life, in other words. the entrance into the kingdom of God, is through Jesus Christ. Jesus says, "No man cometh to the Father but hy me." The apostle tells us that

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there is none other name given under heaven among men except the name of Jesus Christ, hy which we can he saved, and again Paul says (1 Cor. 3:11), "Other foundation can no man lay than that is laid, which is Jesus Christ." In this sense Jesus says (John 10:9), "I am the door; hy me if any man enter in, he shail be saved and go in and out aud find pasture."

This is the life God wants us to live in this world and in the world to come, and this is the iife we should ahove ail things desire to enjoy both now and hereafter.

Jesus Christ is the Son of God, who came into the world and gave his life as a ransom for our sins, and not for ours only, hut also for the sins of the whoie world, that now whosoever helieveth in him should not perish but have everiasting life, and as the words of the apostie in Acts 4:12 show, there is no other means of salvation aside from Jesus, who cails himself the "door to the sheep," and intensifies the declaration with these words "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." The words of the poet come into play right here where he says:

> "There is a nath that leads to God, All others go astray; Narrow but pleasant is the road, And Christians love the way."

We can substitute nothing for Christ. As much as men have sought for other ways, other methods, other means of salvation, other doors into the fold of Christ, the one fact remains patent and forever will remain that to God, to heaven and to eternai giory there is hut one way, and that way is Christ. "I am the way, the truth and the life; no man cometh to the Father but by

> For the Herald of Truth. SUNDAY SCHOOL MAGNETS.

> > By Bertha Yoder.

(Continued.)

Love to God and love to man are like two magnets placed in connection. Each makes the other stronger. He who has this love in his heart has the fountain and source of all virtue. It is to the life what a mainspring is to a watch, what the soul is to the hody. Our first work in the Sunday school is to implant this love into the hearts of the pupils, and then see how it will he as a magnet to draw them into the Sunday school and keep them there. There are so many out of the Sunday school who ought to he strong, active workers in the Master's cause. If we only save one of these, just think what we have ac complished. We read how Horace Mann, the eminent educator, in making the address at the opening of a certain reform institution for boys said, "if it only saves one boy it will pay for ail the cost and labor of establishing such an institu tion." After the exercises, a gentieman taiking to him in private conversation asked him if he did not color it a little when he said if only one hoy would be saved it would more than repay all the cost and labor. Now listen to his solemn reply, "Not if it were my boy," Dear fathers, mothers, hrothers, sisters, if it would be your son or your daughter, your brother or sister, that is out wandering in the sins of this world, would we think anything too much to sacrifice to hring them to Jesus? Bring them lnto the Snnday school, The future of the church rests upon those who are young in life. We find that the requirements of the younger generation come first and rise the highest

Some may think they have grown so old in sin that they cannot he saved. Nay verily! There is no one so wicked but that the Blood of Christ will cieanse him from all sin.

A drop of water lay in a gutter, stained and soited. As it was looking up in the clear, blue sky, it began to wish for purity. It longed to be cleansed. We find that its sigh was soon heard, and it was quickly lifted up hy the sun's gentie fingers into the sweet, pure air. Up it went, higher and higher, and was finally caught by the winds and carried away, and at last rested on top of a mountain, a flake of pure, white, heautiful snow. That is what the grace of God does for every sinful life that longs and cries for purity.

The parents in the home may act as Sunday school magnets. Show to the children that you are interested and then take notice how the children will take an interest. Did you ever notice your children, as you go about your work during the week, how they will he interested in what you are doing? Just so it is in the Sunday school. Let them know that you are interested and see how it will act as a magnet to draw them

On Sunday morning do not get up so late that you can not get your work done in time to go to Sunday school and then say, "Come, children, you go to Sunday school. I have heen working hard ail week and am tired. I guess I will stay at home and rest. You get ready and go to Sunday school." Ah! are you acting the part of a Sunday school magnet then? No, never. Get up early enough on Sunday morning so that you can say, "Come, children, get ready and we wiii go to Sunday school." Then you will be acting the part of a magnet and bring the children into the Sunday school.

What wonderful influence the home has over the Sunday school! What is home?

"The golden setting in which the brightest jewel is 'mother.'" How true those words are. What would a home be like without that mother's iove and influence?

"Home is the hiossom of which heaven is the

"The leweled casket containing the most pre cious of ail jewels-domestic happiness."

"Home is the central telegraph office of human love, into which run innumerable wires of affection, many of which, though extending thousands of miles, are never disconnected from the one great terminus."

How necessary it is to get the children into the Sunday school. "Touch hut the heart of a child and ages hence your finger marks will be found upon him still."

> I took a piece of piastic clay And idiy fashioned it one day, And as my fingers pressed it still it moved and yleided to my wiii.

I came again when days were past; The bit of ciay was hard at jast, The form I gave it still it bore, But I could change that form no more.

I took a piece of living clay, And gently formed it day by day And moided with my power and art, A young child's soft and yielding heart.

I came again when years were gone was a man I looked upon: He still that early impress wore, And I could change him never more.

How necessary it is then that we bring up a child in the way it should go!

We are sorry to say that not all who are in the Sunday school are magnets. How it makes our hearts ache to see those who take no interest in the Sunday school! Those who sit down and let things go as they will, instead of being a magnet and drawing others into the Sunday school.

Why not have more magnets in the Sunday

If God did things the way we would often want him to do them they would be so poorly and selflshiy and imperfectly done that we could not be lieve him to be God.

Remember you will never gain, but always lose by being afraid to do the thing that seems to you right, by following the crowd without cultivating your own individuality.

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

# TOPIC: WHEREIN HAVE WE ROBBED THEE? Mal. 3:8-12: 1 Cor. 16:1. 2. (OMSECRATION SEDT. 1. 'O'

### LESSON MOTTO.

All I have and am belongs to God, my Maker. To give him less than all I have, to do less than all I can do, is to rob hlm of his possessions. Lord, take me, use me for thy glory. Amen.

#### DAILY READINGS.

August, 1997.
26. M.—What can we give? Rom. 12:1.
27. T.—What can we do? Rom. 12:2.
28. W.—What should we be? Rom. 12:3.
29. T.—An offering that pleases God. Psa. 51:17.

30. F. -Giving less than all is robbery. Rom. 12: 31. S. -Sample robberies. Matt. 29:18, 21-30:

1. S. - Wherein have we robbed Thee? Mal. 3: 8-12; 1 Cor. 16:1, 2. (Consecration Meet-

#### A SPECIAL MESSAGE.

The great weakness of the church to-day is its overwhelming tendency to half-hearted giving. The church is robbing God at a fearful rate, be cause want of faith prevents God from showing his giory in his work of mercy, saivation and providence; indifference in work robs God of a giorious host of souis that might otherwise be saved: half-hearted giving or stinted giving of time, talent and money robs God of the glory that would come to him through the consequent extension of his kingdom on earth. There are those who prepare themselves for robbing their neighbors, by force, or by graft or other unfair busi ness methods: there are those who plan to rob the government of just taxes by sequestering property, while at the same time they think they are loyal subjects and citizens of the government. but all these kinds of robbery pale into insignificance in comparison with the selfish methods and practices, or the indifference and unbelief of those who claim to be God's children and yet do not the things he commands them. What stupendous iniquities against the public and the government are unearthed in the investigation of "trusts"! is the professed church of Jesus Christ better in its duty toward the world and the great Ruler when soft-tongued leaders teach that this and that is not necessary: God does not demand us to do so and so, etc., etc.? When the Lord demands our life, he will not be satisfied with our little finger. The church is giving bim the little finger. "i beseech you, brethren, by the mercles of God, that we present your hodies a living sacrifice holy acceptable unto God, which is your reasonable

# BIBLE HINTS.

Mai. 3:8. When a man's conscience is seared he will do many wrong things and blandly claim that he "has done nothing wrong." Or, "If I have done wrong, prove it." Or, "I have done nothing at all." Right here is where men perhaps do the greatest wrong unknowingly. They have done nothing when the Lord wants them to be active in service for him. A servant who stands by the hour doing nothing when there is plenty to do is doing wrong by robbing the employer of so much time that belongs to the employer. All our time belongs to God. But especially if we withhold our contributions and offerings so that God's cause suffers, we are robbing God.

Mal. 3:9. When a man leaves the ordinance of God he is heading for doom. "Blessed is the man that waiketh not in the counsel of the ungodly, nor standeth in the way of sinners." Cursed is the man that obeyetb not the covenant of God, and to such the Lord will say at judgment: Depart from me, ye cursed. They bave taken the curse upon themselves; the Lord simply pronounces sentence and sends them to the place and condition they have chosen.

Mal. 3:10. When offerings are so withheld that the work of the Lord is interrupted the cause is rohbed of support. What we give to God will never lessen our store. The loaves and the fishes we give to God will feed both us and many others

Mai. 3:11. There is a devourer in every heart that is not liberal toward God. The miser may gain the world, but he loses his soul. How many blossoming aspirations and amhitions perish lu the flower because not fertilized by the life-giving breath of God!

Mal. 3:12. When men obey God, their good works and the blessing resting on them will be seen of others and they will say, "Surely God is with them," and be drawn toward him. "And I. if I be lifted up (exaltêd) will draw all men unto me." How different is lifting up by exalting before the world and lifting up by crucifying the Son of God afreah!

1 Cor. 16:1, 2. Not long ago I heard an aged deacon say, "There used to be enough in the treasury years ago to supply all the needs of the church and the poor; now I often have to make good the deficiency from my private funds." What is the matter? Would It be so if this text were still obeyed? And is it possible that with all the supposedly increased interest in church work in various phases God is being robbed in one of the most primary departmenta of church work?

## HARISTRATIONS

# Gifts of Gold to Jesus.

All down through the Christian centuries covetousness has been the chief barrier to Christ's cause; the one great and only insurmountable obstacle in the way of the world's evangelization. This world will never be converted until Christian nations, imitating the example of the wise men from the East, shall lay their gold at Jesus' feet. Prophecy is full of this idea. Whenever she takes ber harn to hymn the glories of Messiah's reign the consecration of the world's wealth forms a prominent atrain in the lofty enthem. "To him shall be given of the gold of Sheba." "The merchandise of Tyre shall be holiness to the Lord: it shall not be treasured nor laid up," "Surely the isles shall wait for me, and the ships of Tarsus, first to hring my sons from far, their silver and their gold with them, unto the name of the Lord thy God." "Kings shall bring presents unto him." They shall bring gold and Incense."

# "I Will Give Nothing."

A minister, soliciting aid toward his church, waited upon an individual, distinguished for his wealth and benevolence. Approving the case, he presented to the minister a handsome donation. and turning to his three sons, who had witnessed the transaction, he advised them to imitate his example. "My dear boys," said he, "you bave heard the case; now what will you give?" One said, "I will give all that my pocketa will furnish." Another observed, "I will give half that I bave in my purse," The third sternly remarked "I will give nothing." Some years after the minister had occasion to visit the same place, and, recollecting the family that he had called upon, he inquired into the actual position of the parties He was informed that the generous father was dead; the youth who had cheerfully given all his store, was living in affluence: the son who had divided bis pocket money, was in comfortable circumstances; hut the third, who had indignantly refused to assist and haughtily declared he would

give "nothing," was so reduced as to be supported by the two brothers.

The above anecdote is a striking illustration of the words of Solomon. Men of property should contribute largely: they should recollect that they are responsible to God for the use they make of their fortune, and that he will bereafter call for

#### "Father Sewall's Glying."

The venerable Father Sewall of Maine once entered a meeting held for the benefit of foreign missions, just as the collectors, having received the contributions, were resuming their seats. The chairman of the meeting requested Father Sewali to icad in prayer. The old gentleman stood hesitating, as if he had not heard the request. It was repeated in a louder voice but there was no response. Father Sewall all this time was diligently feeling about bis pockets, and presently he produced a piece of money, which he deposited in the contribution box. The chairman, thinking he had not been understood said loudly

"I didn't ask you to give, Father Sewall; i asked you to pray."

"Oh, yes," he replied; "I heard you; but I can't pray till I have given something.

if Father Sewall's principles were universally adopted, would there be more giving or less praying? Some people give prayers without aims: others give alms without prayers; but as prayer without effort is as wrong as effort without prayer. the better way seems to be to put prayer and alms together, thus praying and giving, giving and

## "Giving Scripturally and by Resolution."

At a missionary meeting held among the negross at Jamaica these three resolutions were agreed upon:

1. We will all give something.

We will ail give as God has enabled us.

3. We will all give willingly. So soon as the meeting was over a leading negro took his seat at the table, with nen and ink. to put down what each came to give. Many came forward and gave, some more and some less. Among those who came was a rich old negro, almost as ricb as all the others put together, and

threw down upon the table a small silver coin "Take dat back again," said the negro who re ceived the money. "Dat not be according to do second resolution.

The rich old man accordingly took it up, and hobbled back again to his seat in a rage. One after another came forward, and as almost all gave more than himself, he was fairly ashamed of himself, and again threw down a piece of mone) on the table, saving:

"Dare, take dat!"

It was a valuable piece of gold, but it was given so ill-temperedly that the negro answered again: "No, dat won't do yet. It may be according to

de first and second resolutions, but not according to de last;" and he was obliged to take up his coin again. Stiil angry at himself and all the rest, he sat a

long time, till nearly all had gone, and then came up to the table, with a smile on bis face, and very willingly gave a large sum to the treasury.

"Very well," said the negro; "dat will do. Dat according to all de resolutions.

# SUBJECTS FOR TALKS OR ESSAYS.

1. Ways of robbing God

2. Why was the early Christian church so suc

3. The vice of withholding.

4. The gift of giving.

# Young People's Department

Some poor excuse of an envious critic has claimed that Bro. Bontrager's series of articles is taken largely from guide books. The fact that other alleged tourists have replenished their meager store of observations by copious drafts from their "Baedecker" or other guide book is by no means evidence that Bro. B. has done so. He has not followed the beaten patn and he has not described things he has not seen, nor even nearly all the things he bas seen. But why such puerlle efforts at belittling Bro. Bontrager's contributions in the Herald?

For the Herald of Truth.

# GLIMPSES OF EUROPE.

By Jacob B. Bontrager.

Although I had spent some time in Rome, my visit to the "eternal city," as it is called by some overzeaious ones, was a very hurried one. And yet what I saw gave me much food for thought. l cannot tell you all; you must see for yourself. Much that I might attempt to tell would not be deemed credible.

To reach Florence, my next stop, I had to pass by many historic cities and noteworthy places. The country is full of evidences of a by-gone grandeur which the poor peasant to-day sees, but falls to comprehend.

My first pause in Florence was at the marketplace, where is sold everything the Italian eats, drinks and wears. My breakfast, which I took here, consisted of eggs fried in olive oil, Italiau bread, and a bowl of macaroni soup, the best and cheapest meal I had in all ltaly, and costing me the enormous sum of what would be about eight cents in our currency! But these people had not become accustomed to dealing with American tourists, and so, for the first time, I felt that I was not being imposed upon by the petty grafters with which a tourist has to contend all the time. I shall not attempt to give even a concise description of all the things seen in this old city. It was the center of art during the classical period of the fourteentb and fifteenth centuries. The Piazza del Signora is the center of business. Here the brave Savanarola was hanged, and then burned, in 1498. Here stands the ancient Palazza Vicchio, the one-time capitol of the Republic. The Tribune or inner hall is a revel of art, containing the masterpieces of Raphael, M. Angelo, Titlan, Correggio and others. Hawthorne calls it "the richest room in all the world; the heart that

draws all hearts to it." Here is a splendid library

of 300,000 volumes and 8,000 MSS., many of them

Another storebouse of art is the Pitti Palace, also of fifteenth century architecture. It contains about 500 paintings, many of them masterpieces. The Academy of Arts ranks third in the splendor of its arts. Here is found the famous "David," masterpiece of sculpture by M. Angelo. I was not so much interested in this alone as in the man whose hands chiseled it out of the block of granite. He is a complete contradiction of the modern idea of specializing, for he was sculptor, painter, architect and poet, and his work in all these lines stands as a witness to his wonderful genius, his masterpieces not being excelled by any of the great artists. In sculpture his "Mosea" is considered his masterpiece. As a painter his fame rests on "The Last Judgment" in the Sistinc Chapel of the Vatican. As srchitect the wonderful St. Peter's Cathedral of Rome stands as a monument to bis genius. As stated in my last letter be began work on this great structure at the age of seventy-two-considerably beyond the Dr. Osler age limit of usefulness! His mortal remains lie in the church of Santa Croce, where are also monuments erected to Dante, Galileo and Other notebles

# HERALD OF TRUTH.

I did not visit any more of the many splendid and magnificent churches and palaces, in which so many lovers of fine art and superb architecture have regaled themselves. In this city are some remarkable old bridges of the twelfth, fourteenth and sixteenth centuries. Many are ornamented with beautiful statues and artistic designs. Everything in Florence is supposed to be done along the line of artistic taste, even from remote times. I enjoyed a few hours of delightful recreation in the "Boboli Gardens," a very fine park laid out in 1500. From its more elevated points I was able to obtain some very admirable views of the city and suburbs. There is here also a very well equipped street car system, not unlike our American lines. Taken all together a visit to Florence is one of the delights of the American tourist in Europe. I have not done you justice in speaking of the things that I saw, even as I did not do myself justice in the matter of taking time to see what there was to be seen, for I did not even get a glimpse of all its riches and giorics.

Leaving Florence to revel in its treasures of art and sculpture, its pride of precedence and history, the route to Bologna leads across the Appenines. The railway from the valley of the Arno to the plains of Lombardy presents a magnificent piece of engineering skill. There are forty-five tunnels, several of which are more than a mile in length, also many bridges, tresties, etc: The scenery through this mountainous region is heautiful in its wild grandeur. Here, in one of the small villages, a prison car was attached to our train, conveying prisoners who had descrited from the army. At one stop a few officers, brilliantly uniformed, had in charge three young men in chains and they joined the prisoners' company. The sympathy of the people was entirely with the prisoners. Bologna is a wailed city of one hundred and

thirty thousand inhabitants, and contains many rich and picturesque remains of mediaeval architecture. It is situated at the foot of the lower slope to the Appenlues, about 400 feet above the level of the Adriatic. The city is about two miles long and a mile and a haif broad, and the wall which surrounds it is of hrick and contains twelve gates. The streets are well paved and are generally clean, but almost universally narrow. crooked and irregular. The public as well as the private buildings are constructed of brick. There are many very fine buildings surrounding the Piozzo Vittorio Emmanuele, the principal square in the city, and in the center of which is a beautiful founts in adorned with the colossai statue of Neptune by Giovanni da Bologna. The city contains about one hundred and thirty churches, twenty convents and six hospitals. The largest church is San Petronio, an unfinished but spiendid structure dating from 1390. This, however, must not be confused with the S. Petrlo Cathedral, begun in 1605. The latter, however, is not so large. Other churches also larger than the cathedrai are the San Dominico, San Giacomo Maggiore and others too numerous to mention. San Stefano is a remarkable collection of seven churches, all of considerable antiquarian interest. Bologna was once a prominent art center, being the seat of the "Caracci" school. There is a picture gallery here which contains many of the best works of Bolognese scholars. The arcades of this city are worthy of note, for here a person is able to walk for miles under roof, a provision which I appreciated very much, as there was almost coutinual rnin during my stay in the city. Here I also met with an experience not soon to be forgotten. In the evening I went out for a walk, and not being particular about my bearings 1 lost my way. I had neglected to take the address of my hotel, and being unable to inquire of any one in Italian, I was, using a slang phrase, "up against it." I finally took my Italian dictionary and made up a rude sentence inquiring the way to the "Statziona." or railroad depot. Upon inquiring l was always careful to observe the direction in which my informant pointed, and with a "Gratzie" (thank you) I would walk in that direction until

I thought I was about far enough when I would repeat my inquiry to a passer-by. The streets being so irregular and crooked I found several times that my informants directed me toward the point from which I had just come, but by perseverance I finally found myself at the station about two hours later, tired out and somewhat later than I generally aim to retire.

Besides the cathedrals with their rich store of sculpture and paintings I might mention a university founded in 1119, the town library, the Museum of Antiquities, and the Leaning Towers. The Tower of Asinelli is 320 feet high, and leans about five feet, while the Tower of Garisende near hy has a height of 138 feet and leans nearly ten feet. The Chamber of Commerce is a Gothic building, an elegant structure of the thirteenth century. From "La Montagnola," a public promenade on clevated ground, a person obtains a fine view of the city. The name "Bologna sausages had its origin from the celebrated Mortadelie sausages manufactured here long ago. I must mention yet that the reason why I had such difficulty in finding my way back to the "Statziona," notwithstanding my Italian dictionary, lay in the fact that the people here use a very peculiar dialect.

There are some eminent ancient churches out side the wails several miles from the city that 1 failed to visit, though I was told that they were very interesting. Leaving this birthplace of the famous Domenichino, Guido Reui, the Carraccis, Benedict XIV., and other men of note, I started on my way to Venice, passing by such cities as Modena Parma and Piacenza, all very rich in art and architecture and prominent in history.

> For the Herald of Truth. MAKING OTHERS HAPPY.

#### By Charles Doran.

Does not much of our happiness come to us iu making others happy? And, what better reward can we look for in return for a kind act than the knowledge that the deed has perhaps made some one's jot a little brighter, a little happier?

it usually costs very little to be kind, to speal a word of comfort, to encourage a fellow-man, and how much this little act of kindness, this one word of comfort and encouragement often means to one in trouble and sorrow!

Have you ever felt the need of just one word. just one smile of approval to sustain you when trials are many and your life seems to bave in it nothing but discouragement and strife, and when that word has been spoken to you and that smile given to you, have you not felt stronger, more hopeful, happier? Have not the trials seemed to iessen in number and the discouragement and strife appear less hard to combat when a fellowman has come to you and spoken a word of love and interest, a word to make you happy? The gifts of God are many, the blessings to be seen everywhere and to all of us he gives a chance to make some one happy. The poorest in the land has sometimes the golden chance to make his neighbor happy with a happiness that the wealthy, with all his riches, could not buy.

We all have chances in this life to make some one hanny. This making some one hanny is a gift from heaven-a priceless gift and a gift which when we make it is sure to return to us, bringing with it more happiness for ourselves.

It is a heautiful truth that God's gifts to us. If we share them with our neighbor, bring to us other gifts from him. If we speak a kind word to the brother in trouble and sorrow, there will be a brother ready to speak a kind word to us when we too are troubled and in sadness. If we give a smile to cheer and encourage a brother in trial and tribulation, we shall be sure to receive his smile to make our own lot less hard to bear when the hour of trial and tribulation comes to us.

Never withhold from a brother the word that will brighten bis life, or the deed that will make him happier, but seek out chances to speak the

August 22,

300

Thursday, August 22, 1907. F FUNK and A. R. KOLR, Editors.

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Order Sunday school supplies and Lesson Heips of the Mennonite Publishing Co., Elkhart, Ind.

- The Heraid of Truth is the organ of the follow-
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- Aiberta, N. W. T., Car
   Pacific Coast District.

word; if you must even go out of your way to do it, you will lose nothing by the trip. The time you consume to do it will not be lost to you.

People to-day excuse themselves for failure to do a little act of kindness or speak a word to comfort'a brother in distress-to make him happierby saying that they have not the time, that business would not permit. Ah! after all, is time so valuable, business always so necessary, that we cannot devote a few minutes of it or leave our affairs for a few minutes to go and carry gladness to some brother in want and suffering-to go to him with the word that is to make him happier?

We all have a mission in life. We are all stewards, and it will not be asked of us alone what we did in life, but what we did not do in life. God judges us by our willing failures. He gives us the chance and holds us accountable for our failure to embrace it.

If we can make some one happy and we don't do it, what then? Are we not guilty of casting aside an opportunity sent to us from heaven? Make some one's life happy. It is within your province to do so. You may be poor in earthly goods and unable to give to one poorer than your self even a crust from your own table, yet you can find a way to make him happier for having known you. You can perhaps speak the one word that he longs to hear, the one word that will dispel the gloom, even if it be but for a brief minute,

and make him happier. A wealthy man stood on the corner of the street one very cold day last winter, waiting for his carriage. He was not happy and yet he had millions and health with which to enjoy them. He had not learned one thing, and in his ignorance of it was his unhappiness-to make some one happy. As the crowd passed him, he heard a woman say, "If it will only brighten him up a little how happy I shall be!" He wondered what the words meant. He repeated them to himself. He asked himself how it was possible for a person to make himself happier by brightening the life of his fellow-man, and the more he thought over it, the more he wanted to learn about it. At last he turned and hastened after the woman whom he had heard make the remark. He overtook her and stopping her asked if he might speak to her. He asked for the answer to the question that was troubling him and she told him if he would go with her to a nearby hospital she would tell him how he could find the answer. He accompanied her and saw pain and sorrow and his heart was moved and soon he found himself seated beside the bed of a poor, sick man, comforting him. He listened to the story of cruei suffering and want and he responded to the appeals that these stories seemed to be making to him. And that night when he had returned to his elegant home his brother noticed that there was an expression of pain and sorrow upon his face. The wealthy man

# HERALD OF TRUTH

had learned that there was a mission in life for him and his money—a mission of love and sympathy. He realized that he had been appealed to to try to make others happy, and he determined to do it, and to a friend he said some months after, "I am one of the happiest men in N----, not because I am rich and blessed with heaith to enjoy my money, but because I have learned wherein I can best enjoy my money-and that is in making others happy."

If we would but consider what this "making others happy" means, what a storehouse of happiness awaits us when we try to make one moment, yea, one second of our brother's life happy, how often we would ask God to show us the way and thank him for having done so!

For the Herald of Trut'a.

### FROM GREENLAND'S ICY MOUNTAINS.

ln a very interesting address at our chautauqua recently. Olof Krarer, a native of East Greenland, in describing the manners and customs of her native land and people, presented many facts that are not generally known concerning that isolated people who live in unbroken arctic darkness six months of the year, with the thermometer ranging from nine below zero in their "summer" to ninety below in winter. They can never wash with water, for it is so cold that the water would freeze on their bodies; so they grease themselves instead, and the best greased, rather than the best dressed, lady is considered the most beautiful in Eskimany society. Their little blubber fires in their little snow houses are intended for light, but not for heat, for they have neither coal nor wood nor other fuel sufficient to warm themselves But what if they had? The heat would simply melt their house and leave them without shelter.

They do not drink water, but they eat ice instead. I wonder how such conditions would suit our good Baptist friends, should they ever undertake missionary work there. Their idea of the real meaning of the word "baptism" could not well be made to apply in that part of the world. And yet the gospel teaching is intended to fit even East Greenland conditions.

I cannot take time to teli my young readers all the interesting things that she said of their home life in their little ice huts with their fur tapestries and carpet, or their social life, or of their strenuous occupation of fishing for walrus, seal or whale, or the occasional capture of a huge Polar bear; of their half-wild sledge dogs, or their curiously made sledges and the trips they take in them, but it may be interesting to you to know of their marriage customs. In that country when a young man falls in love he goes to the house of the young lady and begins to borrow. He borrows all he can get, thus having an excuse for making frequent returns. When he is ready to claim her as his bride he watches an opportunity to steal her from her home. In Greenland this is the only kind of stealing allowed, but it is only on condition that he is able to carry his bride to another hut, no matter whether it is his own or not, without being caught in the act. If he is caught he is killed; if not, then she is his wife and the parents-in-law and the whole family welcome him a smart man and help him to build his ice palace, which consists of a hut built of blocks of hardened snow in the shape of a dome, the ceiling of which is not over six feet high and not more than twelve feet in diameter, without window, and with an arched passageway about eight feet long and about eighteen inches high that serves as a door and in front of which, to keep out the cold, is hung a piece of the fur.

The Eskimaux of East Greenland, who are sup posed to be the descendants of some shipwrecked Norwegian sailors of long, long ago, believe in a great good spirit and in a great bad spirit with numerous smaller spirits of each kind. All discase they believe, is the result of some wrong doing or the influence of an evil spirit. Hence if a child takes sick, the mother must not do any

1907.

thing for the chiid's relief. No, she must lay i away in a corner by itself that she and the other children may not be contaminated by the evil influence. The poor little child's cries and waij ings are to them but an evidence that it is possessed of the evil spirit. If it dies it is buried in the snow and no one must mourn. It is better for one to die than for ail to become contaminated not by the disease, but by the evil spirit. If the sick person recovers he or she is looked up to as unusually smart in evading or getting rid of the evil spirit. There are no doctors and no

patent medicines in East Greenland. But dwelling for a moment on the matter of illness and evil spirits, is there not something for us to learn even from the Greenlanders? They do as they are taught. Do we? Let us see. The apostie says, "Brethren, if any man be overtaken in a fauit, ye which are spiritual, restore such an one in the spirit of meekness," etc. This is the spiritual illness which comes from an attack of an evii spirit, and we are told what to do in such a case, i. e., restore him. But why do so many of us treat such an one like the poor heathen Greenlanders treat their physically sick? We call them cruei and brutai and heathen. Are we better? Are we as good? They are consistent and do what they are taught. Are we doing as well? Or does our indifference or our criticising tongue and unkind demeanor betray the fact that we are not spiritual, and therefore not qualified to restore such an one? Think of it a moment as we pass. It may be that from our own feelings of sorrow at the thoughts of the unrelieved suffering and the many deaths caused by obedience to such a heathenish superstition as theirs we may iearn through the enlightenment of gospei truth to look through spiritual eyes with sorrow instead of anger or seif-complacent indifference upon the spiritual iliness of a stumbling or fallen brother or sister, and do ali in our power to restore such an one. Our inconsistency and indifference for want of true spirituality may cause just as much heartache and mental anguish and spiritual decline and death among those around us as the wrong idea regarding physical ailments causes suffering and death among the doubly benighted

## ITEMS.

inhabitants of East Greenland,

The Pope Manufacturing Co., with automobile plants in eight states, went into receivership on the 14th of August with liabilities of about \$1,500. 000, and assets of nearly \$8,000,000. It is believed that the company will continue in business after a temporary standstill to adjust business matters.

Milwaukee's many juvenile users of the cigarette are hard hit by the new Wisconsin state law prohibiting children under sixteen years of age smoking cigarettes. it is a good law, though If children are found smoking on another man's property, the property owner is arrested.

The strike of the telegraph operators through out this country shows how serious the situation might become if the transportation of mail were in the hands of private individuals instead of th government. And if it is well that the postal system is in the hands of the government, why not the express business and the telegraph?

Dr. John Harris, in his treatise "Mammon. says, "We repeat the momentous inquiry, and we would repeat it slowly, solemnly, and with a desire to receive the full impression of the only answer which can be given to it: What has preventethe gospel from fulfilling its first promise, and completely taking effect? What has hindered it from filling every heart, every province, the entire map of humanity, with the one spirit of divine benevolence? Why, on the contrary, has the gos pel, the great instrument of divine love, been threatened, age after age, with failure? It must be attributed soiely to the treachery of those who have had the administration of it-to the selfish ness of the church."

# HERALD OF TRUTH.

# For the Herald of Truth. LITTLE WALTER.

#### By Annie C. Cripe.

Written in memory of Walter C. Bryant, was drowned in a ditch near Emma, Ind., July 23. 1907. See death notice in last week's issue of Herald of Truth.

Little Walter went to heaven On a bright and sunny day-All alone, he met misfortune
In a ditch, close by the way.
Jesus met him in the waters,
Took him home, with Him to dwell, And we hope to meet him yonder, Where there's bliss, no tongue can tell.

Ne'er shali we forget the hour When we missed our darling boy; We called his name, there was no answer He was safe from all that could annoy, a vain we searched for several hours, All o'er the house and yard and farm. Down by the ditch we found his slippers He was safe above in Jesus' arms.

Good neighbors searched and found the body, Brought it back, and laid it down; His mamma thought she could not leave him For she thought she'd feel so very lone. His papa thought it could not be true, And cried as if his heart would break. His infant sister knew no sorrow Nor yet the gloom that death does make.

We laid him in a little coffin Dressed in a little snow-white suit, And in his pale and icy fingers We placed a bunch of flowers white. Kind friends who scarcely ever knew him Bore him to his silent tomb No more we'll see our darling Walter, Until we meet in "Home, sweet Home."

Nevermore we'll hear his laughter. Nevermore we'll see him play: Up in heaven he's with the angels, Where there's no more death, hnt endiess Heaveniy Father, cheer and bless us, [day. Help us this our grief to bear; And in heaven we hope to meet him There with thee his joy to share.

# CONFERENCES

The Western District Amish Mennonite Confer ence will meet, the Lord willing, at East Union meeting-house, near Kalona, lowa, Sept. 18 and 19. Sunday School Conference on the 20th. A cordial invitation extended to all. Kalona is the nearest railroad station, one passenger train going west daily at 9:49 a. m. For further information write to J. A. BOLLER, Sec.

The second annual Sunday school conference of the Second annual Sunday School Substitute that the Pacific Coast district will be held at Albany, Oregon, Oct. 21-24, 1907. All are invited to come and join in a feast of good things.

J. P. BONTRAGER,

Sunday School Conference for the Indiana and Michigan Conference District will be held on S . 5 and 6, 1907, with the Bowne congregation in Kent Co., Mich. The nearest station is Elmdale. on the Pere Marquette R. R., some twenty miles east of Grand Rapids. All interested in Sunday school work are cordially invited to at JOHN EMMERT, Sec

The Sunday school conference for the S The Sunday school conference district will be western Pennsylvania conference district will be held at the Stahl M. H. near Johnstown, Pa., Aug. 27 and 28, 1907. The church conference for the same district will be held at the same place. Aug. 29 and 30 1907. Bishops and executive 29 and 30, 1997. Bishops and executive committee will meet at 2:30 p. m., Aug. 27, 1997. On the B. & O. railroad come to Krings. On the P. railroad come to Johnstown and then on Windbertrolley line to Mishler. Please notify H. Mishler, Johnstown, Pa., R. F. D. No. 4, of your coming. general invitation is extende S G SHETLER Sec.

Missourl-lowa District, 1907.

1. Sept. 24 and 25—Sunday school conference

meets.
2. Sept. 26 and 27—Church conference meets.
3. Railroad points—Clarence, Mo., Atlanta, Mo.
4. Addresses—John Detweller or L. J. Johnson.
Cherry Box, Mo.
A cordial invitation to all.
J. R. SHANK, Sec.

#### DEATHS.

Leatherman.—On the 11th of August, 1907, at his residence in Harrison Twp., Elkhart Co., Ind., of a lingering illness caused by a complication of diseases, having been a sufferer for some ten years, Jacob Leatherman, aged 81 Y., 11 M., He was born in Bucks Co, Pa, on Aug. 28, 1825. In 1847 he went to Elkhart Co, Ind, and purchased a tract of land, after which he returned to Medina Co, Ohio, to which place the family had removed from Bucks Co, Pa, soon after the father's death. On Sept. 21, 1852, he was married to Elizabeth Landis, who survives him. In the spring of 1854 he moved with his wife from Me-dina Co., Ohio, to Elkhart Co., Ind., and settled permanently on the place where he died. Besides his companion he is survived by six sons and one daughter, twenty-one grandchildren and nine great-grandchildren. Of the grandchildren three have preceded him to the eternal world, making in all twenty-four grandchildren. He leaves also one brother and one sister, besides many relatives and friends. It is a remarkable fact that for fifty-four years there was no death in the family. He was buried on the 14th of August. services were conducted by John F. Funk and Jacob Christophel and Jonas Loucks from John 7:1-4 and 2 Tim. 4:7, 8. Funeral was largely attended. He was a faithful member of the Mennonite church for many years, and in his death we need not mourn as those who have no hope, be-lieving that our loss is his eternal gain.

Yoder.—On Aug. 7, 1907, in Mifflin Co., Pa., very suddenly, Isaac K. Yoder, aged 56 years. He was making preparations to build an addition to his house and had been tending masons during the day. In the evening he came to the house and remarked that he was very tired and hungry. He started for the cupboard, with the purpose of getting something to eat, when suddenly he sank to the floor. His wife immediately went to him and made efforts to have him speak, but the vital spark had fled. He was buried on the 9th. Funeral services were conducted by John K. Byler.

Hartzler.—Elsie E. Hartzler was born in Logan Co., Ohio, June 26, 1884; died at Manitou, Colo., Aug. 5, 1907; aged 23 Y., 1 M., 10 D. She was Ang. 5, 1907, aged 25 1, 1 m., 10 5 5 10 married to Joseph M. Hartzler, Nov. 20, 1904. Bro. Hartzler and wife went to the above mentioned place in June, thinking by a change of climate she would regain her health, but God thought otherwise She gradually grew worse and died as Bro Hartzler was at the time of her death down with typhoid fever and consequently was not able to accompany the remains home. Funeral at the Walnut Grove M. H., Aug. 12, 1907, where evices were conducted by S. E. Algeler from Isa. 25.10 She was a member of the A. M. church.

# LANCASTER (PA.) MENNONITE HOME.

## Report for July, 1907.

Articles Contributed.—Henry F. Eshbach, \$1; Emma H. Eshbach, \$1; Samuel Wasson, 75c; Mrs. John Weaver, quince felly; Abraham Sanders, basket pears; Mrs. N. B. Leaman, two boxes Quaker wheat and crackers; Mrs. Jonas Hernly,

Quaker wheat and crackers, ans. Johas Heinly, bananas and jelly. Services.—July 7, John H. and David H. Mose-man preached for us. Bro. David used for a text, Joh 42:12. On the 17th E. M. Shellenberger of Freeport, Ill., visited the Home and gave us an interesting talk. On the 21st, Daniel Leaman held the services at the Home from John 3:16. On the 26th. Isaac E. Hershey, A. B. Eshleman and Amos G. Kauffman paid the Home a visit and had serv-

ices in several rooms.

The health was not so very good. Throughout The senith was not so very good. Introduction the month of July we had some sickness and a sudden death. Lucy Wimer died on the 26th very suddenly of heart trouble. Daniel Brua took sick on the 24th and died Aug. 1.

The mechanics are at work on the annex to the Home and the building is progressing nicely We had quite a number of visitors during the month of July. All are welcome; come again.

Gratefully acknowledged. A K DIENER.

# **BARGAINS IN BOOKS**

# Special Sale of Books Damaged by Fire, Water

Many of these books show only slight traces of the fire, while others are somewhat scorched or smoked on the edges or became wet. But every book offered in this list is complete, although on some the binding is damaged more than on others. Every one ordering from this list, however, will receive full value for the money. We have only a limited number of these we offer them. Some are only soiled, the binding

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able Answers to Prayer. Large		
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The Red Telephone. Cioth	1.50	.65
Into the Light. Cloth	.45	.20
Touching Incidents and Remark-		
able Answers to Prayer. Chil-		
dren's edition, boards	.35	.15
*India, The Horrer Stricken Em-		
pire. Cloth	2.00	.35
Wandering Soul. Haif leather.	1.25	.75
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Mennonite Church and Her Accusers.—By John Funk. Contains a defense of the Christian character, practices and principles of the Menno nite church of America, from the last part of the eighteenth century to 1878, drawn from writings and personal testimonies, being a reply to a work issued under the title of the "Reformed Mennonite Church," by Daniel Musser. Bound in cloth, with leather back. 200 pages. Price, 50 cents. Plain Teaching or simple illustrations and ex

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Published Weekly.

ELKHART, IND., THURSDAY, AUGUST 29, 1907.

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#### EDITOPIAL NOTES

At the meeting appointed for the ordaining of a minister on Sunday, Aug. 18, at the Nappanee neeting-house, Bro. Ezra Muliet was chosen by iot and accordingly ordained to the sacred office There were three brethren presented. We hope the Lord may fit Bro. Mullet for the work that he may prove an instrument in the hands of the Lord to the salvation of many souls.

A certain writer aptly says, "What does it benefit a man if he is on the right road, but headed the wrong way?" Bunyan, in his Pilgrim's Progress, gives several instances of this kind and it is a condition on which every child of God should carefully examine himself. The apostle Paul bears us a pointed testimony on this very subject when he says. "Examine yourselves. whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, unless ve be reprobates?" (2 Cor

The Sunday school conference recently held in the Oak Grove A. M. M. H. near Smithville, of which a very full report appears in another column of this issue of the Herald, has been pro nounced as the best, the most spiritual and edifying conference vet held in the state of Ohio. We are indeed glad for such a commendable verdict from persons who were present. When a con ference makes an impression like this on the minds of the people we can look for good results and the church and the people at large will be influenced in the right direction. Let us do all the good we can in this way and give God the

When you think you have something to say bout your neighbor or brother, be sure that your tale is the truth, and if you are not sure that it s the truth you had better not say it. The Bible rule is not to speak ill of your neighbor, but to ove him and do him good, but if you feel that you must say something to your neighbor's discredit be careful that in your desire to injure his reputa tion by talking unkindly about him, you do not add to your sin by telling something that is not true. Rather speak of some good quality, of some thing that will edify and exercise a good influence an inspiration, or an encouragement to others. Remember the words of the poet when he says:

"Our world is full of beauty, Like other worlds above. And if we did our duty
It would be full of love."

Death is the one inevitable event from which one are evemnt and the Lord deals kindly with his people when from day to day he calls to us to prepare for the great change, and this lesson he impresses on our minds continually by living examples. Every day we hear of one here, another there passing into the dark unseen; almost every day we see the solemn funeral cortege passing through our streets bearing away a loved one to his or her last resting place, and sooner or

later the call will come to us. "Therefore," says the Savior, "be ye also ready, for in such an hour as ve think not the Son of man cometh." The bright side of this picture is shown to us in the words of Jesus when he says to his sorrowing disciples and to all those who love him. "In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you; and if I go to prepare a place for you i will come again and receive you to myself, that where I am ye may be also."

"Whatever is worth doing at ail is worth doing

well." This is an old saving, and is just as true and applicable now as ever. In our youthful days, in eastern Pennsylvania, we had a young physician, a man of excellent abilities, a clear thinker and a ready writer-but such penmanship! Oh. such penmanship! He was up to date in all the progressive, reformatory movements of the day and rose to considerable prominence in different lines of work for the promotion of the cause of morality, education, temperance and general in teligence, and, though not a professed Christian, he did not hesitate to enter into public controversy with prominent doctors of divinity, etc., when the question of right and wrong on Scriptural subjects presented itself. When the angel of death swept his sable wing over the home of his preceptor, a prominent physician in that part of the country, and took away his life companion he felt pressed by the ties of love and friendship to write him a letter of consolation in his bereavement. We obtained in some way the original manuscript in our home and it required the best talent in the family to decipher to any extent what the good man had to say to his hereaved preceptor and fellow-physician. The contents of the letter were good and to the point, but we really believe that unless the bereaved doctor was a man of extraordinary patience, all the consolation that he might have derived from this letter was absorbed in the wearisome and trying ordeal of endeavoring to find out what it was.

MORAL -- When you write to a friend, on business, or an article for publication, remember that in writing, as in all other things, "whatsoever is worth doing at all is worth doing well," and this will save the nerves, the eyes and the patience of your friend or your unworthy editor .- F.

o The Savior said to his disciples. "The Son of man is come, not to destroy men's lives, but to save them." The Savior's coming into the world was primarily to save, to bring joy, peace and everiasting life unto the human family. The angel's prophecy to his mother was, "He shall save the people from their sins." To this end he preached and taught; to this end he permitted himself to be delivered into the hands of cruel men who sought his life; to this end he shed his precious blood and died with awfui suffering upon the ignominious cross. In his teaching he used two methods, which we may designate as positive aud negative. First he revealed himself as the Savior of men and the only source of salvation. and taught the people the way of life. This we may designate as positive teaching. Again he warned the people of the terrors of punishment for those who did not believe, who were disohedient and refused to walk in the way he pointed out to them. This may be designated as negative teaching. In all his teaching these things were

presented to the people that they might discrim inate and see for themselves which way of life they would choose for themselves-the straight and narrow path that leads to eternal life, or the broad and easy road that leads to destruction. Joshua said to the people in his iast charge to "Choose ye this day whom ye will serve, \* \* \* but as for me and my house we will serve the Lord." Solomon says, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thing heart and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment." Jesus gives us many precious and inspiring thoughts, many biessed invitations, many heautiful promises of life, and joy, and peace; but with all these he says in unmistakable words, "The soul that sinneth shall die." The wages of sin is death, but the gift of God is eternal life. Let us ever remember that whatsoever a man soweth that also shall he reap. If we sow to the Spirit, we shall have eternal life. If we sow to the flesh, we shall of the flesh reap corruption-death.

# PERSONAL MENTION.

Bro. Alexander Stahl of Kent Co., Mich., recently made a trip to Somerset Co., Pa., where he visited relatives and friends.

Bro M S Steiner spent a short time at the Publishing House one day last week on his way to the meeting of the mission committee at

Bro. Abraham Brenneman and wife of Wellman Iowa, who visited with Bro. G. L. Bender on the 20th of August, called at the Publishing House We were glad for their kind visit.

Bro H Gaist of the Chicago Mennonite Mission. is at present visiting in Lancaster Co., Pa., and conducted a gospel service at the Hinkletown Union M. H. on last Sunday evening.

Bro. Levi A. Blough of Davidsville, Somerset Co., Pa., preached in the Kauffman M. H. at the regular appointment on Sunday, Aug. 11, on the subject of "Obedience," from 1 Sam. 15:22.

After traveling through the West in the inter ests of Goshen College, Bro. N. E. Byers spent some time at his former home in Sterling, III., where his family has spent the summer. They were expected back in Goshen about Aug. 23.

Bro. Samuel Bixler, of the Holdeman congregation, Elkhart Co., Ind., left home with a company of land-viewers for the settlements in Northwest ern Canada, where he expects to visit several weeks with his son-in-law. Levi Berkey and family.

Pre J. B. Biyler, of the Holdeman congregation in Elkhart Co. Ind. spent Sunday Aug. 25, with the congregation in Dekalh Co., Ind., on which day the congregation devoted the time to a harvest meeting in the forenoon a missionary meeting in the afternoon and general services in the

George Freerar, son-in-law to Bro, Samuel Yoder of Elkhart, died suddenly of heart disease on Saturday, Aug. 3, at his home in Los Angeles California. He had been on a visit with his family to his parents in Pennsylvania, and much enjoyed his visit. They also stopped over at Elkhart to visit his wife's father, Bro. Yoder, and he seemed to be in real good health, but a few weeks after reaching home he died suddenly as stated above. Surely in the midst of life we are in death.

Pre. E. S. Young, a prominent worker in the Brethren church and the author of "Bible Outlines" and "Bible Geography," etc., has been engaged in a Bible conference in Elikhart during the past ten days. While here he paid the Publishing House a friendly visit, which we highly appreciated.

Sister Miller, wife of Bish. J. P. Miller, who was recently suffering from paralysis, as noted in a former number of the Herald, we are gird to say is improving and so far recovered that she is again able to sit up in a chair a little while each day. May the Lord restore her speedily to her wonted health.

Bro. P. C. Suter and wife of Bluffton, Obio, on their way from Wilmons to Coldwater, Mich., made us a pleasant visit at the Publishing House on the 22d inst. They were much interested in the various departments of work in the Publishing House. Bro. Suter is a member of the C. M. Colege located in Bluffton.

For the Herald of Truth.

**SERMON ON EPH. 4:1, 2.** 

By Eijas Weber.

m

The sisters likewise need to be careful to walk worthy of the vocation wherewith they are called, namely that they love their husbands and their children (Tit. 2:4). They are to be discreet, chaste, keepers at home, spending judiciously what the husband earns by hard toll. And if she loves her husband it follows that she will use every opportunity according to her ability to be indeed a helpmeet to him, inasmuch as she is given to the husband as a helpmeet (Gen. 2:18). She must not exalt herself above her husband, for God has placed the husband as her head (1 Cor. 11:3-7; Eph. 5:23-25), but in true submission to her head she must endeavor to live with her husband, even as Sarah, who called her husband Abraham lord, has given her an example "whose daughters ye are, as long as ye do well" (1 Pet. 3:6). What this well doing consists of, Peter shows plainly in the beginning of this same chapter: "Ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the (virtuous) conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on of apparel." But, beloved Peter, some one will say, wherein shall adornment be then? Let us hear Peter speak further on what constitutes Christian adornment, wherein you please not only your pious husbands, but your God best:-"But let it be the hidden man of the heart." This shall be your adornment, and that with a meek and quiet spirit, which is precious in the sight of God. "For after this manner," says he, "in the old time the holy women also, who trusted in God, adorned themselves." Oh, sisters, follow Peter's advice if you would be Christian women, and do not waste so much time and effort to hedeck yourselves and your children in aii the ways and fashions of the world in costly apparel which is displeasing to God, and by which many a woman forces her husband, whom she professes to love, into perpetual slavery, not only because of expensive ciothing, but in expensive furniture as well. So I would say, walk in your vocation as God commands, so that if your husband should be called from you and can no longer support you, you may then as a widow enjoy the biessings of God and receive from him grace and mercy and at last be received into the heavenly mansion to possess the glorious home prepared for you and enjoy the felicity and glory to which God the

Lord has called you.

Likewise it behooves all Christian parents to be careful that they walk worthy of their vocation,

and that they bring up their children in the nuture and admonition of the Lord, so that their children may enjoy the blessings that Timothy did, of whom Paul says (2 Tim. 3:16), "That from a child thou hast known the Holy Scriptures, which are shle to make thee wise unto salvation through faith which is in Christ Jesus."

But how many parents neglect their children in this respect? Instead of teaching and admonishing their children, they set them a poor example and thus early turn their feet toward the downward road that leads to destruction. Oh, my beloved hearers, as fellow-travelers to eternity let us be concerned for our own and our children's salvation, for it counts for eternity. Therefore walk worthy of the vocation wherewith you are cailed and set your children a Christian example Do not give them too much liberty in the choice of companions; help them by wise counsel in the choice of associates, for evil communication corrupts good manners, and many a young soul has been enticed by sinners and started into the way Therefore all Christian parents need to take

heed in properly restraining their children and early bending the twig in the direction in which they would have the tree incline. When a tree once attains considerable growth experience teaches us that it may break rather than bend. It is just so with children who in their youth have had their own way, have become wilful and have early, imbibed the poisonous influences of evil association and unrestrained passions and desires. How many parents have learned, when too late, that their children have grown old in sin and iniquity before their years; and when the effort is finally made to change them, even with the use of physical force, the parents have the anguish of seeing their children break away from them entirely and rush headlong into ruin. Where sin has once taken firm root it is as difficult to eradicate as it is to puil a nail out of the wall after it has become thoroughly fastened by rust and which is more easily broken than pulled out. Hence all Christian parents should take heed that by good example and wise instruction they may early turn the feet of their children into the way of life. Hence I admonish you who love your children: seek to advance their highest interests: that is, do not seek so much to surround them with riches which may simply lead them to destruction, but pray to God for them and with them and use all diligence in teaching them to lay up treasures in heaven, where neither moth nor rust doth corrupt (Matt. 6:20). Teach them the art of housekeeping and homemaking, to be industrious, frugal, prudent and kindly disposed toward the poor, and God will add his blessing.

Likewise you children who bear the name of Christ, take heed to the admonition of the apostle Paul and walk worthy of your vocation, that is, be obedient and subject to your parents. You know that to honor father and mother is the first commandment of promise God gave through Moses. Do not forget this commandment, "Honor thy father and thy mother; that thy days may be iong upon the land which the Lord thy God giveth thee." In harmony with this injunction Paul says (Eph. 6:1 and Col. 3:20), "Children, obey your parents in the Lord: for this is right." Yea, not only right, but necessary; for the Lord has ex pressly commanded (Mai. 1:6) that a son shall honor his father (German). Therefore I admonish you not to reject this command to honor your parents, but to honor, respect and love them at ail times. If they are poor, lend a helping hand; if they are sick, comfort and help them; if they are old and can no longer earn their daily bread, iet it be your supreme privilege to do your utmost with God's heip to sustain them and make their latter days full of good cheer and comfort. It your task is heavy, do not become weary in your well doing, but remember that for your sakes your parents spent many an hour of hard labor, anxiety and pain; that they made many a weary step to supply your needs and assure your comfort long before you were able to even thank them

or to earn or even eat your own bread. Therefore do not think it too much trouble, but use all diligence and do not forsake them, but as faithful and loyal, loving children be the stay and staff of your parents in their old age and care for them as you would for your own bodies. By doing se you will honor them according to God's will and God himself will reward you for your kindness If, however, your parents are blessed with earthly goods, so that they do not need your help in this respect, it is still incumbent upon you to do your duty toward them, in honoring and obeying them and seeking to enrich their lives in the happiness that comes to them by seeing their children engaged in vocations of life that are pleasing to God and helpful to their fellow-men. Accept their advice for it is given in love, and when they try to lead you in the way of life, reject not their counsel, for none are more interested in your spiritual welfare than they.

In conclusion I wish to say also with Paul to those who are sevants: "Walk worthy of the vocation wherewith you are called." Namely, to "be obedient to them that are your masters according to the feesh, in singlenegs of your heart, and of the Christ; not with eye service as merpleasers, but as the servants of Christ, doing the will of God from the heart." No matter what our vocation is, if we do well the Lord will reward us Therefore see to it, servants, that you render your masters or those who employ you proper allegiance, respect and service, for you are not doing it only to men, but therein you are pleasing God. Malacht says that a son can honor his father and a servant his master.

This, then, is the command of almighty God the Lord of lords. Hence if you are disposed to show the spirit of opposition or disobedience to your temporal masters or employers when they do not ask more of you than you are able to per form, you are not only opposing them, but the command of almighty God, and are sinning against the Lord of heaven and earth. But if you humble yourselves and faithfully obey your masters or employers in the spirit of the apostle's teaching, you are also humbling yourselves be neath the mighty hand of God (1 Pet. 5:6); he will also exait you in due time, here temporally and hereafter eternally. To this exaitation I pray and wish that ail may attain by the grace of God and through the atoning merits of our Savior Jesus Christ, to whom be glory and dominion now and forever. Amen.

Take this word of admonition, and let every one walk worthy of the vocation wherein he is called, and the God of love and of peace will be with us.

For the Herald of Truth

By J. S. Shoemaker

The time is drawing near when a number of representatives of our beloved church shall again convene in General Conference; for this reason we consider it a duty to urge our people in general to prayerfully consider the merits of General Conference, and its advantages to the church in general.

The purpose of a conference is, as the weisuggests, to consult and confer together on anjects or questions which affect the welfare of the church, and to adopt such methods, rules an regulations as may best build up the church an enhance Christ's kingdom on earth.

Conferences have been held in the church ever since the apostolic age, and the biessings that have resulted from these meetings cannot inestimated.

The meeting spoken of in Acts 6, at which provisions were made to care for the neglected widowat Jerusalem, and the one mentioned in Acts 1s, at which the question of circumcision was discussed and wisely acted upon, were example: proving the fact that blessings are brought upon the church through the work of conferences. The district conferences are needed, and great have been the benefits derived from such meetings, but their sphere of usefulness is limited to

a comparatively small territory. The sphere of the General Conference is much wider and more far-reaching; this representative body is in a position to consider and act upon questions that affect the church in general. Its advantages over the local conferences are worthy of our most thoughtful consideration.

When representatives of the church, from the East, West, North and South, are permitted to convene in a General Conference, it brings the brethren from the different conference districts into closer contact with each other, and cultivates

a warmer sympathy for those of like faith who are laboring for the Master in other localities; we also become better informed as to the needs and progress of the work in the various conference districts. As a result we are strengthened in the bonds of love and unity, and become more uniform in doctrine and church, discipline, thus greatly increasing the power of the church for good, because "in union there is strength." The disperse of misunderstandings, dissensions and

coming into closer touch with one another.

There are problems to be considered that affect
the church in general (such as cannot be satis
factorily disposed of at any local conference, because of their general nature), which need to be
discussed and acted upon by the General Conference; hence the great need of hearty co-operation
of each district conference in the work of General
Conference.

schism will, to a great degree, be eliminated by

Of course it is understood by the brotherhood in general that the General Conference does not interfere with the work of any local conference in matters affecting such local district; if, however, an appeal is made to General Conference by any local conference for an adjustment of its difficulties, the same will act, if considered advisable. How true the saying of Solomon, 'in the multitude of counselors there is astefyy"!

Although the local conferences have not all officially endorsed the General Conference and Its work, we are pleased to know that the sentiment in favor of General Conference is rapidly growing, and we trust the time is not far distant when it will have the loyal support of the entire brother-hood.

'To those who are inclined to be sceptical as to the practical good resulting from a meeting of this kind, we would say, in the words of Philip to Nathanael, "Come and see."

None of our district conferences have gotten so far along in the Master's service that there is no room for improvement in practical piety and methods of church work, hence the necessity of sessembling in a meeting of a general nature, where we can tell each other the real conditions in our several districts, and by conferring with one another we get new ideas (but based on God's word), after which we are prepared to do more effective work in our particular field of labor.

We would urge that the various district conferences to be held this fall do not fall to appoint delegates to General Conference. All bishops are considered delegates by virtue of their officerach local conference has the privilege of sending one delegate for every five congregations. No conference, however, is limited to less than three delegates. Each local conference should appoint one of its members to act on the committee or transer the work for General Conference.

We trust that all the local conferences may be represented at the General Conference, to be held near Kokomo, Ind., in November, and that the conference may prove a great blessing to the church in general. To this end may the entire brotherhood labor and pray.

Freeport, iii.

To be at peace with ourselves is not to loosely approve ourselves in what we are. It is to work who hourselves that we may be all that God made us for.—[Phillips Brooks.]

HERALD OF TRUTH.

For the Herald of Truth.
BEWARE OF OFFENSES.

By Minnie E. Schload.

"Give none offense, neither to the Jews. nor to the Gentiles, nor to the church of God; even as I please all men in all things, not seeking mine own profit, hut the profit of many that they may be saved" (1 Cor. 10:31. 32).

These are the last two verses of the Sunday school lesson for June 30. Since that lesson i have been thinking of the many ways in which we may offend the people. I want to make men tion about giving offense to the church of God. We all have our shortcomings and weaknesses and some things are hard for us to overcome. Fo instance, here is a brother or sister who thinks he or she should lay a certain thing aslde as unnecessary and has a hard struggle to overcome. Now they happen to see some hrethren or sisters who are teachers or who take part in some other work in the church or Sunday school, and these have just as much of unuecessary things as they had, then these weak ones are offended thereby.

I have heard young brethren say they would get plain suits if the older ones (who should be examples) would wear them, especially those who take active part in the cause of Christ. Nowadays we are sometimes unable to say who are members of plain denominations. I have heard worldly people say they cannot understand why Memonittes professed to be plain and the only way they could see it was by the sisters wearing the prayer-headcovering and bonnet. Of course in different localities and states the people are somewhat difference in the lives of Christians.

Some people do not like to be called different from the world, but in the first epistle of Peter (2:9) we read, "But ye are a chosen generation a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into his marvejous light," If we are chosen of God we belong to Him who is King of kings and are therefore hy adoption members of the royal family and are holy, and if we fully obey our orders as obedient children we are a neculiar people, different from the world, for we seek a continuing city which is to come and is heavenly think the plain dress is necessary. But, again. we must be careful not to put too much saving power in the apparel alone. We must go neither of the extremes, which we are so apt to do and by which we may give offense.

i know of no one who, having gotten the plain apparel, was sorry for it afterwards. I am sure that those who wear the plain clothing are the hanniest and most free from a troubled conscience; that is, if they do not lay too much salvation in the apparel. We do not read in the Bible how it is to be, except modest apparel; but we are commanded not to follow the ever-changing fashions. Whatever is in the heart will show itself. Please read 1 Tim. 2:9, 10, and 1 Pet. 3:3, 4. Notice it also forbids costly array. Some think just so they dress plain then nothing is to be said about very costly goods. But we must not forget our Missions, Orphans' Home, Old People's Homes and other institutions that have need of money to carry on the work properly.

And then there are some who are having their pictures taken so often; this is useless. How many a soul might he reacued from hell would we use the money in the right way! Remember, herthern and sisters, we must give an account of our stewardship. And to think how carelessly we spend the money with the inscription, 'in God we trust'! Look on your cola for those words. No sacrifice is too great if one soul might be saved, for one soul is worth more than the whole world. Know ye not that ye should be about your Father's business?

All Christians have trials and temptations, but

Jesus, our Saylor, passed through trials and temptations and overcame them all. If we trust in him and do our part of the work we will receive power to overcome. Paul writes in 1 Cor. 10:13, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but, will with the temptation also make a way to excape, that ye may be able to bear it."

We may also go to places in which we may offend some: such as fairs, saloons, hotels and so on. We may think the places will not harm us, but it may offend some and be the means of leading some souls to endiess ruin. And it is not right for a Christian to be a stumbling-block to a weak brother or sister. The world also makes the remark, "Mr. So-and-So was at the fair and wants to be a Christian. He goes to the same places as the world for amusements." The world reads us more than it does the Bible. How do our lives correspond with God's teachings? Are we a light to the world? Can we improve? i know I am not perfect, but I try to do better day by day, and it is step by step that some evil hahits are overcome. There is therefore no reason fo offending any one.

Jesus has died for you and me as well as for every other soul. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 19:31). "The harvest truly is pleeteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest" (Matt. 9:37, 39:41).

May the blessings of God rest on his work that saints may be edified thereby and that sinners will repent, is my prayer.

Ephrata, Pa.

For the Herald of Truth.

CHURCH OWNERSHIP.

By Abram Burkhart.

We hear a great deal nowadays about government and church ownership and the like, which must ultimately mean more centralized power. I am not opposed to the ownership of our church publications by the church, but my conviction is that it will settle nothing.

It cannot hinder some brother from starting a new paper. it cannot hinder members from aiding in such an enterprise.

Again, the editor would necessarily be appointed by the General Conference, which, however, is not general. in this case the editor would owe allegiance to the conference rather than the lairy or membership, which are denied equal representation.

Suppose the editor would make himself obnoxious to the people, there would be no way

In conclusion i would say that I am in favor of the church owning its publications, but let us not expect too much, lest we be disappointed.

Sterling, ill.

PROSPERITY.

"Prosperity hegets extravagant and unbounded thoughts," and is a source of danger. it is a matter of common observation that the danger which prosperity sets up is precisely this, the danger of discontent. Do you not see very often that a man who has all that heart could wishexcept the heart to enjoy it-is infinitely less "joyful." less content, less happy in his lot, than some poor, laboring, honest fellow who scarcely knows to-day where to-morrow's meai will comfrom, or you poor body with her crowd of little children who knows not how to make the two ends meet and tie? Yes, there is reason in the exhortation. In the day of prosperity, be joyful. Too many do not enjoy prosperity but give their chief thought to know how they may get more prosperity.- | Herald and Presbyter. |

FOREIGN MISSIONS

India. — American Mennonite Mission, Dhamtari, C. P., India. Stations: Sundargani, Rudri, Leper Asylum, Balodgahan, J. A. Ressier, Sunt

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, III. A. H. Leamaa, Supt.
Chicago. — Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, III.
Chicago.—Hoyne Avenue Mission, Cor. 33d Street

Hoyne Avenue.

and Hoyne Avenue. Toronto, Canada.—Home Mission, 75 Tate Street. Samuel Honderich, Supt. Weish Mountain.—Weish Mountain Industrial Mis-sion, New Holland, Pa., R. F. D. No. 4. Noah

Mack Sunt H. Mack, Supt.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.

Ft. Wayne—1209 St. manys.

J. M. Hartzler, Supt.

Lancaster.—462 Rockland Street, Lancaster, Pa.

Canton.—Mission Home, 1934 East Elighth Street,
Canton, Ohlo. P. R. Lantz, Supt.

Kansas City.—200 S. Seventh St., Kansas City,
Kan. J. D. Charles, Supt.

BENEVOLENT AND OTHER INSTITUTIONS. Orphans' Home.-West Liberty, Ohlo. A. Metzler,

Old People's Home.—Marshallville, Ohio, R. F. D. J. D. Mininger. Supt. J. D. Mininger, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener,

La Junta Sanitarium.-La Junta, Colo. D. S.

From the Salford Congregation .- We find the following interesting account of a harvest meeting in eastern Pennsylvania in the "Harleysville (Montgomery Co., Pa.) News," which we believe may serve as an inspiration to many of our Western congregations, where enthuslasm on a meeting of this kind would bear a good deal of encouragement.

"The harvest home services at the Salford Mennonite church in Montgomery Co., Pa., on Thursday, Aug. 15, were very largely attended. The church was well filled thirty minutes before the regular hour of service (9:30). Nearly 200 teams were counted in the sheds and grove adjoining. There were quite a number of ministers present from other Mennonite congregations. They were Pres. J. M. Nunemaker of La Junta Colo.; Andrew Mack of Bally; Abram Mensch of Skippack; Christian Allebach of Towamencin; Michael Moyer and Abram Clemmer of Franconia; Jonas Mininger of Elroy; Henry Anglemoyer of Silverdale; Aaron Freed of Line Lexington, and Henry Bower and Jacob Moyer of this place. The services were opened by Bro. Aaron Freed in the English ianguage, after which Bro. Nunemaker of Colorado gave a very interesting address. He was followed by Bro. Mack of Bally, who preached the main sermon in the German language. Responses were given by the brethren Anglemoyer. Allebach and Mensch. It was estimated that nearly 800 people attended the services. This was the largest gathering held here for some time."

Minister Ordained .- On the 15th of August the Mennonite congregation worshiping in the Ehrisman's M. H. met for the purpose of choosing and ordaining a minister. Twelve candidates had been presented and Bro. Isaac H. Brubaker was chosen and ordained. Bish. Jacob N. Brubacher conducted the services. May the Lord bless the brother called in his work that he may be able to do much good in the building up of the king-

. . .

Kulpsviile, Montgomery Co., Pa., Aug. 21, 1907 .-To the Readers of the Heraid of Truth:-Greeting. Bro. J. M. Nunemaker of La Junta, Colo., preached at the Towamencin M. H. on Monday, Aug. 19, 1907, on the occasion of their harvest home meeting. The meeting was largely attended.

Harvest services will also be held at the Souder ton Mennonite M. H. on Saturday afternoon, Sept. Bro. Sylvanus C. Clemens of Hatfield, who has been very low with appendicitis, has so far recovered that he is able to do a little work. Bro. Geo. D. Delp of Franconia is very sick with a stroke COR of palsy.

Bowne, Mich., Aug. 16, 1907.-The Bowne congregation, Kent Co., Mich., extends a cordial invitation to all Sunday school workers to attend the Sunday school conference to be held Sept. i, 5 and 6. The nearest station is Eimdale, on the Pere Marquette Rallway, eighteen miles east of Grand Rapids. If any one arrives at Grand Rapids before 11 a. m., he can perhaps come to Elmdale on the 11:10 a. m. train. This train is not scheduled to stop at Elmdale, but if there is a party of ten or more they can perhaps come on that train if they see the superintendent in his office, which is near the Union depot. The next train leaves Grand Rapids at 5 p. m.; another one at 5:20 p. m., which is the last train for that night. If any one wishes to write about his com-S. J. SPEICHER, ing, address

Alto, Mich.

Toronto, Ont., Aug. 14, 1907.-Readers of the Heraid of Truth:-I greet you all in Jesus' name. I feel to say with Paul, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ." The Lord has surely been blessing the work at this place. I have been here for a short time during the absence of Sister Devitt, who is now at Jordan Harbor with eight children from the Sunday school, and I will endeavor to write about the work as it appeals to me.

This is surely a dark corner of the city and is much in need of having the gospel of John 3:16 preached with power. The vicinity in which the mission is located is surely one which needs the gospel and needs it badly; though the location of the mission hali is not just as desirable as it might be, it was the only place that could be secured. They were obliged to take it at least for while, hoping to be able to find one more suitable; but as yet have not been able to do so.

When we look at the disadvantages under which the workers have been working, as to the location of the hail and the lack of a sufficient number of workers to carry on the work as it should be, we feel that surely God has been blessing his work. It is hoped that in the near future they will be able to get a hali at a more sultable place; that is, on a more prominent street, and also have more workers, so that there can be a greater and more established work done.

The fresh air work has been a great help in the work with the children. One can soon tell which of the chlidren have been out in Christlan homes for a vacation, and those who never have been farther out, probably, than on the dirty streets where they learn nothing but vice and sin, and in their own homes they learn only bad habits, as father and mother both drink in most

Bro. and Sister Honderich are quite well and so is also Walter Wade Honderich, who is nearly five weeks old. He is growing and doing nicely Bro. Bergy, a young man who is working in the

city, is helping us in the meetings when in the city. He was at Vineland over Sunday, but we were helped out by two brethren from Markham. We were very glad for the short call which

Bro. J. M. Nunemaker made us on the 5th, Sister Barbara Coffman of Elkhart, Ind., who has been visiting her brother, S. F. Coffman, was with us from Saturday until this morning.

While the work is very encouraging, yet it needs first and most of all your earnest prayers. I am August 29,

sure the rest will all follow; that is, means and workers, for God uses the earnest praying ones to help answer their own prayers. Yours for the MELINDA MANN. Master. 75 Tate St.

For the Herald of Truth.

OHIO SUNDAY SCHOOL CONFERENCE.

Report of the twelfth annual Sunday school conference held at the Oak Grove M., H. near Smith ville. Ohlo, Aug. 14, 15 and 16, 1907.

On Aug. 14, at 7:30 p. m., many from far and near were assembled to enjoy a spiritual feast, receive new inspiration and encouragement in the Sunday school work and to become better qualified for service in the Master's vineyard.

The meeting was opened with singing, with W. Royer presiding. Devotional exercises were led by M. S. Stelner.

Address of welcome by John Kropp. Response by A. J. Steiner. The subject for the evening was, "Why am I here?" Opened by Urlei Yoder and J. A. Lichty, followed by several others. The following are some of the thoughts presented: Our whole duty is to glorify God. If this is our purpose we shall have a blessing and become a ssing to others. Some desire to be better qualified for teaching, receive inspiration and become more efficient in the work of the Lord. Closed with prayer by Benj. Gerlg.

FORENOON SESSION, AUG. 15. 9 A. M. Devotional exercises were led by Bro. David

Bro. I. W. Royer was elected moderator; I. J. Buchwalter, assistant; Peter Conrad, treasurer; Chauncey King and J. W. Yoder, choristers.

"What can I do to advance Sunday school work?" Essay by Liddle King.\* A few of the thought's given were: Regular attendance; encourage others to attend; be prompt; often commune with God; willing to be used.

The same subject was also discussed by Ell Stoltzfus. We must be interested in Sunday school work; seek for knowledge in God's word; trust in God for power, since by faith we gain the victory; do not become envious for a higher position; if you have the proper qualifications, God and the Sunday school will find one for you.

J. M. Kurtz. To advance a good cause we must have a purpose in mind, which in the Sunday school should be to bring souis to Christ. A consecrated worker is a power for advancement.

James Stalter. There must be no selfish mo tive for advancement in the Sunday school. Our nurpose must be only to glorify God.

General discussion. The world is enthusiastic in its business pursults and advertises. So should we also speak to others about the blessings of the Sunday school and the joy there is in the Master's service.

3. "What draws and holds pupils in the Sunday school?" Essay by Rebecca Good. Discussed by Henry Horst. We must endeavor to interest the pupils. Christ drew men unto himself by the power of the Holy Spirit.

Edward Zook. Get the children interested in heaven and the love of Christ, which draws more than sham methods. In the general discussion the following thoughts were presented: We must have a knowledge of God's word and the Help Spirit's power; we must be sociable, and pray God to draw and hold the pupils. The Christ life shining out of us will draw.

Forenoon session closed with song and prayer AFTERNOON SESSION .-- 1 P. M.

A large number of children assembled for the chlidren's meeting, which was interesting and laspiring, conducted by Anna V. Yoder, assisted by Mrs. P. R. Lantz. Devotional exercises by Fred Mast.

The essayists were advised to forward their essays to the editors of our church papers for publication.

1907.

4. "The Advantages or Disadvantages of a Boy or Girl in or out of Sunday School," Essay by Crissy Yoder, followed with discussion by Eli Stoltzfugs and Norman Lind. It is said that eighty-five per cent. of the Christians of this age are being brought into the fold of Christ through the Sunday school.

General discussion. A. J. Steiner. In laboring where there is no Sunday school we see man fathers and mothers shedding tears because their sons and daughters are out in the world unsaved.

Impressive remarks were made in relation to the necessity of accepting Christ when young in years. Who can realize the power and benefits derived from the songs, prayers and Blbie verses memorized in Sunday school?

"Religious Literature of the Day-Its Infiu ence (a) for Good." Essay by Margaret Rickert. Nations are known by their literature. The Bible must ever remain the supreme test for our literature. The character of the children is, in a large measure, determined by the books they read. (b) By Bro. David Plank and others. Not all religious literature is Christian. Some are denying the divinity of Christ, despising the cross and doctrines taught by our Savior and his apostles.

EVENING SESSION .- 6 P. M.

One hour was devoted to singing, short talks and prayer. Opened with devotional exercises by S. H. Miller.

"Who shall have our young people, church or the world?" Essay by Mamie Yoder. God calls man into subjection, but unless he answers the call there is no close connection between the two.

I. J. Buchwalter. Can we as parents fully reaiize our responsibility and the importance of this question? Who shall have our boys and girls for time and eternity? An earnest appeal was made to the unsaved, when two precious souls confessed Christ.

Session closed with prayer and song.

FORENOON SESSION, AUG. 16.

Rained in the morning, but soon cleared off, and again a large number of people assembled and raised their voices in songs of praise to our heavenly Father. Bro. Enos Detweller led the devotional exercises and the conference proceeded to further discussions

7. "Spiritual Power." (a) "its Need." By Mary Zook. This power is needed, not only for public services, but also for personal holiness, to resist evil temptations, to understand the Holy Scriptures, or anything that is for the advancement of Christ's kingdom.

(b) "How obtained." By Noah Blosser. Obedience to God's word (Acts 2:38; 5:32), submission to his wili, and asking him in faith (Luke 11:13), are conditions which we must meet to obtain it. This power is for all who use it in honor to God. Because of the insufficiency of this power we fail to do his will.

General discussion. He who is filled with this power will let it flow out to help others. Many men have accumulated wealth, and yet are not rich, because they have not made good use of it. So also, spiritually, we must use it wisely.

"The Power of the Christ Life Manifested." (a) "In Self-Denial." Essay by Laura Miller. Without a sacrifice there is no gain. When one becomes a Christian he kills the baser life so that the higher life may rise up.

(b) "In Christian Activity." By S. E. Algyer. Christ was a perfect example of Christian activity, yet he said, "Ye shall do greater things." It is a great thing that we can point lost souls to a Savior who can raise those who are dead into a life of peace and righteousness. It takes a listening ear to hear the still, small voice of God. Personal work is a manifestation of Christian activity. Like Philip we must obey the Spirit. One-seventh of all our time and one-tenth of all our income financially belongs to God.

General discussion. When we want anything in a store we must pay the price; so also spiritually. Like Paul we must be willing to suffer without

HERALD OF TRUTH.

murmuring, pay the price and surrender our all to God.

AFTERNOON SESSION .-- 1 P. M. Devotional exercises led by Fred Mast. Offering for India Mission, Old People's Home and Canton Mission. Amount, \$190.36. Also for the giris' rary at the mission, \$34.00. Whole collection. \$224.26

9. "Necessity of a Purpose in Life." An essay by Fanny Rupp. Greatest achievements are gained by concentration of purposes. lilustrated by Livingstone, whose purpose in Africa was for the "healing of the open sore of the world."

Henry Schneli. A purpose in life is necessary to make ilfe worth living. He who has no purpose lives for a bad purpose. A purpose in life imparts patience; diligence enables us to endure and turns adversities into a stepping-stone for a higher life.

General discussion. We are mortal. May our lives be worthy of the immortal. Our chief purpose in life is to glorify God. This may be gained secondary purposes, such as caring for the family, getting an education, etc.; but we must be careful that the secondary purposes in our ilves do not eclipse the prime object.

10. "Evils that Threaten Our Young People." Essay by Lessie Blosser. It is not so difficult to detect the greater evils, but the more subtle ones are the most dangerous. Questionable society should be avoided; bad literature, the love of

money and impure thoughts are dangerous. Ephraim Hostetler. Whatever affects our young people, affects not only the church of the present day, but also the church of the future. When a young person becomes fully consecrated, he becomes impervious to sin, illustrated by Joseph. Danlel and Moses.

P. R. Lantz. Too much negative teachingdon't, don't! Instead of showing the good to be done-should be avoided. Demand of your associates that which is high and noble.

General discussion. One ounce of suggestion is worth a ton of criticism.

Closed with prayer by Jonas Krelder

EVENING SESSION.

Singling, short talks and prayer by many who enjoyed the services.

Miscellaneous Business A. J. Steiner was elected secretary for a term

of three years. On motion it was decided that the secretary shall be a member of the executive committee. Ell Frey, Enos Detweller, John A. Lichty and

S. E. Algyer were also elected as members of the executive committee. On motion it was recommended that the execu-

tive committee devote one session of the next Sunday school conference to the interest of young people's meetings or Bible readings. A vote of thanks was tendered to the merchants of Smithville for material furnished for seats.

Some time was now devoted to open conference; many responded, the time being short for the serv-

ice, after which an impressive sermon was preached by Paul O. Whitmer. In the opinion of many, this was the most interesting and inspiring Sunday school conference

held by our people in the state of Ohlo. C Z VODER. Secretary

E. J. ZOOK, Assistant Secretary.

A MISSIONARY'S DREAM.

The tom-toms thumped straight on all night, and the darkness shuddered round me like a llving, feeling thing. I could not go to sleep, so lay awake and looked; and I saw, as it seemed,

That I stood on a grassy sward, and at my feet precipice broke sheer down into infinite space. looked, but saw no bottom; only cloud shapes, black and curlously colled, and great shadowshrouded hollows, and unfathomable depths. Back I drew dizzy at the depth.

Then I saw forms of people moving single file through the grass. They were making for the edge. There was a woman with a baby in her arms and another little child holding on to her dress. She was on the very verge. Then I saw that she was bilnd. She lifted her foot for the next step \* \* \* It trod air. She was over, and the children with her. Oh, the cry as they went over!

Then I saw more streams of people flowing from all quarters. All were blind, stone blind; all made straight for the precipice edge. There were shricks as they suddenly knew themselves failing, and a tossing up of helpless arms, catching, ciutching at empty air. But some went over quietly, and fell without a sound.

Then I wondered, with a wonder that was simply agony, why no one stopped them at the edge. I could not. I was gived to the ground, and i could not call; though strained and tried, only a whisper would come.

Then I saw that along the edge there were sentries set at Intervals. But the intervals were far too great; there were wide, unguarded gaps between. And over these gaps the people feil in their blindness, quite unwarned; and the green grass seemed blood-red to me, and the gulf yawned like the mouth of hell.

Then I saw, like a little picture of peace, a group of people under some trees, with their backs turned toward the gulf. They were making daisy chains. Sometimes when a plercing shrick cut the quiet air and reached them it disturbed them, and they thought it a rather vulgar noise And if one of their number started up and wanted to go and do something to heip, then all the others would pull that one down. "Why should you get so excited about lt? You must wait for a definite call to go! You haven't finished your dalsy chains yet. It would be really selfish," they said, "to leave us to finish the work aione."

There was another group. It was made up of people whose great desire was to get more sentries out; but they found that very few wanted to go, and sometimes there were no sentries set for miles and miles of the edge.

Once a girl stood aione in her place, waving the people back, but her mother and other relations called, and reminded her that her furlough was due; she must not break the rules. And being tired and needing a change, she had to go and rest for a while; but no one was sent to guard her gap, and over and over the people fell, like a waterfall of sonls.

Once a child caught a tuft of grass that grew at the very brink of the gulf; it clung convulsively and it called-but nobody seemed to hear. Then the roots of the grass gave way, and with a plercing cry the child went over, its two little ands still holding tight to the torn-off bunch of grass. And the girl who longed to be back in her gap thought she heard the little one cry, and she sprang up and wanted to go; at which they reproved her, reminding her that no one is necessary anywhere; the gap would be well taken care of, they knew. And then they saug a hymn.

Then through the hymn came another sound like the pain of a million broken hearts wrung one full drop, one sob. And a horror of great darkness was upon me, for I knew what it was-the cry of the blood.

Then thundered a voice, the voice of the Lord. And he said, "What hast thou done? The voice of thy brother's blood crieth unto me from the

ground.' The tom-toms still beat heavily, the darkness still shuddered and shivered about me; I hear the yells of the devil-dancers and the weird, wild

shrick of the devil-possessed just outside the gate. What does it matter after all? It has gone on for years; it will go on for years. Why make such a fuss about It?

God forgive us! God arouse us! Shame us out of our callousness! Shame us out of our sin! -[Selected from "Things as They Are."]

Subscribe for the Herald of Truth for 1908. \$1.00 a year.

#### LESSON MOTTO.

Sow a thought and reap a deed; sow a deed and reap a habit; sow a habit and reap a destiny.

#### DAILY READINGS.

September, 1907. M = One good hablt Luke 4:16

.—One bad habit. Prov. 23;29-32. 7.—Good counsel. 2 Tlm. 2;19-22.

-Forming habits of thought. Psa. 118:9-16.

6. F. -Habits fix destiny, Gal 6:6.9 S. —A comparison. Luke 16:19-25.

8. S. -The Force of Habit. Heb. 3:12-14: Luke

#### A SPECIAL MESSAGE

There is nothing that takes a more firm hold upon a msn's natural life than habit. This trait enters into every phase of life thought as well ss act. Nine-tenths of what the world does is from force of habit. Think of the amount of human action that is controlled by the fact that "we are used to do it so and so." I have often wondered how much hablt has done in the work of what some people call evolution, the change of racial traits and races, of languages and other divergences from the common source. Why is it so? What peculiarity in our mental make-up causes us to be so utterly controlled by habit; lt is a question for philosophers and psychologists to ponder over. But knowing the wonderful nower which habit has over the human family, how necessary it is to use our best endeavors to acquire in ourselves such habits as will be uplifting and strengthening and to encourage those around us to do the same. He is doubly equipped for life's battles who has acquired the habit of cultivating that which is good. What is especially needed now is a habit of Christian activity. Mere mo meutary impulse, under some cogent appeals, is certainly better than immovable idleness or stolid indifference, but it is not the thing needed. Neither is it enough to maintain only the position aiready attained, or be satisfied simply with the slient influence of personal hollness of character, there must be positive, personal, aggressive effort upon sin in every form.

We all know the story of the old treadmill horse, who, when put to pasture to spend the rest of his days, always walked in a circle. We also know the story of the father who tied a bundle of fagots together and told his sons one after another to break them. When they had tried and failed, he took one stick after another and easily broke them. Little habits are easily broken, but if Indulged In, we at length become bound to them as with cart-ropes and cannot tear ourselves away from them. Since we are largely creatures of habit, let us watch well our habits, cultivating and encouraging the good and carefully weeding our the bad, in this let us depend for success upon the grace of God, which alone brings salvation and which hath appeared unto all men, teaching us that, denying ungodiness and worldly lusts, we should live soberly, righteously and godly in this present world. What habit of life is better

# RIBLE HINTS

Luke 4:14. The influence which the Spirit wields upon every Christian will guide him into that which is good. The Spirlt is a helmet which shleids the mind from many things that would lead astray. He gives life to the soul and polse to the mind. He is a sword that helps us resist and overcome temptation.

Luke 4:16. Attending the synagogue was not merely from force of habit, but from continual desire. Note the difference between that which is done subconsciously and that which is the result of conscious desire or will. But Christ, our example, teaches us here how to spend our weekly day of rest, not in laziness or inactivity, but in changed activity. The change is a rest and it is so arranged that It will bring glory to God and blessing to mankind.

Heb. 3:12. The habitual exercise of faith will continually reveal to us more and more of God's wondrous love and providence.

Heb. 3:13. How much better it is to exhort one another daily than to form the habit of distorting facts in daily habitual gossip, as so many do when they come together. And the day of kindly exhortation and the day of gossip will allke come to an end. Then as we have sowed, so shall we rean.

Heb. 3:14. Our participation in glory depends on our continuing steadfast in the faith to the end of our Christian race. Its continuity becomes like a habit that grows with age and raises us higher and higher in the scale of Christian experience and development.

# ILLUSTRATIONS.

Corruptions-Hard to Die.

A cat once sprsng at my lips while I was talking, and bit me savagely. My friend in whose house it occurred, decreed that the poor creature should die. The sentence he executed personally, to the best of his ability, and threw the carcass away. To his surprise the cat walked into the house next day.

Often and often have I vowed death to some evll propensity, and have fondly dreamed that the sentence was fulfilled, but, alas! in weaker moments I have had ssd cause to know that the sinful tendency still survived.

# Overcome by Grace,

My gardeners were removing a large tree which grew near a wail, and as it would weaken the wall to stub up the roots, it was agreed that the stump should remain in the ground. But how were we to prevent the stump from sprouting and so disarranging the gravel walk? The gardeners prescription was to cover it with a layer of salt. mused a while and thought that the readiest way to keep down my ever-sprouting corruptions in future would be to sow them well with the salt of grace. O Lord, help me so to do!

# Evils Strengthened by Habit.

in preparing places for planting new trees the diggers found it needful in certain spots to lay aside the spade and use the pick-axe. In those positions there had been a well-graveled carriage road, and hence it was hard to deal with it. How often, when we are under sanctifying influences. do we find certain hard points of our character which are not touched by ordinary influences! These are most probably sins in which we have become hardened, tracks worn by habitual transgression. We must not wonder if the severest processes of affliction should be tried upon us, if the pick-axe is used on us instead of the spade, that our stony places may yet yield soil for the piants of grace and holiness.

# Destructive Power of Habits.

The surgeon of a regiment in India relates the following incident: "A soldler rushed into the tent, to inform me that one of his comrades was drowning in a pond close by and nobody could attempt to save him in consequence of the dense weeds which covered the surface. On repairing to the spot, we found the poor fellow in his last struggle, manfully attempting to extricate himself

from the meshes of rope-like grass that encircled his body; but, to all appearance, the more he labored to escape, the more firmly they became colled around his limbs. At last he sank, and the floating plants closed in, and left not a trace of the disaster. After some delay, a raft was made. and we put off to the spot, and sinking a pole some twelve feet, a native dived, holding on by the stake, and brought the body to the surface. shall never forget the expression on the dead man's face-the clenched teeth, and fearful distortion of the countenance, while coils of long trailing weeds clung around his body and limbs the muscles of which stood out stiff and rigid whilst his hands grasped thick masses, showing how bravely he had struggled for life."

This heart-rending picture is a terribly accurate representation of a man with a conscience alarmed hy remorse, struggling with his sinful habits, but finding them too strong for him. Divine grace can save the wretch from his unhappy condition but if he be destitute of that, his remorseful agonies will but make him more hopelessly the slave of his passions. Laocoon, in vain endeavoring to tear off the serpents' colls from himself and children, aptly portrays the long-enslaved sinner contending with sin in his own strength. "Can the Ethiopian change his skin, or the leopard

#### PERSONAL THOUGHTS

What are my thoughts? How do they affect my life?

is there anything that hinders my spiritual growth?

Let us subject ourselves regularly to rigorous self-examination, taking God's word as our examiner and the Holy Spirit as our monitor, and where the gospel light shows a weed let us lay hold of the grace of God and eradicate it.

Search me, O God, and know my heart; try me, and know my thoughts and see if there be any evil in me, and lead me in the way everlecting

# SUBJECTS FOR SHORT TALKS OR ESSAYS.

- 1. How habits grow.
- 2. How to weed out evil habits 3. The power of God's grace over sin.
- 4. The benefit of seif-denial

# ATONEMENT, TRUE AND FALSE

The idea of a sin offering is not peculiar to the Jews. Africans to-day, as they have for hundreds of years, sacrifice chickens, goats, or human be ings to atone for sin. in some of the Hindou temples the floors are flooded with the blood of the sacrificed goats. Man's sense of need for some atonement for sln is almost universal. What, then, is the difference between the heathen, the Jewish, and the Christian methods? It is this: The heathen method is a valu attempt to deliver their souls, and has never succeeded: the Jewish method was for a time God's appointed way of teaching israel that sin called for separation and sacrifice; the Christian method of atonement is by union with the One who senarates us from sluand who made the sacrifice once for all. He alone is able to save. This is the great contrast to other religions. Their inability to save is clearly proved, while the power of Christ is confirmed more and more every day.

Selfishness leads men to lie and cheat and steal and break every command in the decalogue, and then yet think themselves noble. God-fearing Christians. May the Lord open the eyes of the blind that they may see -F

# HERALD OF TRUTH.

Young People's Department

The really growing young man sets himself no

easy tasks. He does not choose elevations that

he can climb at one leap, but those that require

persistent, hard climbing. He husbands all the

splendld resources of youth that he may expend

them in the effort of worthy attainments. And

what cannot a young man accomplish if he but

The spirit that has pounds for fashion and pen

nies for salvation; loaves for luxury and crumbs

for a starving world, is not and never can be the

spirit that will make mankind better and happier.

The spirit of self-denial alone is the spirit of

helpfulness, because it includes the spirit of love.

Christ denied himself that he might save us. He

Wanted, to-day, everywhere, in places worth

having, boys who do not drink, smoke, chew, nor

swear, boys who shun evil companions, who at-

tend Sunday school and church; boys who play

fair and live clean lives; boys who improve their

leisure time, and whose time and ability during

working hours is exclusively their employer's,

who make themselves master of the situation they

fill and earn their money so well that the next

place above them is a natural consequence; boys

who honor their parents, who live in the fear of

Not content with the eight-hour day recently

granted a certain printers' organization in Chi-

cago, and which even ressonable men in the same

trade declare must eventually be the minimum

length for a day's work, this local organization

has already made a demand for a 71/2-hour day

with increased pay. There is a limit of physical

endurance; therefore too long a workday is a

menace to the physical well-being of the workman.

Moreover he should have time for study that there

msy be opportunity for proper mental develop-

ment; hence there should be deducted from the

working hours that would, on an average, mark

the limit of physical endurance sufficient time for

resding and recreation. On the other hand, there

ls a minimum length of day for work, less than

which would be injurious to the general pros-

perlty and public welfare. The grasping employer

naturally wants a long day and small pay; the

selfish or unscrupulous laborer just as naturally

wants a short day and much pay; between these

two extremes lies the golden mean which we be-

lleve honest men are trying to find and establish.

At both ends of the proposition radical influences

are tugging for advantage over the other, hence

the numerous strikes, lockouts, etc. Time and

experience and the conservative influence that

lles between the extremes will no doubt solve the

problem. The force that knows naught but mere

advantage is slways a dangerous one. The tac-

tics employed in the operation of such forces never

make for peace and good will among men nor

for the type of civilization that leads toward the

ldeal. The golden rule alone will do that. Hence

the Savior makes the relation which we should

bear one to another so plain that all who will

may understand. But the Saylor and his methods

are so little thought of in these days, and herein

lles the danger of the labor problem. If men

whose working days have been shortened that

they may study and improve their leisure time

would do so, the matter would be easy of solution.

But the leisure is used by the great majority in

ways that only hasten physical and moral degen

eration, and those forces often control critical

situations. Hence the probability is not so very

remote that serious trouble will come before the

labor problem will finally be settled on an equita-

ble basis. The selfish way will be thoroughly

tried and that has always cost fearfully when

large interests were involved; after the failure

God and the esteem of their fellow-men.

is our example, let us follow him.

of these methods only will the forces that make for righteousness have their turn and accomplish their sslutary ends.

> For the Herald of Truth. GLIMPSES OF EUROPE.

By Jacob B. Bontrager.

The "Queen of the Adrlatic," as Venice is called in song and story, is more or less familiar to nearly all school children. The city with its many water avenues is built on many small Islands and has a very interesting history. Its situation is unique. As many conditions are entirely different from those of any other city in the world, a few words on this line by one who was deeply interested as a visitor will not be out of place. There are no cabs, wagons, carrisges or street cars to be found, and a horse is a much of a curiosity to the Venetisn as the falthful camel is to the average American boy, consequently there is not the noise and commotion that prevsil in other cities. Practically the only noise is that of the venders of trinkets and fruits, and the "Rah, Rah" of the pected what the Germans call "Trinkgeid." But there were now two more fellows to contend with; one stood at the dock with a hook and assisted in steadying the gondola as I stepped out, and he held out his hand very gracefully, and then another got my sultcase and carried it to the train. This is mercly an example incidental to "first-class" European travel.

There is much to see in Venice, for it is very rich in art. A person can with difficulty walk over most of the city, as there are many narrow streets, and bridges are everywhere evident. It is said that there are about four hundred bridges, many of them being very ancient and built in single arched style; some of them are very richly ornamented. The Rigito is a public square where centuries ago merchants came together to transact business. It is now used as a fish market. lt was made famous by one of Shakespeare's characters, Shylock the Jew, whose house is still pointed out to the tourist. The Piazza di San Msrco is the great center of business and amusement and is surrounded by the grandest Venetlan architecture. To the east is St. Mark's Church; to the north, the Procuratle and Clock Towers; on the south is the "Procuratie Nuovo"; on the



STREET SCENE IN MUNICH

skliful gondoiler. One cannot help admiring the dexterity and skill they manifest in handling their oars and turning sharp corners as they glide through some of the narrow "streets," or silp past other gondollers without colliding. Many of the gondolas are very beautiful in an artistic way, and in obedience to an ancient law all are painted black. I have been speaking of streets, but the fact is almost every one of them might properly be called "Cansl Street."

Here, as elsewhere in Italy, a foreigner is required to pay about five times as much for service as do the natives. I registered at the Hotel de Roma, one of the best in Venice. Here I came into closer touch with royalty than at any other time on my trip, a Russlan duke and duchess being among the guests. When I took leave overheard the remark, "Departo Americano." After paying my bill at the rate of about \$4.00 per day, I thought every employee at the hotel was at the door awaiting a piece of money. When I stepped on my gondoia, instead of the regular one man gondolier, I had the "honor" of having two stalwart "Dagos" convey me to the station, and of course the charges were double, and both exwest side there is a modern palace. While ail these are very interesting. I cannot attempt to describe and except briefly St. Mark's Church. which is omsidered one of the wonders of Europe. It was named after the apostie, whose tomb it is claimed is here. There is room for doubt regarding this statement, but there are many people who believe It. St. Mark's Church was begun in 829. and it was not completed until several hundred years later. It shows a combination of Greek and Roman architecture, is 243 feet long and 200 feet wide, with five domes, the center one 92, the other four 81 feet in height. It is supported by 600 heavy Grecian marble columns, many of them very high and all very finely polished. But the greatest and most marvelous feature is the magnificent mosaics of the interior, covering an area of 45,790 square feet. Looking upward into the cellings of the domes a person sees very beautiful and highly colored pictures in life size, repre senting scenes in the life of Christ, "The Crucifixion." "Descent from the Cross," "The Resur rection." "Ascension." and many others. Thes." are not paintings, but made of small pleces of glass and marble of different colors. At a disJ. F. FUNK and A. B. KOLB, Editors.

Entered March 4, 1903, at Elkhart, Ind., as second class matter, under Act of Congress of March 3, 1897

tance it is difficult to determine whether it is mosaic work or oil painting. This was the church home of the present pope as hishop of Venice. Here I listened to the first Gregorian music which the present pope wishes to bring into general use again, also witnessed the baptism of lnfants by one of their priests. There are yet many more churches and palaces worthy of mention and very interesting, but we pass them and come to Verona. a very ancient Roman city.

The Amphitheater is the most renowed building. the interior of which is in perfect state of preservation, and "the shows of two thousand years ago might take place in it to-day." It has a seating capacity of about 25,000 persons and is a very interesting pile of ancient masonry, the concrete mortar used resembling very much that which is used in our day made of Portland cement and gravel.

There are some elegant old Gothic churches of the thirteenth and fifteenth centuries to he seen Here is an ancient bridge across the Adige built by the Romans and consisting of a single arch, the largest of its kind. The bridge is still used and is in an excellent state of preservation. This was my last stop in Italy, and I was truly anxious to get out of what other Europeans call, "Greasy

Aia in Austria was my first panse-just long enough to satisfy the inspector of enstoms that I had no tobacco or spirits in my possession. I now became sware that I am traveling northward; frost and cold winds are greeting us, and as we come farther north, our greetings become more cordial. At Trient we hear that the snow at Innsbruck is seventy centimeters deep and that it is twenty degrees below zero according to the Reamur thermometer, which has the freezing point at its zero. We are now in Tyrol with its wonderful scenery, famous for its traditions, rich in material for song and poems. But we pass by all the interesting places, such as Trient (where the celebrated council of the church was held from 1545 to 1563), Bozen, Frantzenfesta, and others, until we reach Innsbruck, the capital. The winter scenery along the route was magnificent, but it is a section that travelers frequent during the summer months. Here we are 1,912 feet above the sea level, in a very picturesque situation on the Inn river, from which the city derives its name. There are many places of interest here. The museum is rich in Tyrolese art curiosities. I only remained between trains, and I left dissatisfied with my short stay in this romantic

We pass Kropstein and have another nation's customs officers going through the formality of inspecting baggage. In a few hours we are in Munich, the capital of Bavaria. My first impression was not unlike that of an American city, only the language was different and the everpresent German soldier was not familiar to my home life. Here I had planned to do some educational work. i will take this opportunity to mention the Europeans' love of money. I, know we are cailed money-makers and tricksters, but we cannot begin to compare with the average European grafter for pettiness, penurionsness, malicious methods for gain. So well had they succeeded, especially the Italians, with me that I was compelled to look to the home land for relief. and can youch for the St. Joseph Valley Bank of Eikhart as to promptness and square dealings. for in nineteen days after I mailed my letter to them. I received my relief in the form of a registered letter. Here also I had my first mall from home, which was much appreciated after being a recluse for nearly two months. In my first letter, I learned of the death of Sister Adeline V.

HERALD OF TRUTH.

Brunk in Turkey. Little had I thought only a few months hefore that I should receive such sad news in such a distant land.

The first thing was to find a temporary home this German city. I had no references, hut noticing a sign of a "Pension" (we call them private boarding bouses), after making inquiry, was informed by the landlady that she had only one vacant room, and that the hest in the house, and that she had very nice boarders of the hest society, which I later learned to he a fact, and a rather cosmopolitan circle. One was a doctor from Greece; another a doctor from the Rhine, a young man from Italy in the Polytechnic school, a lady from Roumania-an art student, a Baroness from Denmark, another titled lady from Bohemia, and a lady who lived eighteen years in Pittsburg, Pa., a German hank clerk and several other young men from their own vicinity. Here I came in contact with German home life and could study it at a close range. I was invited to spend Christmas eve with them (which occurred on my second day in Munich) and which was rather a novel experience. I cannot say that I enjoyed it immensely. There was a large tree loaded with presents for friends; there were many delicacies to eat, and wine, heer and punch to drink; clgars, cigarettes and snuff, and at ten and after, all who were inclined attended cburch. Almost all were Catholics. Others who were not so inclined remained at home. When those returned from church then there was music (for Germans can sing and play, and we had three planos and other instruments in proportion at our "Pension"), games, dancing, story telling of all kinds and a general merrymaking until the early hours of morning, and a few kept up the "fire" until morn-

I wish to caution the readers that I am simply telling my 1906 Christmas story, and I always aim to write from a non-partial point and let the reader form his own conclusions. I may some time in the future write an article on the religious and moral conditions of the Germans, more especially of what is sometimes known as the "Leipzig Theory." Munich is the Milwaukee of Germany Nowhere is there so much beer made, nor of the same quality. There have been experiments made, trying Munich experts, machinery and help of ali kinds, and yet they are not able to make the same article that is made there. There are other extensive manufactories, and they claim to lead in art and educational advantages, and are proud of their handsome city.

Godshaii.—On Aug. 7, 1907, at Iron Bridge, Mont-gomery Co., Pa., of paralysis, Mary, wife of Joseph G. Godshall; aged 65 Y., 7 M., 22 D. Burled at Skippack Mennonite M. H. She leaves a husband and nine children.

Baringer.—In Skippack, Montgomery Co., Pa., on Aug. 7, 1907, of paralysis, Mary, widow of Charles L. Baringer; aged 79 Y., 11 M., 18 D. Interment at the Skippack Mennonite M. H.

Freed,-Dale, son of John and Clara Freed, was Freed,—Dale, son of John and Usara Freed, Wais born Dec. 23, 1904; ided in Hatten Twp. Clare Co., Mich., Aug. 14, 1907; gade 2 V., 7 M., 21 D. This was the first death in this home and it took away the bright little boy who was so dear lit took his parents, as well as the pet of the whole borhood. They feel their loss away in Funeral was held at the Brown Mark 16. Services was held at the Brown Company of the Company of th were conducted by Pre. Moffit. Interment at Cherry Grove cemetery.

Martin.-On the 12th of August, 1907, in Sals-Martin.—On the 12th of August, 1907, in Sale-bury Twp., Lancaster Co., Pa., of heart trouble, Bro. Jacob Martin, aged 73 years. He was a member of the Old Mennonite church and is sur-vived by four daughters and three sons, also one sister. Euried at the White Horse M. H. on the

Eshleman.—On the 13th of Aug., 1907, in Millers-ville, Pa., Sister Mary, wife of Bro. A. B. Eshle-man, in her 66th year. She is survived by her husband and four sisters. Funeral services were heid on the 16th at the Millersville Mennonite M. H. The Lord comfort the hereaved ones in their silletion. their affliction.

Yoder.—Pearl May, daughter of Bro. Eli and Sister — Yoder, was horn near White Cloud, Mich., Nov. 15, 1903; died at Remona, Mich., Aug.

19 1907; aged 3 Y., 9 M., 4 D. Funeral was held on the 20th at the Yoder home, where a large concurse of relatives and elegated one. Services were conducted by Valentine Hosteller in German and Jacob P. Miller in English from 2 Kings 4:20. On Aug. 8 little Pearl fell into a pail of boiling water and suffered untold agony until the 19th when the angels came and bore her to her home

Barkey—John Barkey was born in Holmes Co., Ohio, on Feb. 28, 1823. He came to St. Joseph Co., Ind., in 1855, and in 1855 he was united in matrimony with Elizabeth Weldy, also of Holmes Co., Ohio. She preceded him to the spirit world on Jan. 23, 1905. In 1856 they moved on the farm where they resided until desht book them away. on Jan. 23, 1965. In 1856 they moved on the farm where they resided until death took them away. To this union three children were born, of whom one daughter (Susanna) and an infant son preceded them to the life beyond. Bro. Barkey parted this life on the morning of Aug. 18, 10°-10° and an indext of the life on the morning of Aug. 18, 10°-10° and an indext of the life on the morning of Aug. 18, 10°-10° and an indext of the life on the life of the of relatives and friends to mourn his death. He was a member of the Mennonite church for a number of years, a kind father and friend and one of the older settlers of Madison Twps. St. Joseph Co., Ind. He bore his alchaese to the older to leave the world. He was hurled on the 21st to leave the world. He was hurled on the 21st at the Oilve M. H., where appropriate services were held by John F. Punk from Rev. 14:13, and Jacob K. Blizer from Jas. 4:14. "For what is your life." The funces was very largely attended to the plant of the plant to look forward to the glad day when God shall bring them to settlers. gether in the blessed home heyond.

#### FINANCIAL REPORT Of the Mennonite Board of Missions and Charities for July, 1907. RECEIVED.

RECEIVED.

Evangelizing—Mo. and lowa Conf. Mis. Board, 316.10; Bethel Cong., Ohlo, \$16. Total, \$42.10. Chicago Mission.—Blrch Tree (Mo.) Cong., Ilc: a Family, Albany, Ore., \$75; A. R. Miller, 50c; a Slster, per M. P. Co., \$5. Total, \$80.61. india Mission.—Kan. and Neb. Conf. Mis. Board, \$9.5; a Slster, Santa Paula, Cal., \$5. Blrch Tree (Mo.) Cong., \$1.21; Oak Grove (Mo.) Cong., \$1.21; Oak Grov Neb. \$37.90; Maple Grove Cong. Ind., \$30; D. Y. Hooley, Articona, \$100; Palmyra (Mo.) S. S. \$4.35; Mary E. Good, personal, \$15; Elbaseth Yoder, \$5.5; Mattawana S. S., Pa., \$10.50; Mother Shoemaker, \$50; Anna Lapp. \$40; Sister Cents., \$4, \$20; Cents., \$1, \$20; Cents., \$1, \$20; Cents., \$1, \$20; Cents., \$1, \$20; Cents., \$20; Cents. Money Order 10,710, Massion, Order 10,710, Massion, St. S. S., Normanna, Texas, \$3; Morrison S. S. Ill., \$20,20; a Family, Albany, Ore., \$100; a Sister. per M. P. Co., \$5; A. M. Cong., Fulton Co., Ohio. Total, \$771.64.

\$60.80. Total, \$771.64 india Orphans.— Kan. and Neb. Conf. Mis. Board, \$21.71; Samuel Gerber, \$15; Mattawana S. P.P. \$75.05; J. S. and Benj. Horset, \$15; Bas Union S. S. Wille, \$15; P. P. Swartzentruber, \$15. A. M. S. S. Belleville, P. a. \$16.07; Roanoko S. S. Ill. \$15; Olive Cong. Ind., \$18. Total, \$159.88. Fort Wayne Mission—Ellzabeth Yoder, \$25; San Yoder, 50e; A. R. Millei, 50. Mast, \$5.00. Olid Projet's Home.—Freeport Cong. Ill., \$50.

Canton (Ohio) Mission.—S. J. Mast, \$5.00. Old People's Home.—Freeport Cong. Ill., \$50. Ellzabeth Yoder, \$2.25; Hymnal Fund, \$100; Stering (Ill.), S. \$, \$18.50; a Family, Albany. Ore. \$50; per S. H. King, \$42.45; Palmyra (Mo.) Cong. \$42.5; Mahoning and Columbiana Cos. (Ohio) Congs. and S. Sas, \$29.91; West Liberty Cong. \$42.5; Mahoning and Columbiana Cos. (Ohio) Congs. and S. Sas, \$29.91; West Liberty Cong. \$42.5; Mahoning and Columbiana Cos. (Ohio) Congs. and S. Sas, \$29.91; West Liberty Cong. This condition is the control of \$22.56; Yellow Creek Cong., Ind., \$17.83

Orphans' Home.—Hymnal Fund, \$100; a Family Aihany, Ore., \$50; a Sister, per M. P. Co., \$5 Total \$155.00. ral Fund,-Pacific Coast S. S. Conf., \$17

General Fund.—Pacific Coast S. S. Cont., \$17 Lev! Blauch, \$3; Cong. in S. Dak., \$15; Arthur (III.) S. S., \$2; Mrs. J. S. Lehman, \$1. Total, \$38 La Junta Sanitarium.—Hymnal Fund, \$100; Yeel-low Creek Cong., Ind., \$45; Elam Horst, \$5; Olive Cong., Ind., \$60. Total, \$210.00.

an Sufferers.-Two Friends, Millersburg

BASTERN TREASURER.
S. H. Musachman, New Holland, Pa.
india Mission—C. F. Hostetler, \$5; ParadisS. \$4; Anna H. Kamifman, \$2; S. S. Mission
Meetling, \$24; Delaware S. S., \$23.0. Total, \$78.30
india Orphans—Inda Kaufman, \$15; Bible Class
Ephrata S. S., \$15. Total, \$30.00.
Chicago Mission—Hette Ranck, \$10; Rohrers
town S. S., \$25. Total, \$35.00.
Philadelphia Mission—Rohrerstown S. S., \$25
Kansas City Mission—Rohrerstown S. S., \$25. EASTERN TREASURER

Evangelizing.—Hettle Ranck, \$25.00. General Fund.—Two Sisters, \$30.00. WESTERN TREASURER.

Jos. R. Stauffer, Milford, Neh. Old Peopie's Home.—Jos. R. Stauffer, \$5.00. CANADIAN TREASURER.

M. C. Cressman, Berlin, Ont. Russian Sufferers.—Sharon Cong., Sask., \$10.90; orth Woolwich, \$10.54; from Waterloo, \$2. Total. \$23.44.

LOCAL INSTITUTIONS.
Chicago Missions.—A. H. Leaman, Supt., 145 W.
18th St.—Martha Imhoff, \$5; Lena Conrad, \$1;
A. M. Cong., Metamora, Ill., \$17.56; a Friend, Can-A. M. Cong., Metamora, III., \$17.00; B \*ritend, Calino, O., \$2; Frank A. Rose, \$20; B \*ritend, Calino, O., \$2; Frank A. Rose, \$20; B \*arbara \*Reher, \$2; Louise Shertz's S. S. Class, \$41.55; Emma Oyer's S. S. Class, \$41.55; Kan. and Neb. Conf. Mis. Board, \$5.60; C. W. Camp, \$5; C. S. Shertz, \$3, P. B. Camp, \$40; Metamora (III.) S. S. \$10; A. M. P. B. Camp, \$10; Medamora (III.) S. S., \$10; A. s., \$13.8; S. S., \$40; A. s., \$17.35; a Friend, \$1; Lydia Oyer's S. S. Class, 80c; Freeda Kurtz, 40c; Union S. S., Washington, Ill., \$1; rent, \$12. Total, \$122.40.

31: rent, \$12. Total, \$122.40.
Fort Wayne Mission.—1209 St. Marys Ave. J. M. Hartzler, Supt.—Holdeman S. S., Ind., \$12.37; A. J. Yantz, \$4; J. Bontrager, 50c; Ethel Heffner, \$1.
Total, \$17, 87

Kansas City Mission.—200 S. 7th St. C. A Hartzier, Treas.—Mo. and Iowa Mis, Board, \$8.68; Hartzer, Treas.—Mo. and towa Mis. Board, \$5.05. Mabel Harnish, 50e; Mr. Zlon S. S., Mo., \$8; Kan. and Neb. Conf. Mis. Board, \$35.11; Day Nursery, \$2.60; Marie Hershey, 50e; Ben. Martin, \$1; I. G. H., 50e; Wm. Taylor, \$1; Notes and Outllines, \$1; S. S. H., \$5; Mary Nunc-Notes and Outlines, \$1; S. S. H., \$5; Mary Nune-maker, \$2.5f; Roanoke, Harmony and Metamora Congs., Ill., \$27.84. Total, \$94.48.
Canton (Ohlo) Mission.—E. 8th 8t. P. R. Lantz, Supt.—Oscoda Co. (Mich.) Bible Reading, \$4; J.

Mast. \$1: Fannie Kurtz, \$2: Henry Horst, \$5

T. Mast, \$1; Fannie Kurtz, \$2; Henry Horst, \$5; Mra. Able, 50e; C. Z. Yoder, \$2; Canton Mission S. S., \$10.70. Total, \$25.20. S. S., \$10.70. Total, \$25.20. Liberty, Ohio. A. Metz-ter, Supr.—Mary Kelly, \$20; Shellburg, Pa., \$5e; E. Miranda, \$2.70; Children's Meetling, West Lib-erty, O., \$6.50; Salome Straws, \$10; J. C. Stamfer, \$15.75; Auditor Paulding Co., Ohio, \$13; Friend, Milleraburg, O., \$2; S. D. Guenesrich and Priend.

\$3; Kan. and Neb. Conf. Mis. Board, \$28.75 Plank, \$5: Bertha Grissinger, \$6.50, Totai, \$113.45 Plank, \$5; Bertha Grissinger, \$6.50. Total, \$115.35. American Mennonite Mission.—Dhamtarl, C. P., India. J. A. Ressier, Supt.—(June 'Report.)—Mackinaw Cong., Ill., \$25; West Union S. S., Ia., \$25; Sugar Creek Cong., Ia., \$30; Donors Unknown, \$89.80; Bruderthaier Cong., Minn., \$40; E. B. Metzler, \$500; Francis Rutt, personal, \$5; Cedar Grove (Ont.) Cong., \$15.40; J. G. Whittle (Blind Boys), \$3. Total, \$733.70.

Evangetizing, \$25.00; Chicago Home Mission, \$112.26; Chicago Gospel Mission, \$34.50; Hoyne Avenue Mission, Chicago, \$18.61; Fort Wayne Mis sion \$35.28: Canton Mission, \$23,54; Kansas City sion, \$35.28; Canton Mission, \$25.34; Kaliosa Vilssion, \$73.83; Orphans' Home, \$238.145; India \$862.01; E. D. Hess, raliroad fare to Chicago, \$33; John W. Hess, raliroad fare to Kansas City \$45.87; John Thut, raliroad fare, \$15; Annuity Gratefully acknowledged, G. L. BENDER,

Elkhart, Ind. Gen. Treas.

# CONFERENCES.

The Western District Amish Mennonite Confer ence will meet, the Lord willing, at East Union ence will meet, the Lord willing, at East Union meeting-house, near Kalona, Ibwa, Sept. 18 and 19. Sunday School Conference on the 20th. A cordial invitation extended to all. Kalona is the nearest railroad station, one passenger train going west daily at 9:49 a. m. For further information write to J. A. BOLLER, Sec.

The second annual Sunday school conference of the Pacific Coast district will be held at Albany, Oregon, Oct. 21-24, 1997. All are invited to come and join in a feast of good things.

J. P. BONTRAGER,

Sunday School Conference for the Indiana and Michigan Conference District will be held on Sept. 4. 5 and 6. 1907, with the Bowne congregation in 4. 5 and 6, 1907, with the Bowne Congregation in Kent Co., Mich. The nearest station is Elmdale, on the Pere Marquette R. R., some twenty miles east of Grand Rapids. All interested in Sunday school work are cordially invited to attend. JOHN EMMERT, Sec.

The Sunday school conference for the The Sunday scaool conterence for the Content western Pennsylvania conference district will be held at the Stahl M. H. near Johnstown, Pa., Ang. 27 and 28, 1997. The church conference for the same district will be held at the same place. Aug. 29 and 30, 1997. Bishops and executive committee of the same place is the same place. Aug. 29 and 30, 1907. Bishops and executive committee will meet at 2:30 p. p., Aug. 27, 1907. On the B. & O. railroad come to Krings. On the P. railroad come to Johnstown and then on Windbee HERALD OF TRUTH

trolley line to Mishler. Please notify H. H. Mishler, Johnstown, Pa., R. F. D. No. 4, of your coming. A general invitation is extended.

S. G. SHETLER, Sec.

Missouri-iowa District, 1907. 1. Sept. 24 and 25-Sunday school conference

Sept. 26 and 27—Church conference meets. Railroad points—Clarence, Mo., Atlanta, Mo. Addresses—John Detweiler or L. J. Johnson,

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ELKHART, IND., SEPTEMBER 5, 1907.

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# EDITORIAL NOTES

See last page for special offer for Words of Cheer and Herald premium. This is certainly a rare offer. Send for sample copies of the papers.

Moyer Family Reunion.-The Moyer family reunion was held at Perkasie, Montgomery Co., Pa., on Aug. 31. The Moyer or Meyer family is one of the oldest and strongest Mennonite families in the county, and among them there have been many strong and influential advocates of the Mennonite faith.

Order your Sunday School supplies from the Mennonite Publishing Co., Elkhart, Ind. With Oct. 1 begins the new quarter for our Sunday school Lesson Helps. They will be ready in good time. Send in your orders early. Our "Helps" are equal to the best in every respect and we shall appreciate your orders.

Sister Elizabeth Lehman of Mount Joy, Pa., will complete her one hundred ant third year in October, 1907. She recently took a ten-mile drive into the country to visit an invalid friend, and returned to her home without any special inconvenience. Her health is good and her strength remarkable for one of such great age.

Bish. Ordained.-Bro. John L. Ebersole of Lawn. Lebaonn Co., Pa., was ordained to the office of bishop to fill the vacancy caused by the death of the late Bish. Martin Rutt of Maytown. The ordination services were held at Elizabethtown. One of our correspondents from there writes: day dawned bright and clear and many people came together to witness the impressive ceremony."

Our Readers will kindly notice the change of address in the Kansas City mission. Bro. C. A. Hartzler is now in charge of the Argentine branch of the mission, and all contributions sent there should hereafter be addressed to J. D. Charles, No. 200 S. Seventh street, Kansas City, Kansas, while Bro. Hartzler's address is 833 Strong Ave., Argentine, Kansas. See correspondence in an

The Russian Mennonite Hymn Book, containing 726 German hymns, has now passed through at least five editions in this country and we are at the present time engaged in printing the 6th edition, which will be out in about a month. This book has had a very large circulation, and is a book much esteemed by the Russian Mennonite Brotherhood. While different branches of the church are gradually introducing more modern books, it is an evidence of the stability and a usual characteristic of the Mennonites that a large portion of them still hold to the old land marks of the fathers.

The Mennonite Publishing Co. has just completed a new edition of the Mennonite Catechism in the German language for the so-called leaac

Peters congregation, which has grown and extend itself until it now bears the name of Die Mennoniten in Nebraska und Kansas. The catechism is the same used by other branches of the Mennonite faith, but their Confession of Faith, while it does not differ in principle from the Dortrechter Confession of 1632 is somewhat differently arranged and has twenty articles, while that of 1632 used by the old Mennonites throughout has only eighteen.

in India we have now a congregation of over 400 baptized members. For practical self-denial and plain-dressing they may soon (if they are not now) become examples for some of our American brethren and sisters to pattern after. The apostie James says, "God resisteth the proud but giveth grace to the humble." The apostle Peter admonishes the sisters and says, "Whose adorning, let it not be that outward adorning of piait ing the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price." (Pet. 3:3-4).

We should always reverence the house of God. the place where we go to worship, and one of the ways in which we may reverence this house is to take part in the singing, to be serious, to think of heavenly and divine things, to be humble and follow the leader during prayer, and listen attentively to the preaching of his word. David says (Ps. 101:12), "I will sing of mercy and judgment; unto thee, O Lord, will I sing. I will behave myself wisely in a perfect way. Oh! when wiit thou come unto me? I will walk within my house with a perfect heart." "Enter into his gates with thanksgiving and into his courts with praise: be thankful unto him, and bless his name." Holiness becometh thine house forever."

A Series of Accidents.-Ou the 23rd of July, near Emma, Lagrange Co., ind., Walter C. Bryant, a boy of four years old was drowned in a ditch where the father with others were making hay.

On August 1, Bro. David R. Witmer, while working the hay-tedder, the horse making an unexpected lunge or starting to run, threw Bro. Witmer under the tedder and so hadly injured him that he died the following day, at the age of 68 years.

On August 7, near Topeka, Lagrange Co., Ind., Bro. Norman Lantz, while engaged in unloading grain in the barn, by the breaking of the lifting device, was thrown some 17 ft. to the barn floor and so severely injured that death followed on the second day after the accident.

In the vicinity of Eikhart, Mrs. Albert Swarm, on Saturday, Aug. 10, while ahout to kindle a fire in the stove, poured on some kerosene from the oil can which caught fire from a stray spark still in the stove, causing a terrible explosion, setting her garments on fire and so severely burning her that she died some hours later.

On Sunday, Aug. 11th, two men being out on the river swimming lost their lives by drowning Surely the Lord gives us abundant warnings to remind us continually that we have no abiding city here, but that we are seeking one to come "Therefore, be ye also ready, for in such a time as ye think not the Son of Man cometh,"

The Right View .- In the opening pages of "The Circle" for September, a magazine published by Funk and Wagnails of New York, the purpose of which is to bring more sunshine, and more happiness into the hearts of suffering humanity, we find the following apt sayings: "Troubles may be cured, but not by nursing. Happiness may be found, but not by searching." Among many other good things told in this connection we quote the following: "Happiness eludes every search for it, but comes quickly and abundantly to the one who seeks to bestow it upon some one else. The searcher for happiness may get wealth, and power, and fame, but none of these advantages will avail anything in getting happiness. Even from friends it cannot be gotten, for happiness comes from what is given out rather than from that which is gathered in. Loving, unselfish service, the persistent, enthusiastic effort day by day to bring sweetness, light, comfort, and good ness into the lives of others will surely bring happiness into the life of any man, or woman, or child. No sorrow of heart, no doubt of the future, no restlessness or aimlessness of the present, no loneliness or bitterness of soul, but will yield and be resolved into joy and peace and purpose as soon as the days are filled with labors of loveas soon as the eagerness to get happiness is replaced by an eagerness to give it.

The Minister's Work .- By the authority of God's word, the minister of the gospel is given two lines of work. First, pastoral work, or the care of the church in the home field; in other words, taking care of the old and well established congregations, and secondly, evangelistic work, or going out from the home congregations to plant the seed of the gospel in new places and to estabiish in these new fields new congregations.

The work of the pastor is to take care of the flock in the home church, in reference to which the apostle Peter says (1 Pet. 5:2), "Feed the of God which is among you, take the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind." Also in-Acts 20:28, Paul in his charge to the elders of the church of Ephesus gives them a very pointed admonition as to their duties towards the congregations in their charge when he says, "Take heed therefore unto yourselves and the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath pur chased with his own blood." The apostle also says (Eph. 4:11) that "he (Jesus) gave some apostles, and some prophets, and some evangelists. and some pastors and teachers for the perfecting of the saints," etc. These different offices then must, as far as they are needed ail be filled, and therefore we must use care that we do not give all our attention to one branch and forget the other. We must not all be pastors, and we must not all be evangelists, and least of all we must not neglect pastoral work, because if our home congregations are neglected the cause of Christ will certainly suffer.

Christian Modesty.--In 1 Jn. 3:1, we read "Behold what manner of love the Father hath bestowed upon us that we should be called the Sons of God." In verse 3 the apostle continues on this line of thought and says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." A recent criticism on the Mennonites asks the question, Where do we find one (Mennonite), who has the courage to say, "I know that i am a child of God." The Menno nite people are as a rule a modest, humble people. They may be overly modest, but have we not a gospel right to be modest? Does not the word of God encourage us to be modest and humble-not high-minded, not to mind high things but to condescend to men of low estate. and not to boast or to glory of our attainments or of our piety, or of our high standing in christian life. It is always hetter, as Solomon says, to "let another man praise thee and not thine own mouth: a stranger and not thine own line." (Prov. 27:2). The apostle tells us also that if it is necessary for him to glory, he will giory in the things that concern his infirmities, and doubtless save he it is not expedient for me to glory. And again he says (Gal. 6:14), "God forbid that I should glory, save in the cross of our Lord Jesus Christ-hy whom the world is crucified to me and I to the world"

If 1 am a child of God, God knows it, and if 1 have the evidences of a child of God as they are revealed to us in his word 1 know it, and if I live as a christian ought to live, my fellow christians know it, and the world will know it without my locatting or proclaiming abroad that 1 am a christian. If 1 am walking in the footsteps of Jesus and manifesting the mind and character of him who came down from heaven, my life will he a continual witness of the fact that 1 am his child, and that goes a great deal farther to convince the people of my christian character than when I am continually telling the people of my spiritual accomplishments, while my life does not prove what I claim.

# PERSONAL MENTION.

Bro. A. D. Wenger of Millersville, Lancaster Co., Pa., conducted services at the Martindale Mennouite M. H. on Sunday evening, Sept. 1.

Pre. Christian Allebach and wife, in company with H. C. Delp and wife of Montgomery Co., Pa., and others, visited relatives in Northampton Co., over Sunday. Aug. 25th.

Bro. J. D. Brunk of Goshen College is teaching a very large class in vocal music four miles southeast of the town. He has awakened a commendable interest in his line of work in that vicinity.

Bro. Jost Yoder of Nappanee, Ind., visited James Bennett at the County Infirmary on Aug. 30, and accompanied Bro. S. Yoder at the baptismal services, when Bro. Bennett was received into church membership.

Bro. John Leatherman of Kent Co., Mich., who had been in Elkhart Co. for about three weeks, staying with his brother Jacob, who died-on the 11th inst., spent several days with his daughter and family in Elkhart, returned to his home on Aug. 15th.

Bro. J. W. Yoder of Miffiln Co., Pa., who attended the Sunday school conference in Oblo and for several weeks has been making his way wastward, reached Eikhart on Sunday, Aug. 25, and spent a short time with Bro. A. B. Kobh and family and others. He was on his way to Warsaw, Ind., where he had an engagement to give instruction in music.

Bro. Daniel F. Jantzen, former editor of the Mennonite Rundschan, who of late has held the position of teacher in the Central Mennonite Colige at Bluffton, Ohlo, has receally removed with his family to Beatrice, Nebr., on account of his wife's health, where he is now employed on the editorial staff of a daily newspaper. We hope the change of climate may prove beneficial.

Sister Kornhaus, widow of the late Pre. Adam Kornhaus of Wayne county, Ohio, a few weeks ago visited her relatives in Elkhart Co, and also spent several days with friends in Elkhart. In company with her niece, Sister Hartzler of Waka-

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russ, she called at the Publishing-house on Monday. Sister Kornhaus was a sister to Bishop
Jacoh A. Beutler, deceased, of the Holdeman con-

gregation, near Wakarusa, Ind.

Pre. John M. Nunemaker of La Junta, Colo, who has heen spending a number of weeks visiting among the brotherbood in Canada and in Eastern Pennsylvania, in the interest of the Men nonite Sanitarium, now being built at La Junta, has been making the rounds during the past few weeks with congregations in Buck and Montgomery countries, and holding services in the various congregations. We hope he will also make a call with the congregations in the vicinity of Eikhart, where was his childhood home, and where he grew un to manhood's vera

For the Herald of Truth.

"THE SWORD OF THE LORD AND OF GIDEON."

By F. B. P.

In the life of Gideon we have several heautiful and heneficial lessons, which probably all of us can turn to practical use in one way or another.

Gideon was the son of Jossh. He was of the tribe of Manassah, and very poor, and in his own estimation not great nor strong, and especially did Gideon esteem himself unworthy, when he said (Jud. 6:15), "My family is poor and I am the least in my father's house."

The Israeilite people at this time were not under a king or a governor, but under judges, which manner of government existed from the time of their entrance into Canaan, under Joshua, until the days of Samuel, when they hecame clamorous for a king, and though God was not pleased with their demand, yet because of their persistency, he granted their request, and Saul was chosen and began to reign over the nation and caused the people great sorrow and distress.

In the heginning of the sixth chapter of Judges. we have the oft-repeated and significant declaration, "And the children of Israei did evil in the sight of the Lord, and the Lord delivered then into the hands of the Midianites seven years." They harrassed the people greatly, so that they (the children of Israel) fled into the mountains and made themselves dens, and caves, and strongholds in the mountains where they could to some extent, at least, hide away from their enemies The Midianites came into the land of the Israelites like grasshoppers for muititude. They de stroyed their crops, took their cattle and camels and brought Israel into such distress that they really came to themselves and began to cry unto the Lord. The Lord sent them a prophet to reprove and admonish them to turn unto God and be faithful and obedient.

Under these circumstances, one day, when clideon was threshing wheat, by the wine-press, a place where he felt that he would not be easily discovered by the prowling Midianites which intested the land, an angel came and sat down under an oak tree that was not far from the place where he was threshing, and by and by the angel came near to Gideon and said: "The Lord is with thee, thou mightly man of valor."

Gldeon replied with several pointed questions, "O my Lord, if the Lord he with us, why then is all ithis evil befallen us, and where he all the miracles which our fathers told us of, saying, Did not the Lord hing as up from Egypt? But now the Lord hath forsaken us and delivered us into the hands of the Midanites."

Without any effort to answer the questions proposed by Gideon the angel (the Lord) commanded Gideon, saying, "Go in this thy might and thou shalt save Israel from the hand of the Midianites; have not I sent thee?"

lantics: have not I sent thee?"

Apparently the people were discouraged and had lost all hope of overcoming their multitudinous enemy, and like Gideon felt that the Lord had forsaken them, and this seemed to hang like

a dark cloud over Gldeon. Once more he hrings an excuse: "Oh, my Lord, wherewith shall I save Israel? Behold my family is poor in Manassah, and I am the least of my father's house."

To meet this the Lord has now a promise "Surely I will he with thee and thou shalt smite the Midianites as one man."

To assure himself fully, he now asks for a sign. Told the angel to wait until he could go home and prepare a sacrifice, for he must be sure that the person, or angel who talked with him truly was the Lord. And when he had prepared the kid and the unleavened cakes and came again, he found the angel true to his word and he had swalted his coming, and when in accordance with the instructions of the angel, Glucon laid the flesh and the unleavened cakes on the rock and poured the broth over it, and the angel touched them with his staff, the fire came up and consumed it.

Then Gideon was convinced and helleved that it was an angel of God that had spoken with him, and he was troubled and evidently had a conviction that hecause he had seen an angel he would die, and the angel assured him that he would not. "Fear not." said the ange! "thou shatt not die."

After this we find Gideon built an aitar unto the Lord, and the Lord instructed him what and how he should sacrifice to him, and Gideon was ohedient unto all that the Lord commanded him and among other things that he did in accordance with God's command, he cast down the aitar of Baal and cut down the grove in which these for lowers of Baal worshiped, among whome even Gideon's own father was a participator, and even owned the land on which the altar had been reared These unwaranted proceedings of Gideon caused a great consternation among the people. Gideo was working at the Lord's bidding and the Lord was with him, and even Joash, the father of Gideon, said, "Will ye plead for Baai? Will ye save him? He that will plead for him iet him be put to death while it is yet morning; if he he god let him plead for himself, hecause one hath thrown down his altars?"

But it seems Gideon was very careful, perhaps to some extent his mind was filled with doubt and he wanted to know that he was stepping

The Lord now put it into Gileon's heart to go forth against the enemies of Israel and he gathered together of available men an army of 32,000 men. Then to make himself unquestionably sure that it was the right thing for him to do, he saked the Lord for a sign on this wise: Ho put a fleece of wool out on the threshing foor in the evening with the request that the Lord should let the dew-fail on the fleece while-all around claswhere it should he dry, and he would take this sign as an evidence to go out against the enemy, and that he should he victorious. The next morning it was all dry except on the fleece, and there there was so much dew that Gildeon was able to wing out a howfull of water.

This even was not yet fully satisfactor, and he begged of God to have patience with him and give one more sign, and that was that he would put out the fleece signin, and requested that this time the fleece might be dry while all around elsewhere there should he dew, and this should fully convince him that the Lord would deliver the Midlanties into his hand and free Israel from the oppressions which they had brought upon them.

them.

And Gideon went out and following the directions of the Lord he with with 300 men, without arms, went into the camp of the Midsaintes and the hreaking of the pitcher which every man carried in his hand and the showing up of the lamps, the blowing of the trumpet and the great shout of the 300, caused such a consternation among the great army of the Midsaintes that they stampeded and fled and Gideon hy giving heed to the word of the Lord, making sure that he was doing the Lord's will, gained a great victory without thouse of gword or spear. The Lord gave him the victors.

The lesson we have here is to give heed to God' teachings, to God's guidance and he will give us the victory over all the enemies of the cross. If the Lord he with us, who may he against us?

For the Herald of Truth.

A SKETCH OF THE LIFE AND TEACHINGS OF PETER PETERS OF SORDAM.

By B. Fisher.

Those of our readers who have read over the names of those who were at the Peac Conference of our brethren, at Dort, in 1622, will have noticed the name of Peter Peterson of Blocksyl. The cuasom in those days was, as is still the case in some countries, to carry the father's name with that of the son, as for instance, in the case of Menno Simons. This name was originally Menno, Simon's son; finally the son was dropped and he is now universally known as 'Menno Simon So also the name Peter Peterson meant Peter, Peter's son.

This Peter Peter's was the author of several hooks, one of which was translated from the Holiand into the German language and printed by the Mennonite Publishing Co., the subject matter of the book heing prefaced by the following sketch of the life and teachings of the author, which we have translated for the benefit of our readers into the English languages.

To all lovers of virtue and godiness I wish salvation and peace, through Jesus Christ our Lord, whose name is blessed forever. Amen.

It is true that those who love virtue love to hear of those who practice virtue, or who have sacrificed their lives to God.

Now that I have published the works of "An Israelite Indeed," no doubt many will also desire to read the walk and tife of this follower of Christ. I will therefore give in this brief sketch what I is know regarding his life and work, but not in the way of the sinful world, who make much ado about the descent and the country in which one is born, as the apostle Paul commands his spiritual children to avoid these things, because they may lead to disagreements and divisions. (1 Tim. 14, TRI 2-3)

134; 114, 3:9).

We will on the contrary submit ourselves to
the rules of christianity, which do not describe
and praise noble ancestors and countries, but
much more the virtues and good deeds of men,
which do not tell of long lines of descent, but
much more of the good deeds of the saints.

Our author was born on the 20th day of January, 1574, about six months after the death of his father, after whom he was named Peter Peters. Thus he came fatherless into this present evil world, in which it was his lot to wander as a pligrim and stranger during his allotted time, until the great Father above saw fit to take him home to his eternal rest.

lt is not my purpose to relate all his experinces, trials and oppositions with which he me in the course of his life, for we all know that those who desire to walk in the ways of the Lord have much to suffer. (2 Tim. 3:12). But I will tell of his virtues and exalt these, which I know in part, but not fully; but let no one think that propose to present or introduce anything new, inasmuch as the holy men of God have in all ages exalted their leaders and perpetuated their names; and this Paul also commends to the Jews, when he says: "Remember them who have the rule over you, who have spoken unto you the word of God." (Heb. 13:7). Here the apostle would have us remember not only those who have lived well, but also those who have taught well, and that we should consider and regard their life

The subject of this sketch first lived well, and secondly, also taught well and correctly, not after the wisdom of this world, but in accordance with

the simplicity of our head, Jesus Christ; for indeed this greatest of all apostles determined not to know anything save Christ and him crucified. (Cor. 2:2).

From the above each one may readily decide what manner of spirit he was, and to what communion he must he reckoned. From childhood on to the end of his life, which occurred in his 77th year, he remained unchangeable and immovable in the doctrines of the Christ and the teachings of the apostle Paul. (1 Cor. 15:58). He fought the good fight of faith, having put on the whole armor of God (Eph. 6:13), that he might he able to stand against sin and the flery darts of the enemy, so that at the end of his pilgrimage he could say, "I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is iaid up for me a crown of righteous ness, which the Lord the righteous judge will give to me in that day, and not to me only but to all them that love his appearing."

He was cailed and ordained to the work of the ministry in accordance with the rules and order of the church and served in that capacity over fifty years, in full accord with the teaching and command of the apostle (2 Tim. 4:2): "Preach the word; he instant in season, out of season; reprove, rehuke, exhort with all long suffering and doctrine"-which he did with such zeal that men had to marvel; he felt that it was not too great a hurden for him to preach even two or three times a day, and would have continued for weeks and months; he would much rather have negiected all his temporal lahors when called upon to preach than to neglect the Lord's work, was not satisfied to preach the gospel in his own home, where he was called to the work, hut he was ready, when called upon to go, if it were even thirty miles. The reader will remember that at that time and in that country the traveling was mosly on foot and in small hoats; and if the journey to be taken was even by hoat across the water (which was the case when he was already 74 or 75 years old) he did not hesitate to go.

He spared no effort and feared no labor or exertion, but wherever he could render a service or be a benefit to any one he was ready to go. He was a strong, vigorous man, and in the spirit of christian love he went from place to place, following in the footsteps of his Master. (Lu. 7:1).

In regard to his food and drink he was a foiiower of John the Baptist, concerning which Luke gives the words of Jesus, where he said, concerning John the Baptist, that "he came neither eating nor drinking." If any one offered him a remuneration for his services, he followed the example of the apostle Paul (1 Cor. 9:1-5), notwithstanding he was given to hospitality and not forgetful to entertain strangers; temperate, sober, of good behavior; just, holy, pious, and peacable. What he did for the sake of peace, many who heard him can bear testimony, and we will also find the evidences of it in his work, "Friedenstadt" (City of Peace), and though he wrote a special tract on this subject, all his writings are salted with the same salt.

Now that I desire to bring my sketch to a close wili turn my little barque heavenward and cut my words short, and there will, no doubt, be sufficient to induce those who have good intentions to follow the good example presented, and for the ungodly who only malign and abuse the pious, there will, no doubt, he aiready too many. When these, however, shall appear before the judgment bar of God, where the righteous shall he their accusers, God their judge, and the devils their executioners; when they shall feel the gnawings of conscience, the great heat of the fire and realize the endiessness of eternity, where there will be unceasingly weeping and gnashing of teeth, and the wringing of hands, they will no doubt weep for those whom they, in this world scoffed at and made sport of.

Therefore, while there yet is time let us wall, circumspectly, as those who are wise, and not as those who are foolish, and take heed of the time,

for our days are few and evil, and constantly turn our eyes upon him who can always make us better, even to Jesus Christ, who became to us an example that is perfect, and who is our eternal sovereign and leader, whose footsteps we shall follow (1 Pet. 2:21), for if we wish to be glorified with him, we must also suffer with him. Therefore, since Christ suffered in th flesh, we must likewise have the same mind (1 Pet. 4:1), for he who suffers in the flesh ceases from sin. Christ, the eternal God, came into the world to draw men away from sin and save the sinners, and we are corrupted that even for our salvation we are not willing to turn away from ourselves, though we have so many examples and teachers to exhort us thereto, so that we, when we consider the matter properly, we must feel ashamed of ourselves. It will however be to the benefit or the loss of each individual one, for each must bear his own hurden. Therefore kindly accept this exhortation and doctrine, and be assured that they will lead you in a good way, to which l desire that many may he hrought, and come to a better understanding of the truth. But all through our Lord Jesus Christ, who with the Father and the Holy Spirit lives and reigns from everlasting to everlasting. Amen.

Written by the publisher to the reader, who is your humble friend.

For the Herald of Truth.

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By Alice May Douglass.

It is indeed true, as has heen said, that the hest missionary lives abound in the victorious combination of non-resistance with personal authority. John G. Paton, for example, in the New Hehrides, among brutish Malanesian camibals, preserved a charmed life by dint of it. When it came to the point, no one ever dared actually to strike him. Native converts, inspired by him, showed analogous virtue.

And it was said that "One of our chiefs, full of the Christ-kindled desire to seek and to save sent a message to an inland chief that he and four attendants would come on Sabbath and teil them the gospei of Jehovah God. The reply came back sternly forbidding their visit and threatening with death any Christian who approached their viilage. Our chief sent in response a loving message, telling them that Jehovah had taught the Christian to return good for evil and that they would come unarmed to tell them the story of how the Son of God came into the world and died in order to hiess and save his enemies. The heathen chief sent back a stern and prompt reply once more: 'If you come you will be killed.' On Sabhath morn the Christian chief and his four companions were met outside the village hy the heathen chief, who implored and threatened them once more. But the former said:

"'We come to you without weapons of war!
We come only to tell you about Jesus. We he
ileve that he will protect us to-day.'

"As they pressed steadily forward toward the village, spears began to be thrown at them. Some they evaded, heing all except one dexterous warriors, and others they literally received with their hare hands and turned them aside in an incredible manner. The heathen, apparently thunderstruck at these men thus approaching them without weapons, yielded to their plea and received them kindly, and the way for the blessed gospel of Jesus Christ was opened so that to these cruel heathen people the kingion. of God was brought nigh and the love of God showed them a better way."

Herein we see again that the blessed principles of peace, when practically applied by those who profess to be the disciples of Jesus, witi gain grand and more glorious victories than the carne weapons to which men so readily and thought-lessly apply. The prophet says, "They shall not hurt nor destroy in all my holy mountain."

# TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS

a. — American Mennonite Mission, Dhamtari, C. P., India. Stations: Sundarganj, Rudri, Leper Asvium Bajodgahan, J. A. Ressler,

HOME MISSIONS.

Chicago -- Home Mission 145 W. 18th Street, Chicago, Iil. A. H. Leaman, Supt.
Chicago. — Mennonite Gospel Mission, Emerald
Ave. and 26th Street, Chicago, Iil.

Chicago.—Hoyne Avenue Mission, Cor. 33d Street and Hoyne Avenue.

Toronto, Canada.—Home Mission, 75 Tate Street.

Toronto, Canada.—Home Mission, 16 Tate Street.
 Samuel Honderich, Supt.
 Weish Mountain.—Welsh Mountain Industrial Mission, New Hoiland, Pa., R. F. D. No. 4. Noah
 H. Mack, Supt.

., Supt. .-Mennonite Home Mission, Cor. Am-

J. M. Hartzler, Supt. Lancaster.—462 Rockland Street, Lancaster, Pa.

Lancaster.—492 Rockiand Street, Lancaster, ra-Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohlo. P. R. Lantz, Supt. Kansas City.—200 S. Seventh St., Kansas City, Kan. J. D. Cbarles, Supt. Argentine, Kan .-

BENEVOLENT AND OTHER INSTITUTIONS. Orphans' Home.-West Liherty, Obio. A. Metzler,

Supt.
People's Home.—Marshallville, Ohio, R. F. D. J. D. Mininger, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener,

La Junta Sanitarium.—La Junta, Colo. D. S.

Kansas City, Kans., Aug. 26, 1907.-To the readers of the Herald of Truth:-Greeting, During the last year no workers have been living at Argentine, Kansas, where there is a branch station of the Kansas City Mennonite Mission. Under the circumstances it was not practicable. The growing interest and general condition of the work have made it necessary to again station workers there. The way has opened clearly, and this field is now in charge of Bro. C. A. Hartzler and wife, assisted by Sister Mina E, Brubaker and Sister Sarah Good. Their address now is 833 Strong Ave., Argentine, Kansas. Also please note that since Bro Hartzler has moved to Argentine he can no longer conveniently serve as treasurer, and all money for the support of the work is to be sent to the superintendent of the mission, Bro J. D. Charles, No. 200 S. Seventh St., Kansas City, COR

Strasburg, Penna., Aug. 25, 1907,-To the readers of the Herald of Truth; Our harvest meeting was held at the Strasburg meeting house on Saturday, Aug. 24th. The Brethren Denton Martin of Ringold, Md., and Daniel Strite of Hagerstown, Md., preached for us; also on the day following, which was the regular meeting Sunday Bro. Strite spoke earnestly on the text, "I do not know the man. (Matb. 26:72), latter clause. Let us not be like Peter, that when trials come we deny Christ and say, "I do not know the man," when he has done so much for us. May God, bless the hrethren that they may not shun to declare the whole counsel of God. Pray for the church at this place. Although few in number, we feel that we have been richly blessed by these meet-COR.

South West, Ind., Aug. 26, 1907.-A reunion of the descendents of Bro. Deacon Daniel Hoover of Harrison township, Eikhart Co., Ind., was held Aug. 22nd, at the old homestead, still occupied as the family residence by Sister Nancy Hoover, widow of Daniel Hoover, deceased. All the children were present, among them Noah S. Hoover, Deacon and Pre. J. W. Christophei, minister of the Yellow Creek Mennonite congregation, and wife, David Hoover the only surviving brother of Daniel Hoover, Jacob Hoover and wife of Canton, Kans., B. L.

Weaver and wife of Washingtonville. Ohio. Daniel Hoover and family of near Wadsworth, Ohio, Dr. J. K. Hoover of Chicago, etc., etc. They enjoyed a pleasant day together amid the familiar scenes and memories of the old homestead and with all of them it will no doubt be a day iong to be remembered. I hope that this reunion may have strengthened each in the better purposes of life and inspired them with a stronger desire to be one with those, who in the great day of the Master's coming, will reunite to part no more. Our earthly reunions give enjoyment, and if properly held, will bring with them divine blessings, hut how much greater, how much grander and satisfactory will it be for all, when in the day of his coming we shall be united amidst heavenly joys never again to separate and to enjoy the fullness of eternal light and joy and neace. Indeed there will be toy and fulness of joy at God's right hand forever more. COR.

Ayr, Neb., Aug. 26, 1907.-The congregation at Roseland, Neb., expect to hold counsel meeting Sept. 8, and communion Sept. 29. Should any find it convenient to he with us at the communion sorvices we extend a hearty welcome

On Aug. 8, Bro. C. U. Snyder and Sister Mary Kauffman were united in marriage at the home of the hride's parents, Bro. J. J. Kauffman, near Avr. Neb. Marriage ceremony by Bro. D. G. COR Lann.

Lancaster, Pa., Aug. -24, 1907.—I am a reader of the Heraid of Truth for the past four years, ever since my wife's uncle has had his home with us, and I will say I like the paper very much. I often see in it about strong drink and its effects. and I will further say that I think all religious papers ought to publish articles of this kind, for strong drink does more harm against christianity than all other evils combined. If every church member in the country would not touch, nor taste nor handle it, it would soon be abolished. I am a worker against strong drink, and a total abstainer. I am tracing the consequences of strong drink through the daily papers and find that three-fourths of the accidents, murders, suicides, etc., come through strong drink. There are also many people, even church members, who say, "I can drink and I can leave it alone." They do not think that if they go into a saloon or other place where intoxicants are sold and take a drink that they are not jetting their light shine-that is, the light of the gospel, and the light of a good example, and through their bad example some poor soul looking on may be led into the path of ruin and destruction. Under all denominations we find some who evidently never give this subject a thought. Take a man who never drinks and even does not attend church services, the chances are that he may raise a pretty good family, but where a man is given to drink, and continually hangs around the bar room and saloon it will be almost a miracle if his children will not follow the father's footsteps and become men who will lead wicked and perverse lives, even if that drinking father should be a church member. I could write more, but my story is already longer than I had intended it to be. So by the help of our heavenly father let us all as the professed followers of Jesus, fight manfully against the evils of strong drink The more christian people will keep themvolves from the use of intoxicating liquors the stronger will become the moral tone of the community, and the more christianity will prosper in our land. I send you enclosed \$1.00 for the tract fund. Pieases send me as many as you can afford of the cards, No. 33, showing the evils of intemperance. Yours for righteousness and the good

work of the Herald. May God bless you. COR.

Elizabethtown, Lancaster Co., Pa., Aug. 24, 1907. To the Heraid readers -- Greeting Thursday. Aug. 22, 1907, was a day of special importance to many of our Mennonite people in this vicinity. A meeting had heen appointed in our meeting-house for the purpose of ordaining a bishop in the place made vacent by the death of the late Bish. Martin Rutt. The importance of the occasion, as is customary in meetings of this kind, induced many hrethren and sisters from far and near to meet with us Brethren and sisters from several counties were present. There were five brethren for whom votes were presented. They were John L. Ebersole, John L. Landes, Samuel Oherholtzer, David Miller and Simon Garber. The jot fell on Bro John Ehersole who was accordingly ordained to the important office. He resides near Lawn, Lebanon Co., is a brother that is well versed in the scriptures and that has a good report as a man of piety and ability. May the Lord add his blessing and fit him for the important work given

September 5.

Eikhart, Ind., Aug. 30, 1907.-To the readers of the Herald of Truth:-Greeting. The young people's meeting for last Sunday evening, though not so largely attended, was especially encouraging and interesting. The subject under discussion was: "The Good Use of Good Books." The principal taiks were given by Bro C. Henry Smith and Bro. G. L. Bender. Others also abiy assisted in the work. The meeting was led by Bro. A. B. Kolb. The subject was used as given in the Young People's Meeing Topics, in the Herald of Truth. These topics as given weekly in the Herald are a great help to the leaders and all others who interest themselves in this work, and I would recommend them to the leaders of our young people's meetings in ail our congregations. The daily readings are especially interesting and valuable

into his charge.

Bro. S. Yoder was called to the County Infirmary on the 30th of August to haptize and receive into clerch membership an inmate of that institution. hy the name of James Bennett, who is 93 years old and became much concerned for his saivation He had a fail recently and fractured his hip. May the Lord strengthen him and preserve him in a living faith unto the end of his days. The wise man gives us wise counsel when he says (Eccl. 12). "Remember thy Creator in the days of thy youth." How few indeed turn to the Lord in their old age!

Dalton, Ohio, Aug. 29, 1907 .- To the readers of the Herald of Truth:-Greeting. The brethren of the Swiss congregation, known as the Sonnenberg congregation, near this place, have built themselves a new meeting-house during the past summer, which is now nearly completed, and wiii be opened for public worsbip, if the Lord will, on the 15th of September. May the Lord bless the work of the hrethren and may the new house be indeed a place where many shall from time to time, rejoice in the sincere worship of Him who has loved us and redeemed us, and hy his love and mercy brought us from the ways of sin into GOR. hie marveilous light

For the Herald of Truth. DID THE MENNONITES OF LANCASTER COUNTY, PA., LEAD A REVOLT DURING THE REVOLUTIONARY WAR?

By C. Henry Smith.

The following letter is found in the Pennsylvania archives, and I should like to know from the people of Lancaster county whether there is any truth in it. The letter is dated June 26, 1777. and written by John Bayley, a county magistrate It reads as follows:

'The opposition given to the laws hy the Dutch, at length hath broken out into open rebeliion. They had threatened so much and bound themselves to each other that any constable would not

go without a guard of armed men. Accordingly on the 25th instant Colonel Lowrey sent and officer and six men with the constable, by order of a magistrate to levy for the fines due by one Samuel Albright who had got intelligence of their coming and got together tweive men and a number of women. Armed with sithes, coulters and pitchforks. The first stroke given struck one of the guards with a coulter behind his back which split his skull 4 or inches; the rest of the guard thought they were ail in danger of their lives, were forced to fire on he rebeis, and shot three of the ring leaders, hut having no more ammunition but what first loaded their Pieces, and some had none at first, was obliged to flee for their lives, till they would get amunition. Yesterday we got evidence against the twelve that were at the rescue. Likewise 23 more that were in league with them. These three that are shott are of those conscientious people Menoneasts who pretend non-resistance and Persive (passive) Obedience and there is about 15 or 20 more of the same sect in the Publick cabal But I think the greatest part of that sect together

with zeajous friends (Quakers) are secretly omenting the whole," The above peculiar letter appears in the official archives of the county and is quoted by the local historians of the country as a true relation.

I personally think that the writer of the letter confused the "Mennoneasts," as he calls them, with some other people. Still I would like to know whether any Herald readers in Lancaster knows anything about either the facts or traditions of the above quoted incident and also whether any descendants of the above mentioned Samuel Aibright are still living in the county, and whether they are Mennonites. Any informa tion with reference to the subject will be gladly received by C. Henry Smith.

216 Prairie St., Elkhart, Ind.

For the Herald of Truth SING IT THROUGH.

By J. A. Ressler.

Have you ever tried singing through the book? We read books from end to end, why not use our inging hooks the same way? Of course you have family worship. Do you sing at family worship? It is a good plan to do so. Here we usually sing two pieces each day at family worship. For some time we sang the pieces in order from one end of the book to the other. In that way we have "sung through" the Church and Sunday School Hymnai, the Gospel Hymns Numbers 5 and 6, and Alexander's New Revival Hymns. Now we have some idea of what is in these hooks. It often happens that singing books are used in a church or Sunday school for some time, the old pieces are sung over and over and then folks get tired of the book and want a new one. If the new pieces were learned from the old book it would be just as good as getting a new book. Besides it would bring to light treasures of song that would remain hidden if just selecons were sung from all parts of the book.

Try singing the book through. Dhamtari, India, Aug. 1, 1907.

For the Herald of Truth. QUALIFICATIONS OF A MISSIONARY.

> Essay read at Bible Reading by Sister Adam Martin.

Thinking that our speakers would have much to say to us in general on this subject, I have conducted my thoughts principally along the line home and home opportunities to qualify our nissionaries. Great thinkers have truly said, "The mother makes the home." Then we as mothers must surely realize that a great responsibility rests upon us.

A little hoy whose home is in the city was

# HERALD OF TRUTH

asked the question, "What is home?" After thinking a few moments, he replied, "Why, home is the place where I sleep, eat my meals and have my washing and lroning done." Is this our highest ldeal of home? No! No! Home is a very small portion of heaven on earth and men call it homewhere all should he love and duty, peace and harmony, where father and mother find rest after the toil and cares of the day, and the children, when asked, "What is home?" will cheerfully say, "Home is the dearest spot on earth to us, for paper mamma and my brothers and sisters stay there." It matters not, be it a mansion or an humble cottage, they can be equally happy.

I feel like saying to the young people who are establishing homes: You cannot afford to do so without inviting God as your most honored guest, for to be horn of gedly parents is the greatest inheritance a man or woman can have. I thank God to-day for having had godiy parents and if I am qualified for my mission in this world I have become so through them by the grace of God, and not of myself.

I was one in a class of students when our teacher was asked the question, "When is the proper time to begin to train a child?" He very earnestly replied, "One hundred years before it is born." To the thoughtless this no doubt sounds ridiculous, but I know that Bihle readers will at once see the truth in it. In Deut, 5:9 we read, "I the Lord thy God am a jeaious God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that

I shaii never forget how smail and weak and unqualified I feit as I walked out of the tali, stately building, seven stories high, into the streets of the large city, even if I did carry in my hand a small roll of paper, which the author ities of the institution had given me testifying with their signatures "To whom it might concern" that I was fully qualified for my work.

Neither can I forget how happy I was when baif an hour later I went to the room I had rented. closed the door and was apparently alone. Why was I so happy? It was my home, the only home I had. My parents were not there; they had already gone to the spirit world; neither were my brothers and sisters there; they were in homes of their own. But the Spirit of God was there, and this was what made me so happy in my little home. I feit like cailing in my neighbors and friends to rejoice with me. And this, with many other instances, proves to me that meekness aud humliity go hand in hand with real, gennine happiness, for does not Christ say, "Learn of me, for I am meek and lowly in heart"?

We mothers sometimes feel as if everything were going wrong and we become ruffled and disturbed; but let us always bear in mind that Christ's life outwardly was one of the most trouhled lives that ever lived. Tempest and tumuit, tumuit and tempest: the waves breaking over it ail the time till the worn body was laid in the grave. But the inner life was a sea of glass; the great caim was always there; at any moment you might have gone to him and found rest, and even when the bloodhounds were dogging him in the streets of Jerusalem he turned to his disciples and offered them as a last legacy, "MY

We should learn from Christ to live this kind of a life and stand out like huge rocks for Christ's sake, unable to he moved by the little tumuits and tempests of this world, and thereby qualify ourselves for our missions here, and at least jay a good foundation in our homes for qualifying our boys and girls for mission work wherever it

If I were to ask one of the children in this audlence, "What is a missionary?" I think he would at once say, "A man or woman who goes out into heathen lands to proclaim the gospei. This is right and it sometimes seems to me that is the general thought. We are all missionaries, every one of us, and we have a mission to perform; you in your small corner and I in mine,

and we should he qualified to work somewhere, he it in the home, in the home country, or in the city. We can at least try with God's help to live Christ-like lives and then our children will rise up and cail us blessed.

Fairview, Mich.

For the Herald of Truth.

AN ADMONITION.

By a Sister.

My dear brethren and sisters and ali readers of the Herald:-I feel myself pressed to write, aithough I feel my weakness. I wish to admonish and encourage all of us to walk closer to God, as the "perilous days," spoken of by the apostle, are coming upon us; yes, we may say, they are already here. We see now aiready that the world is fuil of deceivers and deceptions, practices and theories without number, and men crying, Lo, here and lo, there is Christ, so that it is necessary to take heed to watch and to pray, and let the Holy Spirit and the word of God lead and direct us in the way of life. We can depend on nothing short of the word of God; we know that he will never fail us if we trust in him and ask and desire to be jed by his Spirit.

Let us measure up ourselves often by the word of God, that we may become perfectly conformed to his will, that all worldly amhitions and all seifishness may he taken away, for of ourselves we have nothing and are not able to do anything that is pleasing to God, for it is He that worketh in us both to will and to do of his good pleasure.

Let us he consistent in our walk and conduct, yea, in all our dealings with our fellow-men, and not, like the scribes and Pharisees in the days ot our Savior, strain at a gnat and swallow a camel

Let us also continue in a faithful, pious and devoted Christian life; not show piety for a time and then grow weary and follow again the perverse ways of sin and unrighteousness, for unless we continue steadfastly in the faith and endure unto the end we can never be saved.

We must also be self-sacrificing, willing to give up all for Christ's sake, willing to endure hardship, willing to do all in our power to bring souls from darkness into the marvelous light of God and lead them in the way of life.

We need also to take heed to ourselves, to keep our tongues from evil speaking; to keep our minds from evil thinking; to keep our hands from evii works, and our feet from waiking into sinfui noths. I was greatly helped and encouraged by reading the article in the July 25 issue of the Herald on "Sacrifice" by Chas. Doran. We truly take things too easy when it comes to spiritual matters or when our work is for God, while we give much more time and attention to the things of this life and are very often much more concerned about the perishable things of this life than we are for the imperishable things concerning our eternal weifare. Jesus teaches us to seek first and above all things the kingdom of God and his righteousness.

Let us above all things be concerned for the welfare of our own souls and the souls of others, so that we may be found faithful stewards at the Master's coming

All over the world men and women are dying in sin because they know nothing of how they may be saved from it. Many of them are seeking freedom from sin by piigrimages and self-torture by large gifts and bloody sacrifices, but all these methods fail to hring relief or forgiveness. They know this yet what can they do?

"Missionary," said a stalwart Indian chief to Egerton R. Young, after the latter had been preaching Christ's free offer of saivation, "Misslonary, gray hairs are here, and grandchildren are in the wigwam. I am getting to be an old man, and yet I never before heard such things as you have told us to-day. Missionary, I do not want to he rude, but why has the white brother been so long time coming to tell us this wonderfui story?"-[Sunday School Times.]

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

# TOPIC: Use of Spiritual Gifts. 1 Cor. 12: 1-11. Sept. 15, 1907

EDITED BY A. B. RUTT.

#### LESSON MOTTO

Whatever the gift, it comes from God, belongs to him, and can only be used to our benefit when used to his glory.

#### DAILY READINGS.

Sentember 190

b. M.—A profitable gift. 1 Cor. 14:1-9. b. T.—Diversities of gifts. Rom. 12:4-9 W .- Putting gifts to use. 1 Cor. 14:26-31

12. T.—How to walk in the Spirit. Eph. 4:1-3.
13. F.—What spiritual gifts manifest. 1 Cor.

14. S. -All else useless when spiritual gift lacks. 15. S. —Use of Spiritual Gifts. 1 Cor. 12:1-11.

### A SPECIAL MESSAGE.

All the sounding brass, the tinkling cymbal, ali the worldly wisdom, and the selfish benevolence or mercenary sacrifice with all the hope of salvation, through good works that is in this world, will not take the place of the right exercise of one spiritual gift. There is plenty of noise, commotion, spirited activity, aggressiveness or whatever it may be called, but while it is a counterfeit that may deceive men, it can never deceive God. Only the use of those gifts which God sends and of which he holds one end as it were, while he gives us the other to use and therefore keeps us in vital touch with him, can be pleasing to him and a blessing to us. That one possession changes every motive, qualifies every act, and sanctifies every deed toward and every relation with our fellow-men, it is that which distinguishes the brute sayage to the gentle, noble humane being that God meant man to he. God has hestowed many and varied gifts upon different people irrespective of their spiritual relation or condition. For instance, one may have the gift of song to such a degree that he or she can captivate and entrance an audience. The gift is God-given, but it may not be used to God's glory; that is, the one so gifted may not recognize it as such, and use it for selfish purposes. Likewise with spiritual gifts: they may be dormant when God commands that they shall be actively used for his giory We cannot blame God for bestowing gifts upon us that we may refuse to use, for if we are in the right relation with God we will want to use to his glory all he gives us. We cannot do anything without having something to do it with, that is some means or nower. Now God gives us all these things or makes it possible to acquire them, which amounts to the same thing, and what it is possible for us to attain is our duty to attain. and then he says through his apostle, "Do everything to the glory of God." That leaves positively no room for self or the gratification of selfish nur poses. All selfish use of these gifts is a misuse of these gifts and is sinful, no matter how insignificant the deed thus done may be. On the other hand even so small a deed as the giving of a cup of cold water to a disciple in God's name will be recorded in God's book of memory. What

# BIBLE HINTS.

1 Cor. 12:1. Can we plead ignorance of our duty when Paul draws such special attention to the matter?

wonderful arrangement!

1 Cor. 12:2, 3. The great spiritual gift is the Holy Spirit. He will guide us into all truth. Gentiles to the true faith and all strangers to the spiritual Israel, not having him for a guide, are easily carried away and tossed about by every wind of doctrine, in which idojatry has always played a large part. Verse 3 forever settles the

place that Jesus occupies in the mind and heart of the believer. The "modern thought" which places Jesus at anything less, places itself outside the pale of Christianity, and Paul would have us clearly understand that fact.

1 Cor. 12:4-11. Because A. has not the gifts that B. has, let neither A. nor B. conclude that hoth or either cannot claim sonship of God. Many forget Paul's specific teaching in versés 4 to 11. and many heartaches, dissensions, jeaiousies, etc., If this were more generally borne in mind the Christian church would not be rent into so many warring factions or rival denominations. God has amply provided for all lines of Christian work hy these diversities of gifts, and no one man has them ail. And God makes it possible for all these gifts to be operative in his church by that other and greatest of all gifts-CHARITY Now do you see the close connection between chapters 12 and 13? The gifts of chapter 12 are wonderful and cover the whole field of Christian activity, but of what use are they when charity is lacking? What is the use of preaching or even practicing any line of Christian activity when the gift of charity is lacking? Think of it and of the hideous sin we commit when we leave charity out of mind!

#### ILLUSTRATIONS. Spiritual Gifts.

The Holy Spirit is as able to make the Word successful now as in the days of the aposties. He can bring in by hundreds and thousands as easily as by ones and twos. The reason why we are not more prosperous is, that we have not the Holy Spirit with us in might and nower as in the early times. If we had the Holy Spirit sealing our ministry with power, it would signify very little about our taient. Men might be poor and uneducated: their words might be broken and ungrammatical; there might be none of the polished periods of Hall, or the glorious thunders of Chalmers; but if the might of the Spirit attended them. the humblest evangelist would be more successful than the most eloquent preachers. It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power that we need,

Mental power may, for a time, draw a crowd to

the house of God; but it is moral power that

brings them to the foot of the cross. Mental

nower may call forth applause to man, but it is

moral power that brings giory to God. Ob. we know some before whom we shrink into nothing as to talent, but who have no spiritual power, and when they speak they have not the Holy Spirit with them; but we know otherssimple-hearted, worthy men-who speak their country dialect, and who stand up to preach in their country place, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. Oh. Spirit of the living God, we want thee! Thou art the life, the soul, the source of thy people's success Without thee they can do nothing, with thee they can do everything .- C. H. Spurgeon.

Use Your Talents. There are many warm hearts and willing hands in the world, anxious, eager to do good, yet hecause they have not the ability to do precisely what they see others perform in walks of usefulness, they are often discouraged, and sometimes That each person is gifted with power to be useful in some way, let us iliustrate by a story which is a true one.

A young lady was heard to say: "I wish I could do something for my fellow-men; I would willlngiv become a nurse in a hospital, but I have not the physical strength. What can I do?"

A friend replied: "You can sing."

'Yes, I can sing, but what of that?"

"Go to the hospital and sing for the sick." The idea pleased her. She accompanied a friend who was long used to such visits, and who introduced her hy saying to the patients: "Here is a young lady who has come to sing for you."

At the more announcement every face was agiow with animation, every eye was riveted upon her with expectant pleasure. She sang a few songs and as the thrilling notes rang through the apartment, one poor man who had been given up hy the physicians as an aimost hopeiess case, half raised himself in his cot, leaned his head upon his hand, and drank in every note like so much nectar. The effect was electrical. From that hour he hegan to mend, and finally recovered. Diverse Administrations.

On her passage from New York to Liverpool a certain steamer broke her propeller shaft, her wheel was disabled, and they expected every moment to go down. On board there were in one cabin several Catholic priests and as many nuns or sisters of charity. They had also a very pious Methodist man. In the midst of the storm the priests were about to administer extreme unction. the last rite of the church, hy which all sin is supposed to be washed away. This Methodist had been with them, and to him one of the

"I feel it my duty to tell you that we are about to administer extreme unction for the cleansing away of all sin. I must tell you that you are out of the true church, and that if you die as you are out of the true church you will be lost forever -you wiii be damned. Wiii you allow us to ad minister to you extreme unction, and thus save vour soul?"

"Sir" said the Methodist. "I have been down in my stateroom for some time alone, with the High Priest of my profession. I have made a full and unreserved confession of all my sins. He has pronounced absolution from all my guilt He has administered to me extreme unction. He has assured me that he is ready to receive me. He is mighty to save, and he tells me that he can save to the uttermost all who come unto God by him. He has prepared me for death. I know that my Redeemer liveth. I am ready to have this vessel go down. I ask you if you really believe I need any preparation at your hands?"

The priest was confounded and said no more

# SUBJECTS FOR TALKS OR ESSAYS.

1. Counterfeit religion.

2. Variety in experiences 3. Gifts without charity dangerous

4. The greatest of all gifts.

Death of Mr. Milne .- A telegram from Buenos Avres dated August 22 1907 announces the death of the Rev. Andrew M. Milne, during forty-three years agent of the American Bible Society for its LaPlasta Agency. Since the establishment of the agency in 1864 Mr. Milne has rendered the very distinguished service of breaking ground and laying the foundations of the Society's permanent operations in all the capitals and in many cities of the ten republics of South America, hesides organizing and supervising a most energetic force of colporteurs in a region whose area equals that of the whole United States, including Alaska. He circumnavigated the continent once, crossed the Cordilleras ten times and passed from the Atlantic to the Pacific or vice versa by sea many more times. His sales of Scriptures with his own hands are literally to be measured by tons, besides far greater quantities disposed of by his coinorteurs

# Young People's Department

For the Herald of Truth.

By Florence M. Hawkes.

Through the duil, dark hours that day, Just above the fog so gray.

Ev'ry twig, however slight,

Dripped with moisture from its height—

All the world was wrapped in night.

Note the gleam in yonder sky! Sunset hour now draweth nigh. Slowly from their home on high roll the filmy veil, Leaving fleece upon its trail Whereon they gaily float and sail.

Life has many a "dog day" hour, Stoutest hearts before them cower, When the future's veil doth lower. the darkest night shall break iife's clouds their flight shall take

For the Herald of Truth

RELIGIOUS LITERATURE OF TO-DAY, ITS INFLUENCE FOR GOOD.

Essay read at the Ohio S. S. Conference, Aug. 14-16, 1907, by Margaret Rickert,

A modern writer says, "Religion is a life, the human spirit in contact with the divine. Therefore it needs a literature to express its meaning and perpetuate its power." This, brief definition of religion, the mission and need of its literature, lead us to the discussion of the influence its written pages have upon humanity.

God must not necessarily be mentioned that a book may bear a religious influence. The hook of Esther does not contain the name of God, and yet is sacred scripture. The essential is that it contains the spirit of religion. A book that possesses this vital element imparts strength and power to the reader if his soul responds to the spirit of the production.

Time does not iessen the value and richness of the oidest and most profound book, the bible. No other hook is so widely current nor so deeply reverenced. It is studied by rich and poor. In fact, it has a message for all conditions of mankind. "The influence of the bible is greatest, not when it is substituted for all books, but when it pervades all literature."

A continuous literature is also necessary. Nations have risen, existed, fallen, and are now practically forgotten, because their literature has not been preserved. Other nations, such as the Greek, the Romans and the Hebrew, have realized progress and greatness. They too have lowered tbeir mast, and yet to-day they live anew in the nearts and minds of those who study their literature. The same is true of christlanlty. We have in the hibie an excellent expression of religion and its meaning during the various ages from the time of Adam to the birth of Christ.

In every generation lived a man who escaped frivolity. His thought was cast in a serious mould. He saw the people groping in superstition and sin, vainiy trying to realize the unfathomable desires of their hearts, and all the while he had his eye fixed firmly on God, and with a burning desire to aid, he opened the message that lifted the people from spiritual slavery into a region of ioftier thought where they could see God with a new vision, and get a new conception of the glory of simple rectitude. Thus, one by one the books of the hible were produced.

First, the story of the origin of the world was necessary, and then the history of the Israelites was carefully narrated for encouragement and admonition. A doubting age called forth the Book of Proverbs, recognizing God in everything; a wavering age needed the Psalms, glorying in

pardon for sin and the goodness and mercies of God; an age of distrust brought forth the wonderful books of the Prophets, assuring the people anew of the reality and certainty of God. Christ came and four men conceived it their mission to write the story of that matchless character, around whom history centers and upon whom man's moral and spiritual welfare depends. Paul believed it his duty to establish churches and then send them epistolary messages of encouragement and advice peculiar to their several needs. A little later a spiritual gloom overcame the people, and from their midst arose a man with a vision, and the Revelation, that majestic allegory, was produced, picturing the glories of a new heaven and a new earth so lucidly that it revived

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the religious spirit of the age. it is impossible for one writer to comprehend or express the whole of christian truth, yet every great writer has a conviction on a particular aspect of truth, and his hurning desire is to express that others may be benefited.

The hurden of the heart of Charles Dickens was to preach the divinity of kindness, while John Ruskin tells of the nobility of service. Longfeilow hreathes the spirit of hope and courage, while Whittier contends that all men are hrethren, and that God is Father of all. Did not Christ teach all these lessons?

To-day, as much as ever, christianity needs a literature to express its life, for people need a knowledge of the new experiences of religion. To close this avenue of communication would cause christianity to become stagnant and lifeless.

A modern production, whether its nature he joyous or sad, its ending in triumph or defeat, if it shows me the good as good, and the had as bad, if it thrills me with an earnest desire to do good and gives me a repulsion for the evil, if it shows me life as it is, and spurs me on in noble endeavor to make life what it ought to he, that is a religious product.

The bible must always remain the supreme test of literature, and it is only when the spirit of a modern production is in harmony with the bible, and when the reader correlates the two, that it serves its greatest purpose.

Bacon says, "If I might control the literature of the household, I would guarantee the welfare of the church and state." Since cheap and sentimental literature has its influence for evil, as well as proper religious literature has its influence for good, it would be a glorious day if all parents, especially christian parents, would awaken to the fact that the characters of their children are to a very large degree shaped by the books they read. The erroneons idea that the youth, especially the boy between the ages of ten and fifteen, is but a bundle of soulless humanity, is gradually replaced by a right conception of the child nature. There is a reason for his manner of conduct. He is active, alert and is anxious to do something. He has religion, but keeps it reserved. He is loath to speak about it, for he would not have any one know that he possesses it. And yet if that youth has free access to religious literature snited to his particular need invariably he will feed upon it. It will influence his life by guiding his channel of thought. It will unvail the image of his ideal and will gradually beip bim on to attain his standard of living.

In the home, by the fire-side, is the place where many a man and woman of power and influence Lave reached their first visions of true greatness

Church literature is also a means through which great good is accomplished. It communicates different localities, and a knowledge of their existence and efforts to create an interest one in the other. The mission spirit, too, is awakened. The field, conditions and needs are presented through the church paper, and consequently they receive the prayers and support of the people at

Other religious literature and papers are also published for the special need of certain workers The Sunday School owes much of its success to

the help received through the Sunday School papers and magazines. The minister studies his bible but with the aid of other literature written especially for his benefit he is enabled to better present the gospei in a way and manner that will

appeal to the class of people he is instructing. The development of young people, both spiritually and intellectually, is essential for the growth and welfare of the church. And the advancement of the work among them depends largely upon the books and papers they read. A paper supplied by our own church, especially for them, would undoubtedly have a great influence in counteracting evil in that it would supply thoughts that are noble and exaiting. The surest way to build strong characters is to create in the youth a love for the literature that will give them the largest conception of christian manhood and womanhood, and inspire them to realize it.

We want a literature that lifts us out of a vacant and pensive mood, that gives us a true conception of the triais and need of man, that introduces us to the sweet influence of the divine, that ciarifies our message, that helps us to live a fuil life, and that prepares us to do our task as nohie workmen of God.

Columbiana, Ohio.

For the Herald of Truth. METHODS OF TEACHING.

By Ella Neer.

All true teaching is of a kind that causes souls to act. Whatever does not cause the souls of the class to become active, is not worthy the name of teaching. It would be impossible to set forth one ideal method of teaching that would he a success in the management of any and every Sunday school class. In fact, there is no such thing as a fixed way of teaching. That which is hest for to-day may need some change, so as to be the best to-morrow. All we can hope to do is to speak briefly of different methods of teaching, and to leave it to the tact and skill of the teacher to make choice of the one best suited to his class. Indeed, he may be compelled, from the very nature of things, to combine two or more methods in order to achieve success. After all, successful teaching depends not so much upon the method used as upon the resourcefulness of the teacher.

First we would mentiou the recitation method. The recitation method adapts itself to the text book plan; it supposes that the lesson is to be handled according to fixed questions and answers The pupil may be assigned a certain part of the lesson, and when he has prepared his work and recited his part, he feels at liberty simply to listen to the rest of the class while they do as he has done. This is a very good method in some par ticulars; it aims to cause the pupil to study the lesson before coming to the class.

Next, the lecture method. This method is very nearly the opposite of the recitation method, as it transfers the bulk of the work to the teacher, who has especially to prepare the lesson, so as to be able to stand before his class and talk to them about the lesson in a way to interest and instruct them. The lecture method is one that can be used with success in a class of pupils that will not previously prepare the lesson. There are pupils who have neither the aptness, disposition nor time to prepare a lesson well. Such pupils dread the recitation method, for it exposes them and they would rather quit Sunday school than expose themselves. The lecture method avoids all this.

Another is the conversation method. The cor versation method is a sort of compromise between the two former methods. it may be used quite successfully in a class that has previously studied the lesson, for in its use both pupils and teacher ask questions and both enter into discussion of the salient points of the lesson. It can also be used to great advantage in a class that will not previously prepare the lesson, for the teacher can compel the class to study the lesson with him

1907

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- Illinois Wostorn District Amish

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during the recitation. Then the dull pupil is to be provided for. It is often that the duil pupil is slow of speech, slow of movement, failing to understand the illustrations, and taking a long time in which to answer questions. And while he is considered duli, perhaps it is only a physical defect; he is somewhat deaf, or he is near-sighted. The duli child should have our closest study if he does not hear well, place him near you; if his sight is poor, see that he has a proper place to sit near the chart or blackhoard if used A kind giance, a word of sympathy or encouragement will help to brighten a duli child's face and stimulate his mental activity. Shield the stupid pupil, give him frequent praise try to prevent the quicker children from branding him as deli or slow. It is a common saying that "order is heaven's first law." Whether this he true or not it surely is true that when a teacher allows her nuntle to be noisy, rude and taikative, she is encouraging in them that which is directly opposed to the very principles she is endeavoring to implant in theli hearts. The best way to overcome irreverence and disorder in the class is to make the lesson so interesting that there is no chance for such. From experience, silence has been a splendid plan, better than many words we could have said, and when the talker looked and smiled we always took it for "Excuse me," and the interest was readily regained.

All teaching should be soul touching. Possibly there is no better method than to ask the pupils at the close of the lesson what has impressed them most or come in touch with their souls, and without a reply we know our teaching has not reached them. Let us not adopt the method of thinking that the class has not given their attention, and in an irreverent and husky voice cail out, "Who has studied the lesson?"-one of the most improper questions, we deem, that can be asked in any class in Sunday school. It often has been the means of a child telling a falsehood. If a teacher knows his lesson he will readily know if the pupils have studied theirs, or even got help,

long before the close of the lesson is reached. If there is anything in a method, the one to be observed is to stay close to the lesson, if there is but one truth learned from it, for one truth a Sunday means fifty-two truths a year. If each pupil obtains fifty-two truths a year, whatever method has been applied, tearbing has not been

"Glimpses of Europe" are crowded out of this issue. The regular installment will appear next week. Bro. Bontrager gives us a very interesting account of his visit to the home of his ancestors.

# HERALD OF TRUTH

THE WORLD IS RIPENING FOR THE GREAT TRIBULATION.

From a Rible point of view we have no difficulty in discerning the signs of the times. That the jast days spoken of in the Scriptures are noor us, is evident upon every side. Paul speaks of the "last days" as "perilous times." while Daniel pointedly predicts the closing of "Gentile times" as times of great trouble. Jesus, in giving instruction relative to the days just prior to his second advent makes special mention of the great physical disturbances that will be in the

The last year has been eventful because of the great number of "earthquakes in divers places." At this writing, millions are facing starvation, at a period of world-wide prosperity. This of itself is very significant. It hardly seems credible in this enlightened age, that human fiesh should be sold as that of heasts; yet these conditions exist in both Russia and China, while pestijence staiks the streets. The destruction of life during the past year has been appailing. Some of the most fearful wrecks on record are of recent occurrence These are a few among the many signs of the approaching judgment of the nations

Gross immorality is on the increase: so much so that steps are being taken by eminent physicians and religious organizations to put down the flash-hoards. The practice of secret vice is sending thousands of young men and women to an early grave, while thousands more, broken in health, are tottering on the verge of Insanity The fearful disclosures of our criminal courts give us a little insight into the corrupt state of present-day society. If the lid were taken completely off, the blood would chill in our veins at the sight. While much is covered from onr eyes as to the real condition, there is nothing hid from the "all-gooing ever of the Almighty"

The corruption of our great political bodies and the subtile workings of the same, are current facts that all the world knows. The graft scheme, that has been worked to such an appalling extent, has been the thome of public discussion for months past. The gigantic trusts that have sprung up in the last few years, crushing the life from so many small firms, are a fulfilment of James prophecy, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you Your riches are corrupted, and your garments are moth-eaten; your gold and silver is cankered; and the rust of them shall be a witness against yon. and shall eat your flesh as it were fire. Ye have heaned treasures together for the last day" (Inc.

On the other hand we have the destructive labo unions that destroy the individuality of the mem bers, and bring them under the control of those who are inflamed with the anarchist spirit. The two leading evils in the commercial world at the present time are the money trusts and labor unions, each of which, if carried on fully, would destroy the spirit of individual freedom. This is contrary to the spirit of the constitution of the United States government and in the end will bring woe and misery.

Another feature of the great apostacy is the disregard for the day of worship. The reverence our forefathers had for the day set apart for the worship of God is fast becoming a thing of the past. During the summer months thousands of the nominal church members, with the gay and giddy of the world, visit the places of sensual pleasure. All of this goes to prove that the God of the Bible is no longer their God: for if they loved him they would keep his words.

Among the signs of the last days we find the "form of godliness" so prevaient throughout the earth. Experimental religion is not much known. In fact, there is real opposition to "Bible hol ness." Only a few are willing to forsake ALL. and follow Him. A large number of the American pulpits are thundering forth their enmity against some of the fundamental truths of the Bible. Such truths as the coming of Christ, as the word of

God teaches us are discarded by many so-called Christian people, while it is considered fanaticism for one to claim that the blood of Christ can cleanse from "all sin" (1 John 1:7). All this is in keening with the spirit of the "last days." Jesus said the time would come when they that kill you think they are doing God's service. The prevailing idea that the world is growing better is certainly false, when looked at from a Biblical point of view, for all these things shall keep waxing worse" until the end. Man is trying to reform the world and bring it into a high state of morality; but that will never bring it nearer to God: for it is the blood alone that can do this

Christ says that he will find little faith on earth when he comes, and it is very necessary that those who really are his, spend all their time and energies in "plucking brands from the fire." Therefore let us not waste so much precious time in trying to reform and culture men and women. but let us rather strive to get them genuinely converted to God, for "his coming draweth nigh," (Selected 1

# CONFERENCES.

The second annual Sunday school conference of the Pacific Coast district will be held at Albany, Oregon, Oct. 21-24, 1907. All are invited to come and join in a feast of good things.

J. P. BONTRAGER.

The Western District Amish Mennonite Confer The western District Amish Meminite Contents ence will meet, the Lord willing, at East Union meeting house, near Kalona, lowa, Sept. 18 and 19. Sunday School Conference on the 20th. A cordial invitation extended to all. Kalona is the nearest railroad station, one passenger train going west daily at 9:49 a.m. For further information write to J. A. BOLLER. Sec.

Sunday School Conference for the Indiana and Michigan Conference District will be held on Sept. 4, 5 and 6, 1907, with the Bowne congregation in Kent Co., Mich. The nearest station is Elmdale. on the Pere Marquette R. R., some twenty miles east of Grand Rapids. All interested in Sunday school work are cordially invited to attend.

JOHN EMMERT, Sec

Missouri-Iowa District, 1907.

1. Sept. 24 and 25—Sunday school conference

Sept. 26 and 27—Church conference meets. Railroad points—Clarence, Mo., Atlanta, Mo. Addresses—John Detweller or L. J. Johnson. Cherry Box Mo.

A cordial invitation to all. I R SHANK Sec

# MAPPIED

Snyder—Kauffman.—On Aug. 8, 1907, near Rolland, Neb., by D. G. Lapp. Bro. C. U. Snyder and Sister Mary Kauffman, both of the above vicinity. Housser-Smith.-At the residence of the hride parenta, near Markham, Ont., by Pre. L. J. Bro. Ezra Housser of South Cayuga, and Sister Lavina C. Smith, of the Wideman

Gibe-Sites.-On Aug. 18, 1907, at the resider of the officiating clergyman near Mt. Joy, Lan-caster Co., Pa., by Bish. Jacob N. Brubacher, Mel-vin Gibe and Lizzle Sites, both of Rapho township. The Lord biess them in their new relation.

# DEATHS.

Miller.—Elia Freed Miller, wife of William Miler, postmaster of Nappanee, Ind., was born Locke township, April 2, 1860. She died Aug. 2, 1997, aged 47 Y., 4 M., 18 D. Her death was 1997, aged 47 Y., 4 M., 18 D. Her death we caused by cancer, for which she had an operative performed at Goshen hospital on June 18, 190 She was the daughter of Andrew Freed, and aurivised by her husband, two children, two sixty and four brothers. She was burled on the 23d-

Martin.—Christian Martin was born Aug.
1843, in Alsace, France, came to America in 18settled with his parents near Kekin, Tazewell C
ill., and was married to Phoebe Nofzinger April
1870. They lived near Hopedale until 1875, whe 1870. They lived near Hopedate until 1815, was they moved to near Garden City, Mo., where lived until his death, Aug. 16, 1907; age 63 Y. 11 M., 21 D. Decessed leaves a wife, five children aged mother, one brother and many friends mourn their loss, which we believe was his eternal

# HERALD OF TRUTH

gain. Two daughters preceded him to the spirit world. He was a faithful member of the A. M. church from his youth. His death was due to paralysis, terminating in other diseases. He was ned to the will of God and his desire in hi resigned to the will of God, and his desire in his last days was to read God's word and to pray. Funeral services on Aug. 18, at the residence by Pre. C. S. Hauder, and at the Sycamore M. H. by the home ministers, assisted by Pre. Jacob Yoder of Arkansas, where nearly 1,000 people had gathered. Text, 2 Cor. 5:1.

ered. Text, 2 Cor. 5:1.

Cuip.—Michael Culp was born at Bridgewater,
Beaver Co., Pa., Nov. 24, 1812, and departed this
life near Lewistown, Mahoning Co., Ohio, Aug. 3,
1907; aged 94 Y., 8 M., 15 D. He came with his
parents to Mahoning Co., Ohio, when about eight 1997; aged 94 Y., 8 M., 15 D. He came with his parents to Mahoning Co., Ohio, when about eight years of age and lived there to the end of his days. He was married to Elizabeth Knopp, Oct. 16, 1834. To this union were born eleven children, of whom seven survive to mourn his death. Also 58 grandchildren and 68 great-granach the order of the control of vive him. He cited of kinney disease and on age-the was a man of vigorous mind and decided opinions, possessed a wonderful knowledge of the word of God and an excellent memory even in his extreme old age. At least four of his brothers lived and died in Eikhart Co., Ind., where many of their descendants still reside. He was burled at the Midway Mennonite M. H. on Aug. 11, where appropriate services were held by David Lehman and A. W. Harrold. May the Lord comfort the surviving friends and may we all learn anew surviving friends and may we all learn anew the great and important lesson that though the Lord may spare us to a great age, yet aconer or later the messenger of death will call us to our later the messe eternal reward.

eternal reward.

Beck.—On Aug. 23, 1907, at the Mennonite
Home, Oreville, Lancaster Co., Pa., of a lingering
lilness, caused by rheumatism, of which she had
been a sufferer for about twelve years, Hanna
Beck, aged 67 Y., 6 M., 3 D. Funeral from the
Home on the 26th. Services were conducted by H. Mack and Benj. Weaver. Text, 2 Cor. 4:17. Interment at East Petersburg Mennonite grave-Sister Beck was a member of the Mennonite church for many years. John Beck, her hus hand also died at the Home sixteen months ago.

Hamilton.-Irvin, only child of Bro. Ira and Sis-Hamilton.—Irvin. only child of Bro. Ira and Sister Emma Hamilton. was born near Birmingham. Jackson Co. Kan. July 15, 1905; died near Newmon. Kan. Aug. 23, 1907; ased 2 Y., 1 M., 8 D. He was kicked hy a horse and lived but two dava. Funeral was held Aug. 15 at Pennsylvania M. H. Burfal in eraveyard adjoining. Services conducted by T. M. Erb and D. D. Zook, from Mark 10:16.

Long .- Samuel Elias, son of Daniel and Jennie Long. was born in Guilford Twn., Medina Co. Onlo, Feb. 5, 1883; filed Jilly 30, 1897; accept 24 1.

M. 24 D. When only three years of age his mother and little brother nassed into the great beyond. With the efforts of Bro. Long the family was kent together and later a kind step-mot aggisted in providing the needs of the family an was to him a kind mother until death came. which was to him a kind mother until death came which was due to consumption. Earlier in life he was one of the cheerful boys in Sunday school. For several years he was employed in Barherton, Ohio, but more than five months hefore his death he was unable to work. Five days hefore his death realized his utter loss without Christ as his he realized his utter loss without Christ as his Savlor and called for a minister to visit him, when upon confession of his faith in Christ he was baptized and received as a member of the Menno-nite church. He said he realized God's mercy to him in sparing his life so long, and even throng to show him his lost condition. HI suffering to show him his lost condition. This suffering was intense, but kindly and very gently he fell asleep. Funeral services and hurial were conducted by J. M. Kreider and N. A. Lind at the Guilford M. H., Aug. 1. Text, John 16:22.

McEiroy,—Sophia Alice McEiroy was born in Stark Co., Ohlo, July 12, 1845; united with the Chritisian church. Feb. 18, 1867, and was united in marriage to Henry J. McEiroy, April 23, 1869. To this unlon were born seven children, five soms To this union were born seven children, five some and two daughters. Her son Barl receeded her to the spirit word May 8 to 9.2 to 10 
Groff.-On Sunday, Aug. 25, 1907, in East Lampeter Twp., Lancaster Co., Pa., of a complication peter Twp., Lancaster CO., Fa., in a Combraston of diseases, of which she suffered about a sixty Sister Lydia. wife of Benj, H. Groff, in sixty sixth year of her age. She was a member of the Mennonite church. She leaves a sorrowing has band, one son and four daughters to mourn her

death.
Witmer.—On Monday, Aug. 26, 1907, near Rock
Hill, Conestoga township, of a complication of
diseases, Bro. Benjamin F. Witmer, aged 84 years.
He was a member of the Mennonite church and
is surrived by five sons. Funeral on the 29th at

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Published Weekly.

ELKHART, IND., SEPTEMBER 12, 1907.

Vol. XLIV. No. 37.

Christ on the Mount of Transfiguration? No, the

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House should be addressed MENNONITE PUB-LISHING CO., ELKHART, IND.

#### EDITORIAL NOTES

Pre. John Weaver, of near Wakarusa, Ind., an old and highly respected minister of the so-called Wisier Mennonites, died at his home on Sept. 3, aged eighty-eight years, and was huried on Friday,

A saloonkeeper ln Kaiamazoo, Mich., was converted a few weeks ago and joined a church. His stock of liquor, amounting to ahout \$2,500, was run into the gutter, the saloon thoroughly cleaned and is to be converted into a mission. Rum and religion do not mix.

Messenger of Faith, the organ of the Church of God, a branch of the Mennonite family, published by John D. Dueck of Hillsboro, Kansas, and edited by F. C. Fricke of Ithaca, Mich., has recently heen enlarged to eight pages. It is published monthly in hoth the English and German languages, and manifests a healthy and earnest

We wish to remind Sunday school superintendents, secretaries and teachers that this is now the time to order Sunday school lesson helps and other supplies for the fourth quarter. Also any who need books or cards or mottoes to he used as rewards for the pupils, should write us for prices. We can supply your needs in this line to your satisfaction. All orders will receive prompt

We are inclined to look upon Bulgaria as a country where illiteracy and ignorance have almost undisputed sway. This was true not so many years ago, but since achieving her inde pendence she has made wonderful advancement along educational lines. Not many years ago but a small percent of her young men were able to read and write; now, of all the men of eighteen years only three per cent, are illiterate, and nearly all of the illiterates are non-Bulgarians.

The emperor of Germany, in the early years of his reign, strongly favored a general disarmament. He even expressed a hope that a European cougress would he called for that purpose. His views have changed. He wants more and more battleships and has had serious clashes with his parliament hecause they would not consent to appropri ating the amounts to the army and navy budgets which he deemed necessary. We hope his views will undergo a reversion or a conversion.

Recent investigations have disclosed the fact that the charges brought against the British government that its subjects are continuing the opium trade in India and China in defiance of law and public sentiment are true in part at least. Of those engaged in the gigantic evil, thirteen of them are British subjects, but not British. Seven of them are Jews and six are Parsees, ail of Bomhay, India. Their husiness amounts to many mil llons of dollars. Thus the Parsees, who, if we are rightly informed, would not take the life of

an animal, yet hy their iniquitous trade no doubt kill thousands of their fellow-men. The cloak of husiness and religion hut poorly hides many a monster of rapacity, jealousy, hatred, and selfishness that fattens on the lives and good name of fellow-beings.

To the last Sunday school lesson for the year which Bro. S. F. Coffman sent us last week, he adds, "Since this finishes the year's lessons, I must say that I thank the Lord for the many blessings and much light that has been given me out of his fathomless word of truth. My prayer is that the lessons may be a help to those who read, and that they, too, may enjoy the wonders of his love, power and glory and be hetter equipped to resist the evil and press on to the coming glories." To all of these earnest wishes we say a hearty "Amen."

The Herr Genealogy .- It is well known that the Herr family of Lancaster Co., Pa., is one of the oldest and most numerous families of eastern Pennsylvania and also one of the most numerously represented families in the Mennonite church. The orlginal progenitor of the family was Hone Horr who came from Europe at an early date in the history of our country and was the first white settler in what are now the confines of Lancaster county. A complete record of descendants has just heen completed by Theodore W. Herr, one of the descendants, after fifty years of iaborious research, and the record contains 17,999 names. This work is about to be published in a book, giving the full name and address of all the living members of the family, hesides such other information as is usually given in records of this kind. It will be a book of great value in many ways and one of great interest as well. Hans Herr was a Mennonite and many of his descendants were and are at the present day members of the Mennonite church; among them also are a number of active and influential ministers and bishops. The hook is to he published in an edition of 250 copies and sold by subscription.

"God is not a God of the dead, but of the living." Wherever God is, and in whatever work he is engaged, there is life, there is power, there is right eousness and truth, there is purity and peace, there is love and mercy. Some would tell us that when the children of God die they sleep-body, soul and spirit-in the grave until the resurrec tion; but we cannot conceive how one after he has risen with Christ to newness of life and obtained eternal life through falth in the Lord Jesus Christ, heen living for a season, for many years, in the enjoyment of the life that God has given him, how he should now die with the body and remain dead for years, for centuries, before life would again manifest Itself in him. Ah! the life that God gives is a continuous life-an unceasing life, an unending, eternal life, and one that cannot he cut short either hy death or the grave. No, death is swallowed up in victory. That means, life has taken the place of death, and instead of dying with the body we live with Christ. Was not Lazarus found in Abraham's bosom, aive and comforted? Did not the rich man in hell lift up his eyes that could see? Was he not then in a state of living consciousness? Certainly he saw, be felt torment, he was concerned for his hrethren. Did not Moses and Elias live and appear with life in Christ shall never cease. God is not a God PERSONAL MENTION.

of the dead, but of the living .- F.

Pre. Joseph Zook of Menno, Pa., had another paralytic stroke recently and is confined to the

Bro. l. R. Detweiler moved from Topeka to Goshen several weeks ago, where he expects to make his future home.

Bish. David B. Miller of Newton Co., Ind., isited the churches in Oklahoma and Kansas during the latter days of August.

Harvest meeting was held at the Holdeman M. H. in Elkhart Co., Ind., on Saturday, Sept. 7. It is

a good thing to give thanks unto the Lord. Bro. A. O. Hiestand, of the Dovlestown congre gation, preached in the chapel at Harleysville,

Montgomery Co., Pa., on Sunday evening, Sept. 8. Bro. Henry Weldy, of the Holdeman congrega tion, spent last Sunday, Sept. 1, at Teegarden Ind. He reports good interest among the people there.

Pre. C. Z. Yoder of Smithville, Ohio, and Pre Samuel Yoder of Mattawana, Pa., conducted services with the congregation near that place a weel ago iast Sunday.

Sister Elizabeth Leatherman, of the Yellow Creek congregation in Elkhart Co., Ind., spent several days last week visiting relatives and friends in Elkhart

Sister Anna Weaver, of the Clinton congregation in Elkhart Co., Ind., returned from her recent visit to White Cloud, Mich. She attended young people's meeting at Elkhart on Sunday evening Sept. 1, and visited friends while here.

Bro. Abraham Shellenberger, late of Newton, Kansas, recently went to the Old People's Home in Ohio to spend there his last days in peace and enjoy home comforts among those of his own faith. Many years ago he lived for some time ln Elkhart Ind.

Bro. Henry Weldy, of near Wakarusa, Ind. called at the Publishing House on the 4th of Sept., to purchase some of our cheap Bibles. He brought his son Noah and two other brethren who took the train here for Grand Rapids to attend Sunday cabool conference

The descendants of Bish. Moses B. Miller of Geistown, Pa., a prominent minister of the Amish Mennonite faith, held a family reunion on the old homestead farm near the above mentioned place on the 4th of September, where a large number of the members of the family met.

Bro. D. H. Bender is at Joh, West Virginia, where he is conducting a series of meetings in the Bethel M. H., from which place he reports that the opening services last Sunday were largely attended and a good interest is manifested in the meetings. We hope the Lord may bless his efforts to the salvation of many souls.

Bro. C. C. Shoemaker of Freeport, Ill., formerly manager of the Publishing House, spent a few days in Elkhart in the Interest of the Shoemaker Automobile Co., with a view of locating that ln stitution at this place. He has good hopes that the project will succeed. While here he favored us with a short call at the Publishing House.

Bro. isaac Garber, who with his family was ready to move from Elkhart to Oscoda Co., Mich., and was detained on account of his wife's lliness, is now in that place, looking after his land interests and preparing for the family to follow, while Sister Garber is spending a few weeks with her aunt, Sister Anna Weaver, near Goshen, Innd.

Bro. Rufus Stealy and family of Elkhart, Ind., who spent several months with Sister Stealy's parents, Bro. Jacob Culp and family near Halstead, Kansas, several weeks ago returned to their home in Elkhart. They report a pleasant visit with their relatives and also with some of the brotherhood of the Pennsylvania congregation near New-

Bro. Peter A. Loewen of Rosthern, Sask., recently sent to the Mennonite Publishing Co. fifty dollars for the suffering brethren in Russia, to be transmitted to the suffering people there. Also from A. M. S., \$1.00 and from a sister in Lancaster \$5.00. We shall be glad to forward any amounts thus entrusted to our care. The Lord bless the generous donors.

Charles Doran, with whom our readers have become acquainted through his frequent and wellwritten articles in the Young People's Department of the Herald, has been spending a number of months in San Diego, California, on account of his health. From a postal received of him a few days ago we learn that he has returned to Washington, D. C., which will be his place of abode for the future.

Bro. E. J. Blough and wife of western Pennsylvania visited with Bro. and Sister John R. Lehman and others near White Cloud, Mich., during the past weeks. During their stay there Bro. Blough held a number of meetings and from there went to Bowne, Kent Co., Mich., where they remained until after the Sunday school conference. Their visit was much appreciated. Sister Blough is a daughter of Sister Lehman.

> For the Herald of Truth THE LORD IS OUR HELPER.

> > By John F. Funk

The Lord said to Israel, "Thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee" (Deut. 15:15).

The children of Israel, like all God's people, had nothing to boast of. They were a great people, and had passed through wonderful experiences so that they had become honored and respected by the nations who knew them, and even by those who had heard of them. Their fame had indeed gone abroad far and near, but with all this, they should remember that all they had and all they were they had received of God, and indeed as a free gift from his aimighty hand.

They were not distinguished for military con quests or for military valor. No grand political achievements had marked their course; no grand inventions had been discovered by them; no great clties been built; no countries or extended territories had been wrested from their native wilds and subdued and turned into fruitful fields, vineyards and orchards. Even when they had con quered the land of Canaan and driven out and destroyed the heathen tribes that inhabited them, Joshua said, "Thus salth the Lord God of Israei, I have given you a land for which ye did not labor, and citles which ye built not, and ye dwell In them; of vineyards and oilve-yards which ye planted not do ye eat."

The Lord appeared to Abraham and told him to leave his kindred, his country, and his father's house, and go into a land which He would show

He told him further to live uprightly, walk before him and he perfect-that is, he should live a holy, righteous and godfearing life, and that He would make of him a great nation, so that the multitude of his descendants should be, for number, as the stars of heaven and as the sand upon

HERALD OF TRUTH. the seashore, and that in his seed all the nations of the earth should be blessed.

Through a wonderful train of circumstances and events these descendants of Abraham, in the days of Jacob and Joseph, were brought into Egypt to live there and according to the written word of God remained there in bondage 430 years.

Again, by another train of events, conditions and circumstanaces, more wonderful even than those that brought them from Canaan into Egypt, the Lord (not they themselves) brought them up out of the land of Egypt. The Lord brought plagues on the Egyptians until they were not only willing to let them go, but actually urged them to go and even helped them to get out of the land. At the Red Sea the Lord divided the waters and let them go through on dry ground, while their enemies he destroyed in the sea. At Marah, where the waters were bitter, he gave them a remedy that made these waters sweet and good. By day he led them by a pillar of cloud; by night by a pillar of fire. He preserved them from becoming footsore, when they had to make long, weary journeys; he preserved their garments from wearing out or waxing old; he fed them with manna, bread from heaven; he preserved them from diseases and the wrath of their enemies, and fought their battics for them when they were attacked. He gave them laws and commandments, judgments and forms of worship; he was with them day and night and supplied all their wants and all their necessities. He led them kindly over the Jordan and gave them the goodly land of Canaan as their own; a land of Iron and minerals of different kinds, of fruits and olives and pomegranates, a land that indeed flowed with milk and honey.

Then he commanded them that when they came into their land they should keep his commands and statutes, and not forget their God; falthfully observe all statutes and commandments and dillgently teach them to their children, and even bear in mind that all that they possessed and all that they were, all that they enjoyed, was a direct gift to them from God, and this they should carefully and continually bear in mind and not exalt themselves, but give, God the glory. Yea, they should always bear in mind that they were bond men in Egypt, and that the Lord with a mighty hand had redeemed and delivered them, not by strength and wisdom of the children of Israel, but by his own almighty hand. The Lord likewise preserve us in humility and help us ever to remember that while we were yet in our sins Christ died to save us, and all that we have possess and enjoy is the gift of God-for he is indeed the giver of every good and perfect gift.

> For the Herald of Truth SOWING AND REAPING.

(An Essay read by Sister Emma Miller at the Rible Meeting at Shore.]

> "Be not decelved, God ls not mocked: for whatsoever a man soweth that shall it slso reap; for he that soweth to the flesh, shall of the ficsh reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting" (Gal. 6:7, 8).

In this life every one has a field to sow, to cultivate and to reap, and we will plant it with good or bad seed, and at best we will have some tares among the wheat. If we had no Bible, in the nature of things, this would be true, for we cannot sow without reaping; nor can we fall to reap in kind the crop we sowed. That is, we shall reap the punishment attached to the sowing of evil upon life's field. However shrewd we may be, however we may conclude that God's law has been satisfied for, it nevertheless stands in full force and we shall reap what we have sown,

elther in kind, consequence or punishment. Samson was sustained by God's grace to the dying hour, and he died in the faith; but grace could not give back his lost character nor relieve him of the misery of the situation. At all events

the consequences or the penalty of your sins some time, somewhere, somehow, will be sure to follow you, converted or unconverted. Jacob deceived Esau and received back, at least ln part, his reward from Laban. He deceived his father, in order to get Esau's blessing, and his sons deonly od him

Our reaping is always more abundant than our sowing. None can tell what one little seed planted in evil may bring forth in the long run of time. It does not take long to sow wickedness, but it takes much longer to reap lt. In fact, the lost sinner, dying in unbelief, never does get through with his harvest. Our sowing ends with this life, but our reaping continues forever. We may reap to a certain extent in this life, but we will reap in fulness only in eternity. When we think of the great difference between reaping the results of an evil life, and reaping the results of a good life, we wonder that people do not pay more at tention to the life they live here and sow the good seed while yet there is time.

"Remember now thy Creator in the days of thy youth while the evil days come not." They who seek God early shall find him and they who sow early to God shall reap early and late, and always enjoy the harvests certain to spring up in life and upon the evergreen fields of eternity. Then instead of death upon your track, the angel of God will camp round about you, upon the fields of life, and when the sowing and reaping are fin ished these angels will gather you and your harweet home

The harvest will surely come to all of us here or hereafter, and the most terrible part of the sinner consists (if cut off in his final unbellef) ln having to reap the everlasting shame of his ungodly sowing.

If you have already begun to sow bad seed stop now. To-day already you have sown enough to terrify your soul, could you only see the harvest you are to reap.

Let us therefore strive to sow the good seed so that when Christ shall come with his holy angels to gather his children nome we may hear that welcome voice, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

After the reading of this essay, Bro. G. S. Mishler gave us an interesting talk at the Bible meeting on the subject, "Should we give up rest for service?" May God bless the effort that is put forth to teach our young people. We ask an Interest ln your prayers.

For the Herald of Truth. A FEW MORE THOUGHTS ON CHURCH PUB-LICATIONS.

By a Brother.

[The following article regarding our publishing interests, written by one of our brethren in the state of Ohio, gives some plain and pointed statements, which we hope all will read with unbiased minds and take no offense. While these plain statements may not be pleasant facts for all, there are, however, many good thoughts and suggestion which we believe will be read with interest and profit. "Prove all things and hold fast that which is good."-Editor.]

For some time I have felt to write on this subject, and as correspondence is solicited I shall submit a few points, hoping that I msy not offend any one. I am minded like a ministering brother who labored hard for the welfare of our beloved church. He said, "The Herald is good enough for me. There is no call for the Witness. Two church papers are apt to cause divisions."

But as it is, we have two church papers, two sets of lesson helps, two children's papers, etc.. and a large amount of unnecessary expense, inconvenience, confusion and unpleasant feelings.

Now the best I know to do is to be satisfied with two papers or consolldate them and call the new one "Hcrald-Witness" or "Witness-Herald" or some other suitable name, or else kill the one. And if the church should decide to kill one there

would at once be a division of sentiment as to which one should be killed. No doubt both would like to live and do good in this wicked world, and their tenacity is such that they are not so easily killed as some have imagined, who, to their own discredit, have tried it in vain for several years.

If any one would want to enumerate the partles, placing them according to their division of sentiment on the subject, we would have at least not less than half a dozen. There would be the Heraldites, those in favor of the Herald; the Witnessites, those in favor of the Witness; the Herald-Witnessites, those in favor of the two papers. Then there would be those who are in favor of the Herald being under the control and ownership of the church, and again those who are not in favor of the Herald being under control and ownership of the church. Then again those in favor of the Witness being under the control and ownership of the church, and also those not in favor of the Witness being under the control and ownership of the church.

I am somewhat in favor of church ownership, but will be satisfied either way if decisions are made under the counsel of the church at large, in brotherly love and in a spirit of justice to all and without partiality. But when a few brethren put their heads together and plan to start a new paper, without the sanction of the church, because things along the publishing line do not suit them or because the editor of the existing papers has shortcomings and faults and has sometimes made mistakes, but probably not any more than they themselves, any prudent, reasonable and unprejudiced man would naturally object.

Does not such a procedure manifest a spirit more akin to self-aggrandizement, contention and strife than to brotherly love, kindness and the "golden rule" policy?

When people subscribe for a new paper because an agent is around persuading them and telling them that the old paper is going to die anyway, some one could be helpful in doing mission work in the community opening the eyes of the people and stopping the mouths of those who talk and tell what they do not know. Paul speaks of men who preach the gospel of envy. I wonder if some do not preach through the press for envy's sake.

A writer on this subject in the Herald thinks we should all give in a little. I for one am willing to do so. If we all give in as much as belongs to onr part to give, matters can be easily adjusted.

In conclusion, I am for peace and union. Let all be done to the glory of God and for the salvation of souls, for the welfare of the church and for our mutual good. Let us not be electioneering and going to all our conferences and using undue influences, making strenuous efforts to have declsions passed in our favor or denouncing certain persons, both publicly and privately, seeking to establish our own righteousness and making uproar and confusion and tearing down when we ought to be building up, preaching the gospel and saving souls.

If we are gullty of such like things, would lt not be our duty to "give in a little" more than some others? The man who stirs up strife and contention has no promise. Christ says, "Except your righteousness shall exceed the righteousness of the scribes and Pharlsees, ye shall in no wise enter into the kingdom of heaven."

For the Herald of Truth.

A PURE AND UNDEFILED RELIGION IS THE BEST CURE FOR FINANCIAL AILMENTS.

By John Buckwalter.

At the present time there is much disquietude, strife, controversy and divisions among the people of our land in regard to financial aliments. When a country like ours, blessed with all it needs and a free government, is in such a state of excitement, it shows that there is much wrong some where.

Some tell us that there never have been such

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"bad times" in our land as we have now. But this is a mistake.

Through the years from 1813 to 1818 there ere high prices for both land and produce. In Lancaster Co., Pa., farms of 200 acres and over sold for \$200.00 per acre and over. Smaller ones for \$250.00 an acre and over. Wheat sold at the same time for \$2.00 to \$2.50 per bushel and corn and outs sold at proportionately high prices These figures were about the highest reached during these years; at times, however, they were not so high

Soon after 1818 a general decline set in and land and produce fell from one-fourth to one-half value from the figures given above. These facts I obtained from a book written by my father, noted down by him at the time these conditions existed. Under date of Feb. 21, 1821, he says: "This is the worst time that ever was in America for men who are in debt. The money owner has no mercy on the money loaner (or on the party who borrowed). The best of men who were in debt, were, by sheriff's or assignment saies, sold out and when it (their assets) did not reach they were shamed and a bad name given

There are exceptional instances coming up and came up in those days in which a pure and undefiled religion manifests itself. I am told of a man who had bought a farm when land was going up, in addition to the one he already had and which he had free of all indebtedness. The additional farm he bought on credit. He had a family of boys growing up and calculated that the sooner he bought when prices were going up the better it would be for him, looking from a financial standpoint. But soon after he had purchased the additional farm, prices began to decline. He had borrowed the money to pay for this farm from three several men.

After the decline in prices had been going on for a while, one of the three men from whom the money was obtained (the one who had furnished the largest amount of the borrowed money) became uneasy and went to consult with the one who had supplied the next largest amount, as to what it was best to do, and between them it was concluded that it would be best to go to their debtor and demand their money. But before they separated they agreed to go and see No. 3 about When they came to him and told them what they thought best to do, No. 3 asked them if they needed their money. They said, "No. But the way things have been going it will not be long when our debtor's properties will not bring what

he owes us." "Well," sald No. 3, "my religion will not allow me to demand one dollar of my money at such a time as we are in now. I know that it is not worth the rate of interest the paper calls for, and I don't ask for more than it is worth. Indeed, it is not worthy any interest at all as long as produce is so very low, and i ought to be able to do without any until times get better."

This opened the eyes of the other two men, and they saw the difference between a defiled and an undefiled religion. They then returned to their homes and took the same course that No. 3 had told them he would take, and in the course of time they all received back the full amount of their money.

If money owners would generally follow this golden rule when a decline of values sets in, there never would be such a great decline in the value of property. The people who find fault with the law givers are often as much in fault of these things as the law-makers. In the days of the prophet isaiah the Lord told the people that they were hatching cockatrice eggs and weaving splderwebs: that they groped for the wall like the blind and stumbled at noonday as in the night, and yet at the same time he says of this people, They seek me daily and delight to know my ways, as a people that did righteously."

Do not the signs of the times look as if the Lord could say the same of our people to-day? "Then the Lord said to the people, Is not this the

fast that I have chosen? To loosen the bands of wickedness, to undo the heavy burdens and le the oppressed go free, and to break every yoke."

I once heard a minister say: "Christ's sermon on the mount was the wisest, the purest and simplest law ever given to man." And I agree with this remark. Paul was very careful not to sanction any but a pure and undefiled religion Peter compared a defiled religion to wells with out water, and clouds without rain. Christ taught and demanded a purer and more undefiled religion than the scribes, Pharisees and Sadducees had, yet they claimed to have the strictest and pures religion of the age. To his followers he says: Except your righteousness shall exceed the righteousness of the scribes and Pharlsees, ye shall in no case enter into the kingdom of heaven."

I have seen it in print somewhere that some bishops advised their ministers to pray much in private and in public that the Lord would in some way give relief to the people. While this is good advice, would it not be still better if they would have advised them also to watch-to watch over themselves and the people—that they do not transgress the command, "Thou shalt love thy neighbor as thyself"? Obedlence to this command would be the best remedy to bring relief to the people. To Saul It was sald, "To obey is better than sacrifice, and to hearken is better than the fat of rams; for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." Let us always bear in mind that the way of the transgressor is hard for himself and causes much harm to his neighbor.

Come, let us reason together. Why are we ing out by the hundreds and thousands to hear the great men of our country debate and discuss the different questions and isms as to what causes and what would cure our troubles, and spend large sums of money for the same purpose, when we carry the cause and the cure for them within the garments we wear. Rebellion to the divine law is the cause, and obedience to that same law

NOTE ... This article was probably written some twenty years ago, but the sentlments and teachlngs it contains are good in every age and for every people.-Ed.

For the Herald of Truth.

TESTIMONY.

By Lizzie M. Wenger.

"The Lord is at hand" (Phil. 4:5). Praise and thanks be unto Jehovah for his wonderful works to the children of men. For in the Lord Jehovah everlasting strength. Yea, I will gladly rejoice in the Lord; my soul shall be joyful in my God; for he has clothed me with the garments of salvation for the blessedness of my soul. The anostle Paul exhorted Timothy not to be ashamed of the gospel of Christ, and also put him in remembrance to stir up the gift of God which was by the nutting on of his (Pani's) hands; for, says he, God hath not given us the spirit of fear, but of power, and of love, and of a sound mind. Why should we not serve the Lord God while in heaith? Surely it pays to be a Christian, for then can we say with the apostie Paul, "I am filled with comfort; I am exceeding joyful lu all our tribulation." "So that we come behind no gift: waiting for the coming of our Lord Jesus Christ."

Oh, the realization of God's wondrons works! "As the earth bringeth forth her bud and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations" (lsa. 61:11).

O Lord! "Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified. But I am poor and needy; yet the Lord thinketh upon me; thou art my help and my deliverer; make no tarrying, O my God" (Psa. 40:16, 17). Praise the Lord. Oh. my soul! Amen.

Farmersville, Pa.

# TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS. India. — American Mennonite Mission, Dhamtari, C. P., India. Stations: Sundargani, Rudri, Leper Asylum, Balodgahan. J. A. Ressler,

HOME MISSIONS. Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ili. A. H. Leaman, Supt.
Chicago. — Mennonite Gospel Mission, Emerald
Ave. and 25th Street, Chicago. Il.
Chicago.—Hoyne Avenue Mission, Cor. 33d Street

Chicago.—Hoyne Avenue. Toronto, Canada.—Home Mission, 75 Tate Street.

Damuel Honderich, Supt.

Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Noah
H. Mack, Supt.

Philodelphys. Monach. nuel Honderich, Supt.

H. Mack, Supt. delphia.—Mennonite Home Mission, Cor. Am-ber and Dauphin Streets, Philadelphia, Pa. Vayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.

Ft. Wayne.—1209 St. Mary's Avc., Ft. wayne, Ind. J. M. Hartzler, Supt. Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohlo. P. R. Läntz, Supt. Kansas City.—200 S. Seventh St., Kansas City, J. D. Charles, Supt.

Argentine, Kan .-BENEVOLENT AND OTHER INSTITUTIONS. West Liberty, Ohlo. A. Metzler,

Old People's Home.-Marshaliville, Ohio, R. F. D. J. D. Mininger, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener,

La Junta Sanitarium.-La Junta, Colo. D. S.

Chalfont, Bucks Co., Pa., Sept. 5, 1907 .- A few lines from this locality may not be without inter est to the readers of the Herald of Truth. Bro. William Clymer, now some ninety-two years of age, just returned from a visit with his sister in Hatfield, Montgomery Co., where he had been staying a few weeks. Bro. H. G. Anglemoyer and wife, of the Blooming Glen congregation in Bucks Co., Pa., spent Sunday, Sept. 1, with the brotherhood in Skippack, Montgomery Co., Pa. COR.

Lima, Ohio, Sept. 3, 1907.—From a private letter from a brother in the Salem congregation in Alien Co., Ohlo, we gather the following which will interest our readers:

We have appointed our harvest meeting for next Thursday, Sept. 5. \* \* \* This leaves us all well. There is, however, a good deal of sickness and a good many deaths. We had three funerals at the Salem M. H. last week; one an old sister and two small children. I will try and send you something for the Herald occasionally. Shall be glad to hear from you also. Wishing God's blessing in your work, I remain very truly yours, COR

Newkirk, Okla., Aug. 27, 1907,-Dear Brethren in the Lord:-Greeting. Bro. George Landis of McPherson Co., Kan., came into our midst on Friday evening, Aug. 9, and on Saturday after noon we had our harvest meeting, a meeting of praise and thanksgiving for the many blessings the Lord has showered down upon us during the past year. The brother also conducted two serv ices on Sunday which were very edifylng. COR.

Chicago, III., Sept. 2, 1907 .- Dear Brethren: Greeting. Our Sunday school work is very encouraging at present. Attendance is increasing every Sunday and the interest taken by the boys and girls is excellent. If we only had sufficient teachers to take care of them! I expect to leave to-morrow (Tuesday) evening by boat for Grand Rapids and thence to the Indiana and Michigan Sunday school conference near Elmdale. Trust I may meet some from Elkhart at the conference A. M. EASH.

From the Sunday school maintained by the brotherhood near Lewisburg. Pa., which sent \$25 last year for the support of a woman worker in

India, we have information that they propose again to raise the same amount for a woman worker in the foreign field for the coming year. They would be giad to know what has been done in this line by the workers in India. If some of the workers there would have time to write us a few lines for publication with reference to this matter we should be giad to give it to the readers of the Heraid.

San Diego, Cal., Aug. 28, 1907 .- Your paper, the Herald of Truth, is the most interesting of the many religious papers that come to me. Your correspondent abroad, whose letters you are publishing, descriptive of his travels, writes m entertainingly. I have been over the route traversed by him and enjoy his graphic descriptions of places and people. Please hereafter send the Herald of Truth to me at Washington, D. C., 1716 CHAS. DORAN. F. Street, N. W. . . .

Bloomington, Kansas, Aug. 30, 1907.-Greeting to all Herald readers. A word from Osborne may interest some. We are still holding on to God notwithstanding discouragements. We have Sunday school every Sunday, aithough the attendance is small. Bro. G. B. Landis of Canton, Kansas is in charge of this congregation this year and preaches every four weeks, which we appreciate very much. Bro. M. H. Near, wife and daughter ieft on the 19th of this month for an overland trip to Texas, where he has a farm to look after. They expect to move there. God biess you ali. COR. . . .

Manson, lowa, Aug. 29, 1907.-Dear Editors and Readers of the Herald of Truth:-Greeting in Jesus' name. On the 24th of August Bro. C. J Garber of Alpha, Minn., came into our midst and remained with us over Sunday. We were earnestly admonished by the brother and the way of righteousness was made plain to us by his earnest ap peals. May God bless the dear brother in the good work to which the Master has called him. Yours ln the Master's cause. J. C. EIGSTI.

Farmersville, Pa., Sept. 2, 1907.-Beloved in the Lord:-Greeting. It is indeed a pleasure to know that the eyes of the Lord are over the righte and that we may be chosen vessels, purified by the will of God through Jesus Christ our Lord, and ever ready to do good that we may be rich in good works, ready to distribute, willing to communicate, etc. (1 Tim. 6:18, 19).

During the month of August we were again admonished of God through the following minister ing brethren, besides our home ministers: At our harvest meeting Bro. D. N. Lehman of Miliersviile was present and spoke to us from Jas. 2:17 An offering of \$81.00 was made. Those who were with us at our regular services were Bro. John M. Souder of Goodville; C. G. Weaver, East Earl; David Moseman of Lancaster; John L. Landis, Ezra Weaver and Henry Heller. Our Sunday school was addressed by Bro. Moseman and W. Geist, the latter of the Chicago Mission. May we all grow more Christiike, remembering that we are known and read of all men. Be thou an exampie of the believers in the faith.

Our assistant superintendent at Groffdale Sunday school, Bro. M. S. Graybill, was not able to be with us the past month on account of hemorrhages, from which he has been suffering, but he is improving and we hope God may speed his recovery. We have at present only two applicants for church membership, instead of three, as mentioned previously.

Brethren, "put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the fats overflow, for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of

decision" (Joel 3:13, 14). We pray that a serie of meetings be held at the Groffdale M. H. in the near future. Brethren and sisters, we also ask an interest in your prayers. God bless and keep us LIZZIE M. WENGER

September 12,

Columbus, Kansas, Sept. 2, 1907.-To the Read ers of the Herald of Truth:-Greeting in Jesus worthy name. On Saturday, Aug. 24, Bro. Jacob Berkey of Oronogo, Mo., came and labored with us for one week, during which time he preached eleven impressive sermons, encouraging the saints and warning the sinners. May we who are naming the name of Jesus, take heed and trust in God's promises and build each other up in the most holy faith. Although no one came out on the Lord's side, we believe there were some counting the cost. May God bless our dear brother in warning the sinner and spreading the gospel. S. G. SMITH.

Waynesboro, Va., Sept. 4, 1907.-As previously stated, the congregation met at Spring Dale to select brethren for the ministry. Three brethren were chosen. On Sept. 1 ordination services were held. Bro. E. F. Heatwole was chosen by lot and

ordained by Bish. Lewis Shank, who, with Bish L. J. Heatwoie, was with us. Also many other brethren and sisters from a distance. The young brother and his family have the sympathy and prayers of the entire congregation

May he submit himself to God to be used in such a way that the church may increase and God's

name be glorified. Bro. A. P. Heatwole and wife, are spending a week in the mountains, preaching at night at the Mountain View church and visiting the brotherhood during the day. We know it is very encouraging and upbuilding to the little flock at that place, and pray that some who need salvation COR may come to Christ and live.

> For the Herald of Truth BUTS.

By J. A. Ressler

Ruts in the road are worn by many wheels running in cactly the same place. They indicate the way to go to some place or other to which many people want to go. In many respects they indicate a safe road to travel on. But they need to be regarded with discrimination and some degree of caution.

I remember that when father first entrusted us boys with the reins he often repeated the caution "Keep out of the ruts." And I remember that the reason for so much caution was not always apparent. Was not the horse continually trying to get the wheels into the ruts? Didn't everybody else use the ruts? If not, how did they get worn? Wasn't the rut the smoothest place in the road? Why did we always have to be starting the new rut for other people? Why couldn't we for a while settle down to the easier plan of following

the vast majority? If everybody were going to the same place and if it were possible for us always to go exactly where our predecessors went, our youthful reasoning might not be so very wide of the mark-at least for a while. But suppose you are settled comfortably in a rut of considerable depth and the horse suddenly is seized with an irresistible desire to avoid contact with an (to him) incom prehensible object at the side of the road, and there is trouble for the stoutest wheels. In one of my earlier excursions on a bicycle I got into a rut. I didn't feel quite comfortable, but I thought I could keep steady until I got on the little hridge just ahead. But the wheel and the rut didn't keep exactly together and I landed head first in a friendly brush-heap in the side gutter. Lucky for my neck that that brush-heap was there.

It may shock Americans to be told it, hnt it is nevertheless very true, that majorities are not HERALD OF TRUTH.

always right, but are sometimes very much wrong, It was so in the days of Noah, in the day of Eiliah on Mount Carmel, and in the day of Stephen's triumphant defeat. Noah, Elijah, Daniel, Joseph, Caleb Joshua and Stephen Sijas and Paul kent out of the ruts. They were in the minority in their day, but they were RIGHT.

1907.

If you're a preacher, keep out of the ruts. The majority of preachers may have certain ways of doing things that may be all right for them, but you are yourself, not the rest of the crowd. Other preachers' outlines and arguments, the stories they tell with such convincing effect, the gestures they use so gracefully may be all right. If you could follow them exactly in every respect it might turn out all right. But some place or other their rut and your discourse will not keep together and the sprawl you make will be as awk ward in the eyes of your audience as a fail from a hicycle or the break of a buggy wheel.

If you're a farmer, keep out of the ruts. You can't follow your successful neighbor in every respect and an attempt to do so will result in failure. Look where he went and follow his rut in a general way, if you like, but if you want to meet true success you must make a rut of your

And if you are just a common, ordinary mortal like me, take my advice and keep out of the ruts. God made no two faces or forms or characters exactly alike and he never intended that any two people should walk life's pathway in exactly the same tracks. If we keep close to Him in our spiritual lives he has a wonderful way of letting us know inst where he wants us to waik and where our particular path in life is. He has marked out the narrow road-narrow, yet wide enough for all the believers in the world to walk on, and vet on that road we must each go as the great Planner has chosen our course-no two exactly alike. Keep out of the ruts.

Dhamtari, India, Aug. 2, 1907.

For the Herald of Truth THE NECESSITY OF A PURPOSE IN LIFE.

An Essay read at the Ohio Sunday School Confer ence, Aug. 14-16, 1907, by Fannie Rupp.

Man is a pilgrim journeying toward the new and beautiful city of the ideal. The law of his life is not that of contentment, but of aspiration. The world is not built for siuggards. Some one has wisely said that the earth is like a road-a poor place to sleep in, but a good thing to travel

Men with no purposes in life, with no aspirations, drift through life like dead leaves swept forward upon the current. They are mere creatures of circumstances. A man's success in life is determined by the thing which he purposes to do, or the ideal for which he is striving. Hence the necessity of having a high and noble purpose one unwavering aim in life, and a resolute determination to live out the purpose of one's creation: "The uplifting of humanity." This noblest of all purposes has never been more strikingly exemplified than in the life of our biessed Master, as he left his throne in heaven, trod the sands of Galilee, endured hardships and persecutions. and finally was crucified, ail for the fulfilment of his great life purpose. Just as Christ, while striving to realize his purpose, met with trials and difficulties, so every person, beginning life with a high purpose, while journeying forward, meets con flict and strife, envy and jealousy, disappointment and defeat. But the person with a firm conviction that his purpose is right and a strong determination will use these simply as stepping stones to ward the attainment of his life purpose

A great difficulty among the individuals of this generation is not so much that they have no purpose in life, but that their purposes are many and varied. They have put forth and exhausted their energies on a variety of objects and purposes, instead of concentrating them on one. Buxton has said, "Concentration aione conquers."

Ail great movements, all noble achievements have been made possible only by the singleness of some individual's life purpose and his ability to concentrate his efforts on the same

Think of Livingstone, and your mind at once wanders back to the heart of Africa, reflecting on the results of the noble work of this man who had his energies bent on the one purpose of evan gelizing that country and who could say with Paul, "This one thing I do." Livingstone early exhibited remarkable traits of character. His powers of concentration were cultivated and developed from early childhood. Soon after his conversion, at the age of twenty, as a result of reading missionary literature and by the personal influence of mis sionaries, he resolved not only to give his earnings but his life to the missionary cause. "It is my desire." he said, "to show my attachment to the cause of Him who died for me, by devoting my life to his service." And from this time his efforts were constantly devoted toward this object without any fluctuations. He made his religion the every-day business of his life and not a thing of "fits and starts." After seven more years of preparation he was accepted by the London Mis sionary Society as a medical missionary to China, but the opium war shut him out. He grew weary of waiting, but never faltered in his purpose. By the influence of Robert Moffat, who told Living stone that he had "sometimes seen in the morning sun the smoke of a thousand villages where no missionary had ever been," he resolutely decided to start toward "the smoke of the thousand vil

Aithough Livingstone's biography is a history of narrow escapes for his life, of thrilling experiences, of defeats and triumphs, encourage ments and discouragements, he never lost sight of his purpose to "heal the open sore of the world." The invitation to accept an easier position was sacrificed for this. The encounter he had with the ijon which caused him to lose the free use of his arm for thirty years, he bore with out complaint. The hardships he endured while trying to open a way to the west coast cannot be described. He had thirty attacks of fever within twelve months, siept on the ground for six months was poor and ragged, and for years saw no white face: but never did he falter in his purpose. He was determined to open the way for the healing of this "open sore of the world."

it is, however, not history aione that teaches us the necessity of having a purpose in life. Even in nature we may behold and realize the great lesson it teaches us concerning the absolute neces sity of having a purpose, a definite purpose in life and bravely adhering to it until success shall crown our efforts. "The aster has not wasted spring and summer because it has not biossomed," says Beecher. "It has been all the time prenaring for what is to follow, and in autumn it is the glory of the field and only the frost can lay it low. So there are many people who must live forty or fifty years before the blossoming time can come; but their lives have not been wasted."

Moses, one of the world's most able leaders, all through the eighty long years of his preparation did not lose sight of his life purpose-that of delivering his people from the bondage of the Egyptians. He possessed the aptitude, perse verance and patience which alone enabled him to attain to the work for which he felt confident the Lord had called him.

Let us reflect: Moses had a purpose. Did he prepare to realize it? Yea, verily, for eighty years. Livingstone had a purpose. Was he prepared? He had seven years of special preparation. Christ had a purpose. Any preparation? Thirty years, and three to accomplish it.

Fellow Sunday school workers, Dare we do less? In a world like this, idleness on the part of able bodied men or women is positively wickedness it is the devil's opportunity. Idleness is a direct result of a life with no purpose. A woman who recently figured in a scandal attributed her misfortune to the fact that she roomed and boarded in a hotel and had nothing to do. Alas for these butterflies of fashion"—these purposeless lives! "Half the wrecks that strew life's ocean, if some star had been their guide,

Might have now been riding safely But they drifted with the tide Archbold, Ohlo.

### For the Herald of Truth. THE BOOK OF GENESIS.

Genesis means the Book of Beginnings, because gives us the account of the beginning of all things. In the first verse of the first chapter of the Bible we are told by the sacred historian, "In the beginning God created the heaven and the carth "

The author of this first pook of the Bible was Moses, whom God had chosen to lead Israel out from the bondage of Egypt into the land of Canaan, which he had promised to Abraham. It. is supposed that the book of Genesis was written Moses while, with the children of Israel, he was sojourning in the wilderness of Sinai.

A further explanation of the contents of this important and interesting book of the divine Word given by a certain writer as follows:

"Its purpose is to inform Israel of their early history. It is characterized by its historical brev No other book contains so much fair, impai tiai, comprehensive history in so small a volume It covers a period of 2.369 years. It is the great stage upon which history repeats itself; the letter from which volumes have been written; the great plan of redemption in the embryo state; the acorn from which has grown the great tree of life; the spring which feeds the river of life; the page-the mysterious page which God so beautifully unfolds in his fuller revelation. The keyword is 'Blessing'; the key-verse, 'And in thy seed shall all the nations of the earth be blessed.

"The book naturally fails into five parts: (1) From the creation to the flood: (2) from the flood to the cail of Abraham: (3) age of Abraham: (4) age of Isaac and Jacob: (5) age of Joseph.

"It contains accounts of the original innocence and fall of man, propagation of mankind, rise of religion, general defection and corruption of the world, deinge, repopulation, distribution, call of Abraham, and God's covenant with man.

"After the origin of the Adam and the Eve, and laborious genealogical register. It gives beauti ful biographies of Abraham, Isaac, Jacob and Joseph.

"Its perusal shows the universe as the sphere of redemption, man as the subject for redemption. the revelation of God as the starting point of re demption, covenant between God and man as the organization of redemption, and the chosen nation as a repository for redemption."

The above is a brief summary of the differen subjects embraced in the teachings of the book of Genesis. Many persons, otherwise devoted Christians, seem to see no beauty, no biessedness in the Old Testament history of the dealings of God with his people in the earlier ages of time I knew a dear brother who always expressed his regrets when the Sunday school lessons were taken from the Old Testament; but in looking over the above carefully, we can readily see what points of interest and what lessons of greatest importance and edification there are bound up in the brief history given, and the more we study these ancient teachings of Moses in connection with the New Testament Scriptures, the more grand and beautiful, the more interesting and up lifting to our souls, do they appear. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness."

"Yes, sweet Bible! I will hide thee Deep, yes, deeper in the heart;
Thou through all my life wilt guide me,
And in death we will not part!
Part in death! No, never, never!
Through death's vale I'll lean on thee; Then in brightest worlds, forever Sweeter far thy truths shall be.'

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

# TOPIC: THE WIDOW'S Mite. Acts 9: 36-39. Sept. 22, 1907

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.

DAILY READINGS.

16. M.- Giving for show. Luke 18:9-12.

M.—Giving for show. Like 18:3-12.
 T.—Giving for gain. Luke 14:7-14.
 W.—Wicked giving. Acts 5:1-11.
 T.—God's way of giving. John 3:16.
 F.—What a boy gave. John 6:5-14.
 S.—Sharing the last crumb. I Kings 17:8-16.

22. S.-The Widow's Mite. Acts 9:36-39.

### A SPECIAL MESSAGE.

In these days there is much trumpet-heraided philanthropy. Not only does the right hand know what the left hand does, but the whole world is invited, through the newspapers, to witness the philanthropy of certain men whose methods of getting gain hurt their consciences to the extent that they want to atone for their rohheries and salve their consciences by large gifts. But is not another sin added to the individual, when this much-advertised kind of giving is induiged in? Not all munificences are bestowed for this purpose or in this spirit, hut much is; so much indeed that the true spirit of giving is almost lost sight of. So much is said in excuse of the showy kind of giving that Christianity is beginning to forget God's way of giving. No doubt much is given to-day of which the world knows nothing. But the world does know that watered steel stock and high-priced kerosene alone have made certain gifts possible. The people have paid for the gifts and who gets the giory? Certainly God does not. We cannot give to God's glory when we have selfish purposes in view with our giving. Let us give to help mcn, for God's glory, and with no thought or pian to draw praise or gain to ourselves, more than God's blessed approval, and that can be gained only when we give unseifishiy, unostentatiously, and cheerfully.

# BIBLE HINTS.

Acts 9:36. True almsdeeds are always to be admired, hecause of the beautiful spirit that directs them. Dorcas was very probably not a deaconess, or specially appointed to such work. She just did it out of her true goodness of heart. We need not wait for special appointment to do Christian service. God has work for every one. When he appoints we are clothed with real authority to labor for him. And the field in which Doreas labored is so large that all may find opportunity for service. Oh, no! not opportunity for glory and fame, but opportunity for that which is far better-the opportunity to help our fellow men and bring glory to God.

Acts 9:37. The best people are not exempt from death, and some, when it serves God's purpose, suffer much, even the martyr's death, but God takes care of the soul.

Acts 9:38, 39. Why call Peter? Had they any thought that he would raise her from the dead? liardly. But he could speak comfort where ali were mourners. Dorcas, which means Gazelle, was swift on errands of mercy. Ail had been helped by her, and all mourned her death. Possibly they sent for Peter before Dorcas was dead, and as he had cured Eneas, could he not cure Dorcas?

Acts 9:40. As yet none of the disciples had raised the dead to life. The Lord must have revealed the divine purpose to Peter, and so, while it was not wrong for the widows to mourn over

their beloved dead, it was far hetter that they should go out, even though Peter may have seemed rude, for Dorcas alive was worth more to them than Dorcas dead. How often we mourn over conditions around us when perhaps we ought to make room for the agency or power of God to work! Dorcas was dearer to the saints and widows than all the rich Pharisees, sanctimonious priests or learned scribes. She had given herself them, it was but a mite of what they might have given, but her loving heart had gone with every gift. Why is it that Jesus is so dear to us? Why is it that unselfishness is such a priceless

# ILLUSTRATIONS.

The Glory of Doing Good. In the city of New York is a woman who has plenty of money and relatives that spend their days in pleasure revels. But she has turned her back upon the foilies of fashion and social frivolities, and is devoting her time to the relief of human suffering and misery. She loves her Lord and her fellow-men, and uses her money as a gift from God for the benefit of humanity. She is but a steward of God's gold and a handmaiden of God. But while her money relieves many a want, her presence in the sick chamber or the hovel is often so much more appreciated. She is an angel of mercy. She has rejected titles and honors, and prefers to be just "Miss Anna" to the thousands who need her. God hless such noble lives and increase their number everywhere!

# Pigalle's Alms-giving.

Pigaile was a man of great humanity. Intending, on one occasion, to make a journey, he laid by tweive pounds to defray his expenses. But a little before the time proposed for his setting out, he observed a man waiking with strong marks of deep-felt sorrow in his countenance and deport ment. Pigalie, impelled by the feelings of a benevolent heart, accosted him, and inquired, with much tenderness whether it was in his power to afford him any relief. The stranger, impressed with the manner of his friendly address, did not hesitate to lay open his distressed situation.

"For want of ten pounds," said he, "I must be dragged this evening to a prison, and he separated from a tender wife and a large family.'

"Do you want no more?" exclaimed the humane artist. "Come along with me; I have twelve pounds in my trunk, and they are all at your

The next day a friend of Pigalle's met him, and inquired whether it was true that he had, as reported, very opportunely relieved a poor man and his family from the greatest distress.

"Ah, my friend!" said Pigalie, "what delicious supper did 1 make iast night upon bread and cheese with a family whose tears of gratitude marked the goodness of their hearts, and who blessed me at every mouthful they ate!"

The visit of lesus into this world, and the visits of his saints to the homes of the lowiy of this world, have brought more wealth of joy and happiness than "all the wealth of Ormus or of

# Nathaniel R. Cobb's Covenant

Nathaniel R. Cobh of Boston, a beneficient Christian gentleman, was one of the few who recognized God as the Giver of wealth, and who believed in the duty of using that wealth for the glory of God. Having seen the evils that come of setting the heart on property, and making a god of this world, Mr. Cobb, in early business life, drew up a covenant to bind himself to a proper distribution of his gains, before large fortune should blind his eyes or corrupt his principles

In the year 1821 he executed the following document, which was faithfully adhered to:

"By the grace of God, I will never he worth more than fifty thousand dollars.

"By the grace of God, I will give one-fourth of the net profits of my business to charitable and religious uses.

"If I am ever worth twenty thousand dollars, I will give one-half of my net profits, and if ever I am worth thirty thousand, I will give threefourths; and the whole profits after fifty thousand. God heip me or give to a more faithfui steward, and set me aside.

(Signed) "N. R. COBB." "November, 1821.

Thus, at the age of twenty-three, this Christian young man guarded his soul against the corrupting influences of wealth and set an example that was not lost on others. At one time, finding his property had increased beyond fifty thousand dollars, he at once devoted the surplus of \$7,500 to a Christian institution for the education of Christian young men. To this fund he added on sevrai occasions at least twice that amount. He died at the early age of thirty-six years, but by the blessing of God, hy his systematic pian of beneficence, he had given over \$40,000, heside the \$50,000 which his resolutions allowed him to possess. The blessedness he found in giving was only surpassed by the glorious presence of God when near death. His dying words were worthy of the man who would not he rich. On his deathhed he said, "Within the last few days I have had some giorious views of heaven. It is indeed a giorious thing to die. Nothing can equal my enjoyment in the near prospect of heaven. My hope in Christ is worth infinitely more than all other things. The blood of Christ. The blood of Christ. None but Christ!'

# PERSONAL THOUGHTS.

i have not much, hut can I not, with Peter, give such as I have, in the name of Jesus?

The little boy's mite of loaves and fishes, in the hands of Jesus, fed five thousand; our mites may be similarly biessed.

Better a cottage with contentment than a castle with contention

Every deed of love in the Master's name is a treasure laid up in heaven; every opportunity neglected, every wilfui disobedience, is a treasure of wrath iaid up against the day of wrath (Rom. 2:5). Let us enrich the moments of time.

# SUGGESTIONS TO LEADERS.

There are many Scripture passages bearing on this subject. A number of these might he assigned to different persons in the meeting. Among the appropriate passages are Mark 12:41-44; 2 Cor. 8:12: Ecci. 11:1; 2 Cor. 9:7; Acts 3:6; Luke 6:38, etc. Do not let the idea prevail that the Lord is . satisfied with trifles, though sometimes trifles are all that men have or can give. God can use such trifles, but he is entitled to all. The subjects on giving and on robbing God hrought out the fact that God wants and is fully entitled to our very hest. Continue on the line of that thought. The world needs teaching, needs conviction on the subject. Select hymns as far as possible in harmony with the subject. One or two on consecration will be appropriate. Let there he a number of short impromptu talks heside the regular talks or essays.

> SUBJECTS FOR TALKS OR ESSAYS. 1. The loy of giving.

> How millions can be made mites. 3. How mites can become millions.

4. How much can I give?

# Young People's Department

nstead of making Sunday a day of rest and religious worship, the inclination among so-called respectable society seems to he more and more

Bro. J. B. Bontrager speaks this week of his visit to the hall where the harbarous relics of the age of persecution are stored. A thrilling description of how the headquarters of this iniquitous Inquisition instituted by the Spanish higot Torquemada was destroyed is given in our Family Aimanac for 1908, now being prepared for the press. But all description and imagination must be tame compared with the terribic reality. Thank God that those days are past.

The famous Norwegian composer, Edward H. Grieg, passed away on the 4th of September. Aithough of Scotch ancestry, he was thoroughly Norse in sentiment, and his music was remarkably original. Many of our young readers are no doubt familiar with his "Landkenning" (Recognition of Land) and "Der Normannenzug," both of a style of music as beautiful in rhythm and harmonic effects as in originality of conception and treatment. By many he was considered the best composer of his time. He has left the musical world richer and better for his work.

King Edward of England is credited with many acts as a monarch that are highly commendable and exemplary. Entering a restaurant on his recent trip ahroad in company with part of his suite, he heard some indelicate songs sung by a Viennese company that had been hired to entertain the guests. His majesty, after listening to hear the nature of the performance, walked out as a protest against such form of amusement. He was followed by his party and all the Americans and Englishmen present. The king, generally very polite in his expressions, called the performance "horribie and appalling." The proprietor was deeply chagrined, but who does not commend the king for his quiet but forcible protest against the vuigar things that some people cail amusement?

Better settle up before you settle down. There is nothing manly in the idea that a young man must sow his wild oats before he settles down in life. The idea originated in the hrain of a morai weakling in the service of Satan, for the Lord's command through the wise man is, "Remember now thy Creator in the days of thy youth hefore the evil days come." So it is a young man's first business to settle matters with God. ye first the kingdom of God." Settle up. Open an account with the bank of heaven. Rust and robbers can not reach its treasures, and the gates of heli shall not prevail against it. The blood of Jesus Christ is its inexhaustible reserve fund and capital, the only asset that will avail in the day of judgment when all books will he closed.

Can I not give my mite in more ways than in money? A noted minister once said to a poor old widow who expressed her wonder to him that she was permitted to live, as she could not do any more good: "You are doing a great deal of good; you help me preach every Sunday." She was greatly surprised, and inquired how it could be. "In the first place," said he, "you are always in your seat on the Sabbath, and that helps me; in the seçond place, you are always wide awake and you look right up into my face, and that helps me; and in the third place, I often see tears running down your face, and that heips me very much." Bro. J. S. Coffman used to say that a single really attentive hearer was a great help. Others no doubt are helped in the same way. What a help to the preacher when all are really attentive! Perhaps in this very way the preacher could be made instrumental in saving many more

# HERALD OF TRUTH

The editor had the pleasure of attending the Elkhart County Teachers' Institute at Goshen last week. It was a week of good things. Prof. Dimon H. Roberts of the Normai College, Ypsilanti, Mich., and Pres. Frank Clare English of Moore's Hill College were the principal instructors. Their work was of a superior order. The exercises of every day were preceded by morning devotions. Among the subjects treated were, "General Alm of Education," "The Cradles of Civilization," "Principles of Education which need Attention," "The Teacher and the Social Problem," "Pedagogical Methods of Bible Characters," "The Methods of Jesus, the Master Teacher," "The Possibilities of a Man." Some of the lectures were veritable sermons. Such institutes are not only a credit, hut a great benefit to a community

> For the Herald of Truth. GLIMPSES OF EUROPE.

By J. B. Bontrager. My first week in Munich was spent visiting the

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objects of interest that attract the eye of the stranger. Not without reason are the Bavarians proud of their capital city, for in it one sees beauty, progress, splendid architecture, fine art and marked educational facilities. The extensive parks and pleasure gardens are well kept and are attractively adorned with historical monuments. The streets are clean and well paved. Here women do the street sweeping, take care of garbage, saw wood, carry brick and mortar and do other work that some of their men do not do. The street cars of Munich arc similar to our own. Their buildings are all of stone and brick; and for hygienic reasons none of their public buildings are more than five stories in height. The more notable of these are the Royal Palace, including the old Palace. Here are some excellent frescoes by Schnorr and other German artists, and the scuipture by Schwanthaier is equal to that of the Italian masters. The Royal library is an elegant edifice, containing more than a million volumes. The picture galleries are the old Pinacothek and new Pinacothek, "both great treasures of ancient and modern art," and the Glyptothek, a collection of ancient sculpture containing many of Canova's works; also those of Thorwalden and other mod ern sculptors. "The Bavarian National Museum is one of the largest in the world, iliustrating the progress of civilization and art." Here I saw the ancient and original weapons of torture used for torturing criminals, heretics, etc., and especially those used during and after the Reformation. There were two "Foiters" or racks, two needle chairs, helmets made for inhaling fire, stocks, chop-wheels. Spanish loops, stake and chain, swords and blocks and many other barbarous implements of torture. I have known of some of these through family tradition, as my mother's parents lived only twenty kilometers from this eity; therefore these things appealed to me very seriously. i am truly grateful that it is my privilege to live in this twentieth century when mankind is beginning to recognize the value of the precepts of love, peace and good will that the older church patriarchs upheld, and which, moreover, are the express statements and living principles of our Lord and Savior Jesus Christ.

There are many fine churches in this city. Al though ail are beautiful from an artistic standpoint, all but one are of Gothic style, the one exception being a model of Roman Basilica. There iarge university here that is attended by students from all parts of the world; also a Polytechnic school and other minor but excellent institutions of learning. Since my return home there has been founded in Munich an American sehooi, the faculty in which is to be composed entirely of teachers from the United States, and our methods are to prevail, Munich being the choice of all the European cities on account of its location and because of its art treasures, its historic environment, etc.

what German, and was beginning to feel confidential toward my fellow-boarders who seemed to he ever respectful toward me and who were always ready to offer any assistance and information that I had occasion to desire or need. Especiaily do I remember a Dr. Carol, who so kindiy assisted me in finding the location where my maternal grandparents lived. I, of course, had some German papers in my possession with their own official seal stamped thereon, bearing the date of 1826, as a guide. I was told to call on the "Buergermeister" and the priest of the "Gemeinde" (parish) for information. After a few hours' ride by train 1 reached a small village and was told I had an hour's walk to my destination. I was now in the country, and the people spoke a dialect that I did not understand readily, but I reached the home of the Burgomaster and presented my papers and my wants and inquired if there were any one hy the name of Hege living in that community. The Burgomaster was a typical German, and I was to him a curiosity-the first native American he had ever seen. After he had gone over my papers he told me that there were at one time people living there by the name of Hege, hut that they had all died or moved away. He said they were "Taeufer oder Mennoniten." The last one, he said, died in 1903. After thinking for a few moments his wife said there was one lady still in their vicinity. I went to the village hotel, intending to remain a few days that I might obtain further information and learn the customs of the German peasants. I secured a room for fifty pfennig (about tweive cents in our money), weil furnished and clean. In a few hours it seemed ail the viilage had learned that there was a distant stranger "in their midst," and I thought they ail came to see me; even the school children gazed at me and spoke of my gold-crowned teeth, but always in a very deferential, respectfui manner. On the following Sunday a neighbor of my distant relative told me that they had already heard of my arrival, and that he would gladly accompany me to their home, which courtesy was highly appreciated and gratefully accepted. After a walk of about an hour and a half, we came to a simple German home, where I was cordially received and where I at once recognized a face aimost a counterpart of one of my own mother's sisters (Mrs. Elizabeth Hege Mast, deceased, of Miliersburg, Ohio). She had been an orphan child and knew very little of her kinfolk, but told me that there was a Meunonite minister living only a few hours' walk from there, who would be able to give me any information I desired. It was now New Year's Eve, and we ail made

At the end of my first week I had become some

arrangements to go to the watch meeting. it was over an hour's walk, cold, and the ground was covered with about six inches of snow. The company increased as we went along, and all seemed happy in their simple way of enjoyment. After a delightful tramp through field and forest over an old road that was built partly by the Romans and that ied through romantic scenery, we reached the Protestant church. The edifice resembled the Catholic churches of this country except that the image of the Virgin Mary was absent. We were ail presented with a candle, so that every worshiper had his own light. There was no fire nor other artificial heat in the church, so there was no need for a cloak room. We heard a splendid, scholarly sermon by a young minister, which I appreciated highly. There was a pipe-organ, and the singing of the grand old hymns by the entire congregation was really inspiring. On our return I was reminded of our fourth of July "celehrations," as the boys were firing blank cartridges and using other explosives, and at the first hotel ail the people stopped for refreshments. Here the older people soon left for their homes, while the younger set were having a good "German" time, with little concern as to the time of night. In this respect they were not unlike some of our American young people.

I returned to my temporary abode in Munich greatly pleased with the interesting observations

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J. F. FUNK and A. B. KOLB, Editors.

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- Canada
- Canada.
  Ohio and Pennsylvania.
  Ohio, Mennonite.
  Southwestern Pennsylvania.
  Indiana, Amish (Spring).
  Indiana and Michigan Jistrict (Fall).

- Western District, Amish
- Missouri, Iowa and E. Kansas. Kansas and Nebraska.

- Nebraska and Minnesota.

  Alberta, N. W. T., Canada.
- 17. Pacific Coast District.

i had made during my rurai saunterings among the peasants. In my next week's "Glimpses" sball give my experiences among the Bavarian Mennonites, an experience which is a pleasant memory in my life.

# JOTTINGS ABOUT JERUSALEM.

Probably nowhere in the world can one find so many varieties of climate. Although Palestine lies within the subtropical zone of latitude 231/2 to 34 degrees, the levels of its surface are so varied that, out of the eight zones recognized in physiography, five are represented within this very limited area. From the Mount of Olives, 2723 feet above sea level, one looks down into the valley of the Dead Sea, 1,292 feet below it, so that in a morning's drive one may encounter an entire change of flora and fauna; one may look upon the juniper of Sweden and the palm tree of the desert; one may hear the skylark of our own highlands, and the iong-drawn note of the grackle of the tropics. According to Humboldt, the botanical character of any scenery may be determined by references to some sixteen tribes of plants, and of these one-half are represented in Palestine: namely, palms, acacias, laurels, myrtles, pines, willows, mallows, and lilies. One finds among the joyous spring miracle of wiid flowers, not only countless new varieties, of form and color undreamed of, but old friends wonderfully glorified; the mallow, and poppy, and honeysuckle, and mouse-ear, and mandrake, and star of Bethlehem; the thistle, and clover, and linus, and flag-lily of our fields and nedgerows, all wonderfully varied and dignified; as well as the arums and cyclamen, crocus and anemone, scilias, and a hundred other glories of our garden, flaunting by the wayside in glorious array and new magnificence, the very apotheosis of the humbler types at home.

The Arab best loves flowers of strong scent, and it is perhaps mainly owing to this that the stock, carnation, and violet are cultivated wherever flowers are cultivated at sll; and that other plants of familiar association, not always inherently beautiful, have nevertheless a recognized place in most gardens-hedges of wormwood and fennel, or more fragrant rosemary, and rows of every variety of potherbs, including many new to the European visitor. As one walks along the ill-smelling streets, one constantly comes across groups of peasant-women, offering for sale great heaps of herbs deliciously perfumed and bought largely by the Russian pilgrims. There is a whole bazzar of drugs and scented herbs and

# HERALD OF TRUTH.

seeds and woods, many probably of foreign origin; not only the aloes, balm of Gilead, calamus, cassia, cinnamon, frankincense and myrrh, all obtained from scented woods brought from still further east, but other scents belonging nearer home; the fruit stalls are decorated with garlands of orange biossoms, jessamine, stephanotis, and tuberoses; and the carpenters' shops are fragrant with the delicious cypress wood, of which the bridal chests are made, and which, especially when freshiy sawn, is sweet as sandai wood.

One cannot wonder-in contemplating either the good or bad smeils of Jerusalem—that the Jews have special thanksgivings for pleasant odors: "Blessed art thou, our Lord, our God, King of the universe, Creator of fragrant woods, Creator of fragrant plants, who dost bestow a goodly scent on fruits, who createst all sorts of spices, who created pleasantly scented oil," the addition being selected to suit the case in point.

It is only to the superficial observer that this is barren country. It was our own first impression, not that one has any right to complain that a country does not look fertile in mid-winter, especially when the gray-green of the olive contrasts everywhere with the gray-brown of the hare nillsides. Even then, the children were offering bunches of cyclamen, primroses, anemones, at every station on the railway; maidenhair and lady-fern were waving in the recesses of every tomb. Within a very few weeks, a delicate green bue began to creep over the faded fields, and day after day, as one opened the eastern window to the warm glow of sunrise, one noted how the spring tints became deepened and diffused. The wondrous glories of the Syrian spring are beyond all description, and now when cisterns are emptying and rain is unhoped for, the hillsides are gloriously green with the vines, not stifly trained as elsewhere, but lying on the warm bosom of mother earth, and clothing the rocks and bare stone walls with the fresh glistening beauty of foliage, green and fresh as lime trees, or the horse chestnuts of Bushey Park before the first summer dust has flecked their radiant youth. Goiden apricots gleam under dark green leaves, in trees which shelter the roadsides; the figs are ripening, and the olives are still in prospect, and so here, as elsewhere, every month brings her own crown of delight and beauty. The peasants are leaving their homes in the narrow streets of the neighboring villages, and betaking themselves to the rough stone watch-towers which shelter them when the fruit harvest is about to e gathered in.

Often, in this country, one is reminded of the customs of the western highlands, as doubtless are those from other lands of similar habits common to all elementary peoples; and the little groups of peasants carrying a few homely household utensils, the children and domestic animals snatching their own pleasures by the roadside, the little picnics under the wayside tree, recall to mind the shealing migrations of Sutherlandshire or the Hebrides. One thinks, too, in sight of the round towers made of unhewn stones roughly piled together perched in the corner of field or garden, of "the lodge in the garden of cucumbers," which in truth it often most literally is; but the cucumbers are far more dainty than ours, and ripen so much more quickly that they have a savor especially their own; be they the ordinary cucumber of the western market or any of the varieties of cucumbers, gourds, and melons, smaller and more delicate than any known us, which are so familiar a feature in the Syrian dietary.-[Selected.]

# A POINTER TO DRINKING FATHERS.

In a certain city is a ward school with an enrollment of 800 pupils. The average attendance is about 740. Nineteen teachers are employed to work under the direction of the principal, who is a strong educator, and a prominent member of a Protestant church. Most of the people living in this school district are intelligent and refined.

They are neither the aristocrats nor the slums They are the sturdy middle class that gives bone and sinew to city or country. Some of the homes are cursed with drinking fathers, a few of them with drinking mothers also. A number of families are in saloon work, living in the residence portion of the building while intoxicants are sold in the business end.

The principal of the school was asked about the ability and deportment of the children of saloonkeepers. He replied that they were both first-class, that they were intelligent, studious and well-behaved, and that very little trouble was occasioned by any of the children from the ssloon bomes. On being questioned as to the cause, he gave it as his opinion that, since children of saloonkeepers are usually frowned upon by the majority of people, and since the selling of liquor is discredited by self-respecting persons, the parents of these children give them particular instruction to pay close attention to books and rules, and to make the very most of their opportunities. Strange that such advice as this should come from drink-vending parents! Why should their counsels be so different from the trade by which they earn their living? These keepers of saloons make money. Many of them are general abstainers. They have parental affection for their offspring, consequently they clothe them well and help them to advance in educational lines.

The same principal said that there is a striking contrast between the children of the saloon homes and the children of the patrons of the saloons. The latter are neglected at home, and they can not be clothed as are others. The money which should be spent for their food and clothing helps to feed and clothe the children of the saloonkeeper. They iabor under a mental handicap of inberitance. Born unequal to the tasks ahead of them, they become more and more incapacitated to measure up to the requirements as their home life becomes more wretched, and their own humiliation grows deeper. Cannot parents awake to a sense of this injustice toward their children? The fact that they are parents puts them under responsibility. Even a normal regard for the lives God has entrusted to their care ought to help them overcome an appetite for drink, and to make the hearthstone a place of love and helpfulness rather than of indifference and a hindrance.-[Religious Telescope.]

# TTEMS.

There are said to be 2,600,000 Hungarians in the United States, who send annually to relatives in Hungary \$80,000,000. This shows an excellent spirit of benevolence toward their countrymen and friends. This averages over thirty dollars to the man

An Oid Pear Tree .-- On the Jacob Zimmerm farm in Lancaster Co., Pa., about one-half mile north of Blue Ball, is a pear tree which was planted in the year 1774, or two years before the signing of the Declaration of Independence. The tree measures three and one-half feet across the stump. There is no written record on the age of the tree, but it is known by a well-kept tradition handed down from father to son from the time of the first settlement of the old homestead. This is certainly an old landmark and will be preserved as long as possible. The tree is bearing a nice crop of fruit this year.

Bishop Tucker of Uganda told, in a recent address, of the wonderful way in which men had received Christ's atonement and had been saved from sin in the last few years. When Alexander Mackay went there, blood flowed like water. Human victims were offered to propitlate evil spirits, and at the death of the king, Suna, two thousand men were killed to accompany him to the other world. But when Suna's son, King Mtesa, died. not one human life was sacrificed, for they had learned that Christ alone can insure eternal life.

#### CONFERENCES

1907

The second annual Sunday school conference of the Pacific Coast district will be held at Albany, Oregon, Oct. 21.24, 1907. All are invited to come and join in a feast of good things. J. P. BONTRAGER,

The Western District Amish Mennonite Conference will meet, the Lord willing, at East Union meeting-house, near Kalona, lowa, Sept. 18 and 13. Sunday School Conference on the 20th. A cordial invitation extended to all. Kalona is the nearest railroad statlon, one passenger train going west daily at 3:43 a.m. For further information J. A. BOLLER, Sec.

Missouri-lowa District, 1907.

1. Sept. 24 and 25—Sunday school conference

- Sept. 26 and 27—Church conference meets. Railroad points—Clarence, Mo., Atlanta, Mo. Addresses—John Detweiler or L. J. Johnson, Cherry Box, Mo.

A cordial invitation to ali. J. R. SHANK See

D H Bender Committee

General Conference The Mennonite General Conference will be held with the Howard-Miami Co. congregation, near Kokomo, Ind. Kokomo, Ind. Session to open on Wednesday morning, Nov. 13, 1907.—D. F. Driver, John Nice,

#### DEATHS

Brenneman,—Sister Leah Brenneman, widow of David Brenneman, was born June 29, 1831, in Perry Co., Ohio; died Aug. 24, 1907, at her bome in Marlon Twp., Allen Co., Ohio; aged 76 years. She was well known in the vicinity where she lived. She was the daughter of Nicholas and Catharine Stemen. She united with the Menno-nite church fifty-five years ago, and remained a faithful member until death. With her kind and loving disposition she had gained many friends She was charitable and her influence for good will She was charitable and her inducate for good will be missed by many. She was married to David Brenneman, April 5, 1849. To this union were born five children, one of whom died in infancy. The living are Lydia Chandler of Ft. Jennalngs, Catharine Brenneman, Elizabeth Heidelbarge and Samuel S. Brenneman of Marion township. Bro Samuel S. Brenneman of Marion township. Bro Brenneman died fourteen years ago. She leaves also seven grandchildren, six great-grandchildren and three brothers, viz., Henry Stemen, Crossing-ville, aged 85 years; Samuel Stemen, Ft. Jennings, aged 83 years, and Benoni Stemen of Pickerington, Ohio, aged 74 years. Funeral services were conducted by Bro. John Blosser of Rawson and Moses Brenneman of Elida, at the Salem M.
H., where a large number of relatives and friends
met to pay the last tribute of love to the departed sister. Text, Isa, 66:13.

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Published Weekly.

ELKHART, IND., THURSDAY, SEPTEMBER 19, 1907.

Vol. XLIV. No. 38.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc. or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

# EDITORIAL NOTES

The Holmes County Sunday School Meeting will be held at the Martin's Creek M. H. on Saturday, Sept. 21, 1907. An Interesting program is before the meeting.

The annual harvest meeting of the Mennonite church of Ephrata, Pa., was held on Saturday evening, Sept. 7. Pre. J. M. Nunemaker of La Junta, Colo., conducted the services.

Bro. Martin Nissley, who died recently in East Hempfield, Lancaster Co., Pa., bequeathed by will \$2,000.00 to the Mennonite Home near Lancaster City, to be held in trust by that institution and the income applied to the relief of indigent poor. He also left to the Mennonite church at Kraybill's 3100.00. Such bequests are indeed commendable.

The fiftieth anniversary of the first Sunday school claimed to have been organized by Mennonites, was recently celebrated at the West Swamp M. H. near Steinsburg, Pa. A. B. Shelley, pastor of the congregation, who was also the first superintendent of the school, gave a historical address, recounting the difficulties experienced in the earlier years of Sunday school work.

The Young People's Meeting Topic for Sunday, Sept. 22, will be, "The Wildow's Mite" (Acts 9: 65-89). Look up the daily readings, and prepare to give some good, practical thoughts on this interesting subject. In these meetings we sometimes give too much prominence to the theoretical and historical side of the subject and forget the practical. The practical and spiritual are the more important.

Our Sunday School Lesson Helps for the fourth quarter are completed and a large number of orders are already filled. Those who have not yet sent in their orders for the coming quarter will do well to send them soon. These quarterlies contain a very excellent exposition of the lessons. Kindly remember that the Menaoutle Publishing Company has Lesson Helps in English and German, also Sunday school papers in both languages, reward books, cards, mottoes, booklets and Sunday school supplies of all kinds. Orders solicited.

Gypay Smith, the popular revivalist, easys in an article on "Church Life in America," recently published in the Interior, "What is needed is a John the Baptist with his startling, piercing cry, 'Repert ye'; some Elijah with his commanding, overwhelming, denominating cry, 'Choose ye this dayhom ye will serve'; some prophet of the Lord with his tongue aflame and his heart breaking with the pathos of Calvary, to lift the danger signal and with clear, clarion tones cry, 'Thus saith the Lord.' These are some things which have burned their way into my heart during the last months."

In sending us the eloquent plea for the mission cause, entitled, "A Visjon," which appears in this

issue, Sister Rose Lambert says that the writer, after laboring in Hadjin, Turkey, for some years, is now resting near Sister Adeilne Brunk's grave on the hillside outside of Hadjin. "The Vision" sets forth in an unmistakable way the condition of the heathen world and that of the Christian world as well, and we believe that It should be read to every mission study class or Young People's meeting. Sister Lambert, writing under date of Aug. 7, says: "We are at present camping on the mountains just outside of the city, and ilve in booths and tents. We all enjoy it very much, but there remains a vacant chair.' God grant that "the vision" may awaken deeper interest in the cause of missions, that the vacant chairs and other needy places may be filled.

Bro. Bontrager's letter this week is specially interesting. From the many familiar names he mentions it seems a great pity that the family ties between our relatives in the old country were so easily or so quickly sundered after the emigration from that country took place. No doubt had there been a "Rundschau" or a "Herold der Wahrheit" ln those days this would not have been the case, for the Russian brethren are using the "Rundschau" to good purpose in keeping up the acquaintance and preserving the "tie that hinds our hearts in Christian love." Such visits as those made by Bro. Bontrager would still do much to revive the friendship, and would no doubt be very beneficial to our German brethren, who as a matter of fact are very much isolated religiously, and in consequence have lost their hold, to some extent, upon the principles of faith for which their forefathers lived and died.

A dispatch from Simia, India, announces that the prospect of famine has passed away, the monsoons, though late, having come at last, and the country is drenched with rain, thus bringing the enervating summer to a close and laying the dust, which becomes almost unendurable in some localities. However, the season immediately foilowing the rains is unhealthy in maiarial regions, but it is soon followed by the cool season-the only winter they have. Moreover the rains are serving to quiet the superstitious natives who for some time have been made restless by Bengali fanatics and agitators against British rule. As stated in the Herald some time ago this agitation had developed into actual riot in a few places. The bubonic plague is raging in some districts, and the average number of deaths per day from that source alone at present is reported to be about 13,000. So far as we know the plague is not at present threatening at our mission stations.

The Southwestern Pennsylvania District Conference, at its late session in the Stahl M. H., Somerset Co., Pa., decided to retain the ruling of conference, which requires that the congregations of the district get the consent of conference before ordaining a bishop, minister or deacon, and that the same be added to the rules and discipline. This is indeed a commendable decision, a step in the right direction and one that will go far in preserving a wise and prudent course of action in the important work of ordaining ministers. It will prove a valuable measure in preventing a course of favoritism and partiality which is sometimes brought into play by individual members or by small factions who have an ambition to rule and have things their own way without regard to

the wishes and rulings of a united congregation. It will also do much toward maintaining harmonious relations between the congregations and the conference throughout the district. It is indeed a subject which should be carefully considered and adopted by all our conferences. It is a measure which should be incorporated into the discipline of every conference in the land.

# PERSONAL MENTION.

Pre. John M. Yoder of Mifflin Co., Pa., moved to Goshen, Ind., last week, where he expects to remain for some time.

Bro. N. C. Hirchey and family, who have been spending the summer in Europe, have recently returned to their home in Bluffton, Ohlo.

Pre. Daniel Shenk is on an evangelizing trip to Maryland, where he expects to spend some time with the brotherhood in Washington Co., Md.

At Champa, C. P., India, the local Rajah has granted a site for a leper asylum and P. N. Penner of the Mennonite Mission, is superintending the hullding.

Bro. Amos Moyer and wife, of Ontario, recently took a trip to Warwick Co., Va., where they were the guests of Pre. Jacob Hahn and family. Bro. Moyer and Sister Hahn are brother and sister.

Pre. J. S. Lehman of Lancaster, Pa., preached in the Mennonite meeting-house near Freeport, Ill., on Sunday evening, Sept. 8. Bro. and Sister Lehman are at present writing sojourning in Elkhart. Ind.

Sister Frances Freed, of the Holdeman congregation, Eikhart Co., Ind., spent Sunday, Sept. 8, in Eikhart, visiting with her daughter Lauretta and attending Sunday school and church services in Eikhart.

Bro. Martin Sanger of North Lawrence, Ohlo, was visiting his son, Henry Sanger in Elkhart last week on his way to Hastings, Neb., Kansas and Texas to spend the winter. We wish him a pleasant trip and a safe return.

Bro. D. S. Weldy will attend the Western District A. M. Conference near Kalona, lowa, during the present week in the interests of the Mennonite Publishing House. He will be able to show some good bargains in Bibles and other books.

Pre. F. C. Fleischer, B. D., pastor of the Mennonite congregation at Makkum, Friesland, Holland, and also president of the General Association of the Green Cross Societies in Friesland, is comized on a visit to America. In a letter he states that he expects to arrive at New York on Sept. 13.—[Weekly Bulletin.]

The brethren J. C. Good of Hartley, Iowa, and Daniel M. Stouffer of the same neighborhood, visited Elikhart, Ind., on the 10th of September and made a pleasant visit with the senior editor while here. From here they expected to visit also Oscoda Co., Mich., before their return home. We appreciated their visit.

Prc. William Gehman of Zionaville, Pa, the founder of an organization of Meanonites some years after the so-called Oberhotzer schism of 1847-8 in eastern Peans; Ivania, which in later years united with the Mennonite Brethren in Christ, is now eighty-one years of age, and has been preaching for fifty-seven years, and appears still to be a strong and vigorous worker with his neonle

Bro. S. F. Gingerich and his mother of Kalona Iowa, called at the Publishing House on the 13th. The mother had been visiting relatives in the vicinity of Hamilton, Ohio, where her son met her and came with her to Eikhart. From here they will return to their home in Iowa. Sister Gingerlch with her family have been readers of the Herald of Truth for about forty years. They were welcome visitors at the Herald office and we shall be glad to have them come again.

Pre. A. J. Fretz of Milton, New Jersey, the wellknown author and compiler of family histories or genesiogies, has recently completed and published the Rosenberger and Sweartiey family histories, and is at the present time engaged on other slm ilar works. He attended the recent Rosenberger reunion at Perkasie Park (Aug. 24), and on Sunday attended services in the Old Deep Run Menno nite M. H., where he addressed the Sunday school and preached the sermon to the assembled congregation. He expresses himself highly gratified and much appreciated the privilege of being permitted to proclaim the word of God where his grandfather as the deacon of the church served the congregation and where, as one of the early Fretz ancestors, he worshiped.

#### For the Herald of Truth. A VISION.

Dearly Beloved:-While waiting before the Lord for his message to his people, even to you, suddeniy One stood beside me and touched mine eyes and said, "Look." I looked and beheld wide fields of grain, ripe for the harvest. And being caught up in the air, we passed together over the broad expanse; but ever as we went on and on, new fields and wider stretches of the golden grain arose before us and spread out on every hand tiii there were more than the eye could count or the heart could number. Still were there more and more.

And I saw that in many piaces the grain was over-ripe and falling to the ground, and that everywhere the wiid beasts and the cattle roamed about, destroying much. And I said to the angel, "The harvest is ripe; where are the reapers? For delay is loss."

He answered, "The Master of the harvest hath long since given command to his stewards and to his laborers, but many delay."

And as I saw more clearly I discerned now and then a few workers, sometimes three or four together. Oftener they were hut two, sometimes one tolled alone, far from help or companions. Some worked with sickies, some with scythes, and some with sharp knives; and though the sound of the whetstone was often heard and the blades were sharp and shining, still because the handies thereof were loose and worn and broken by reason of much use, precious time and strength were wasted. Though they labored unceasingly and bent eagerly to their task their labor availed little against the exceeding greatness of the harvest and the multitude of destroyers.

And because of the heat of the noon-day and the over-much labor, many fainted and fell by the way; and the sharp biades lay unused, for none came to take them up.

Again I saw that much of that which was reaped by day was scattered and trampled by the wiid beasts at night, there were provided no barns in which to bestow the precious grain. And some, therefore, being forced to do battle with wiid beasts, were slain because there were none to help, and my heart made moan for the needless ioss of the precious life and earnest zeal, since in the multitude of workers who stlii delayed there should have been safety.

And as I saw the devastations of the enemy and the ripe grain falling and that the laborers were so few and faint and overborne, my heart burned within me because of the great waste,

Then I cried to the angel, "Where are they who have received command and yet delay? What can suffice to hinder?" He answered sadly. "Come and see."

And he brought me to an highway and a field wherein were muititudes of people. Many worked at reaping the scattered patches of wheat, but because they were many, dissensions and quarrels arose among them as to the best methods. And because of the multitude of Idlers who trampled and destroyed the grain wblle they advised and found fault with the busy ones, there was great hlndrance.

HERALD OF TRUTH.

Some harvested with reapers drawn by many horses, but divisions arose as to who should sit thereon, for the seats thereof were gilded and beautiful to look upon like unto a throne, and the horses were gaily caparisoned. And I saw that sometimes for greater ease they drove over the ground already reaped that they might more readily be seen and admired.

And there were those with sickles all rusty and dim, making merry among themselves and laughing to scorn both these and the busy workers, while multitudes played by the River of Pleasure, casting into its sparkling waters precious stones and coins of gold and silver which the Master of the harvest had entrusted to their care for the furtherance of the work.

Some builded high walls about the field that none might go heyond or look npon the wasting harvest till the work in this field was done.

Others there were who wrought magnificent buildings with carvings and pillars of such fine work, with gems and precious metals and much gold set in sand and mud and clay, nor heeded that the coming floods would bring it to naught. And I saw that these and the pleasure seekers were the stewards to whom the Master had entrusted money for the expenses of the harvesting

And when some rehuked them, saying, "Where fore deal ye thus with your Lord's money? Shali he not call you to give account of your stewardship?" They made answer, "The Master has great possessions. All the silver and gold are his, and the cattle upon a thousand hills. As for me, the day of reckoning is far away. Shall I not make pleasure while I may?"

And a great light fell upon them and lo! in the heavens stretched a marvelous Bow of Promise, whereon was written the Master's last command, "Go ve into all the fields and reap," and it shone with a hurning light day and night.

Yet I saw that some heard the cries of the fainting lahorers in the region heyond and pointing ever up to the Bow of Promise and Command, went to and fro among the workers and idlers, the pleasure-seekers and the hullders, heseeching them to go out to the greater need and the belp of the weary hrothers, and to use the gold entrusted to them for the furtherance of the work as the Master hids.

Then the idlers scoffed and the huilders and even some of the workers said, "Nay, hut we will first finish all in this field."

I looked therefore to see when it would be done, hut, alas! because of the lack of gleaners or the carelessness of many of those who housed the grain, much was trodden into the earth and sprang up and fruited anew so that the grain would not lack for the reaping while they remained.

But some there were who took heed and went, receiving strength and courage and wisdom by the way, for the angel ministered unto them. Others starting essayed to climb over the high wall where it was newly builded and fell back and were hindered and stayed.

Some of the stewards, also, used their Lord's money wisely and sent implements for work, reaping machines with horses and oil and money and wood for barns and comforts for the toilers But when the horses dropped by the way, and the oii failed, or parts were broken, or the driver fell from his place, often the costly machinery lay rusting and useless, hecause there were none to heed or take care for the waste.

Others sent machines without horses, or oil, or harness, or incomplete in their parts, and then marveied that they heard not of great results.

Still the toilers toiled on against manifold hindrances, and the great plans for more rapid and effective work made in the wisdom and courage given by the angel, failed for the lack of needfui gold which the Master of the harvest had provided. And wisdom and courage and endurance wasted and strong arms grew weak because of the help that came not.

And still the contentions ceased not among the workers; and the idiers laughed and jested; and the pleasure-seekers tossed their Lord's money into the waters of pleasure, or huried it in their glittering sand piles, and the fearful and seifish ones builded higher and yet higher walls about the field; while beyond wasted the great yellow harvest fields, and the destroyers destroyed, and the ripe wheat fell unheeded. And over all shone more brightly yet the Bow of Promise and Com-

And my soul was consumed with pity and indignation, and I cried to the angel, "Wherefore is all this great waste and foolishness? Men are not wont to deal thus with themselves." He answered, "Wilt thou hear and see yet fur-

ther as the Lord of the harvest sees and hears?" And when he had touched mine ears I heard the sound of the prayers and the tears of the tollers, and the moans of the fainting ones, and the cry of the blood of the foolishly and wrongfully slain. Moreover I heard a noise great and terrible, as of a mighty multitude weeping and crying aloud-of strong men in mortai anguish, despairing, tortured women and suffering children

touched mine eyes and hehold! that which had been to me as wheat were souls-living human souls, suffering, blind and famished; and as I looked astonished in their upturned faces, lo! everywhere I heheld the faces dear to me, faces of my father, my mother, my brothers, my sisters and faces of loved, familiar friends, yet so worn by want and filth and woe! And the destroyers raged and wounded and slew among them and there were none to save.

And my heart hrake, and I turned to him at my side with an exceeding hitter cry, "Oh, suffer me to go unto them! Send me!" But as looked on him I threw myself at his feet, for his visage was "marred more than the sons of men," scarred and drawn with anguish, and upon his forehead a crown of thorns and great drops of blood; while the gaping, angry wounds in hands, feet and side hled afresh. Oh, Savior of many, thou art crucified anew by the follies and disobedience of thine own!

And still side by side with these terrible cries of despair came up as a mockery the sounds of merrymaking and laughter and heartless speech and satisfied fiddling at selfish and empty interests of those who hore his name on their fore heads.

And he lifted me and strengthened me, saying. "Go show them what thou hast seen and heard And, behold, I will touch their eyes and their

hearts that they may both see and hear." Sohhing I awoke, and my plllow was wet with tears, and about me were but the four waiis of my room. But, aias! the dream is hut truth, and the vision a revelation. As he bade me I have told you and the burden of my cry to you is still "How long, oh, how long will ye who love your suffering Master, continue to deal by him as you corn to deal by yourselves?"

Suffer him to touch your eyes and your hearts that ye may see and hear and obey. For the Bow of Promise and Command shines on. Yours as from the Lord,

CHARLOTTE D. SPENCER Hadiin, Turkey.

Christ is Our Mediator.-In ail of our troubles. Christ ls near to assist us. No sin, no trouble, no sorrow but that he feels for us and is ready to intercede for us. In the depths of his sorrows he is able to feel our sorrows and is willing, even without rebuke, to minister to us hefore God (Heb. 2:14-18).-Bish. S. F. Coffman in Sunday School Quarterly.

For the Herald of Truth. FVIL SPEAKING.

By a Brother.

How eager we find some people, and even some church members, to listen to evil reports and pass them on! They roll them up as a sweet morsel under their tongues, treasure them in their hearts, and with all the piety they can call up for the occasion they never forget to speak about them whenever they can make an opportunity suit their purpose or where and whenever they meet friends and neighbors who will lend a listening ear, and when they have told their to them pleasing story they go away gratified and pleased for the opportunity of spreading the "polson of asps" that they carry concealed under their lips, to the injury of the character of a friend, a brother or a neighbor, notwithstanding that the word of God, botb in the Old and New Testament Scriptures, protests against it and God commands in plain words that such things should not be done.

God commanded the children of Israel through Moses and said (Lev. 19:16), "Thou shait not go un and down as a talebearer, among thy people; nelther shait thou stand against the blood of thy neighbor; I am the Lord." Likewise in Prov. 26:20 the wise man Solomon makes a declaration of a living truth that should be printed in large ietters and hung up as a motto in every house of worship, in every schoolhouse and in every public place where people pass or go in and out, and in every home, until every man, woman and chiid have it so impressed upon their hearts and minds that they will never forget it: "Where no wood is, there the fire will go out; so where there is no talebearer, there strife ceaseth."

On the other hand, when we hear of good people doing noble deeds, acts of kindness and works of charity and henevolence that are praiseworthy, oh, how slow we are to tell about these! They never appear to make any special impression upon our minds, and like the chief butler before Pharaoh, whom Joseph had requested that he should speak a good word for him, when he was again restored to his place, we forget it for a long time and often for aiways, and thus while we spread the evil with avidity, we fail altogether to give the credit that is due them for the good they have done.

It seems so strange that we should delight ourselves so much in that which is evii, and take so little interest in that which is good. But we are told by the prophet Jeremiah (Chap. 17:9) that "the heart is deceltful above all things, and desperately wicked; who can know it?" And this would seem, in a measure at least, to explain the

However while this may and does apply to the impenitent and sinful world who have no God before their eyes, how can we harmonize it with the lives of those who profess to be the faithfui followers of Christ? Must we not conclude that there are many professors who are not possessors? Who are Christians simply in name, having a form of godliness, while they deny the power thereof?

Is this not a test of discipleship? The apostle John telis us that "hereby we do know that we know him (Jesus) if we keep his command (1 John 2:3). Again he teils us (1 John 4:13), "Herehy know we that we dwell in him and he in us, because he hath given us of his Spirit." Again the same apostle tells us (1 John 3:14), "We know that we have passed from death unto life, because we love the hrethren. He that loveth not his hrother abideth in death."

Now these quotations are from the word of God and are the eternal truth. When we in any way wrong our brother, when we speak iii of him, malign, defame and injure his character or his reputation by speaking unkindiy about him or circulating evil reports, can it be said that we love our brother? "Charity," we are told, "thinketh no evil," and the Savior says, "A new commandment I give unto you that ye love one another." And again he says, "If ye love me, keep my com-

HERALD OF TRUTH. mandments." We are to love even our enemies

and show them love, kindness and forbearance. Is it iove that prompts us to speak lii, uncharitably, unkindly, to defame, malign and circulate evil reports about our neighbors or our brethren? Does this not prove hatred, unkind, uncharitable and unbrotheriy feeling? And must we then when we hear that our brethren and sisters are engagein work of this kind conclude, as the word of God so plainly proves, that those Christian professors, those of our bretbren and sisters who do these things, are unconverted people, that they have only a cold form of religion while they deny the power thereof?

Let us, as the apostie James writes, bridie our tongues and rather help to build up, to encourage every good word and work and by our conversation heip to promote, encourage and confirm the brethren and all godfearing souls, as Paul teaches us in the fifth and sixth chapters of Galatians, "If we live in the Spirit, let us also waik in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another," and "brethren, if a man be overtaken in a fauit, ye which are spiritual, restore him in the spirit of meekness." Bear ye one another's burdens and so fulfii the law of Christ.

> For the Herald of Truth. THE TEMPERANCE QUESTION.

> > By a Brother.

The temperance question is an important one, and one that should deeply interest every godfearing soui, and especially the fathers and the mothers who have sons and daughters growing up under their care and for whose weifare and usefulness in this world they are largely responelble

Of course, as in all questions of this and similar kinds, there are numbers of well-meaning people whose knowledge and judgment are not broad enough to give them a proper understanding on the subject in all its bearings and relations and in their enthusiasm running far beyond their knowledge they say many unwise things and do more injury to the cause than good, and in this way greatly retard the progress of the good that might be done were a more reasonable and considerate way adopted. A certain minister said in a pubilc discourse not long ago that "prohibition (applying it to the so-called temerance question) was contrary to Scripture." This, of course, caused unkind feeling with some who were more decided on the side of temperance or total abstlnence. Now, to take a decided Scripturai stand on the subject we know that drunkenness is positively prohibited in God's word It is counted among the sins unto death and we have the positive deciaration that no drunkard shall enter the kingdom of God. Now we go a little farther and we have aiready in the Oid Testament Scriptures the declaration of warning: "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth Itseif aright; for at the last it biteth like a serpent and stingeth like an adder." "Who hath woe? Who hath sorrow? Who hath contentions? Who hath habhiing? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." In Eph. 5:18 the apostie admonishes the Christian people that they should not be drunk with wine, wherein is excess, but be filled with the Spirit .-

Now, while we do not in any of these piaces have it in so many words that we shall practice total abstinence, we have, on the other hand, no command, not even an admonition, that we dare not practice total abstinence if we want to. There are few people who do not reject some kinds of food; or at least they do not use all kinds of food that the people use, and they do it possibly for the reason that they don't like them, or they may not he conducive to their health, or there may be

some other reason for it, and they have a perfect right to do so, and the word of God gives us per fect liberty to this. In other words, we don't have to eat "everything," as the saying goes. The apostie telis us that we should not eat or drink or do anything at which our neighbor stumbleth, and for himself he says, "If my brother be offended I will eat no meat while the world standeth." So if my brother feels that he-ought to abstaln from intoxicating drinks and from certain kinds of meat and from tobacco, etc., I will say, "God biess you my brother." "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth or is offended or is made weak" (Rom. 14:21).

For the Herald of Truth.

THE SUPPORT AND CONTINUANCE OF WAR.

By George S. Grim.

Every argument for war is a support to the custom and a piea and an apology for its continuance, which is most effectual in uphoiding this destructive relic of barbarism.

War is an heirloom from beyond the dark ages; the bloody legacy of more than seventy-five gen erations, and during the lapse of time it has gathered influence to the strengthening and perpetuating of the strongholds of its terrible reign. Antiquity is a witness in its favor, and the

everflowing stream of time has worn for it a channel into the customs and history of humanity hroad and deep that it cannot be easily changed and brought out of its accustomed rut. It is incorporated into every form of government on the face of the earth; it is wrought into sociciety; it is imbedded into the strongest passions of human nature and is trying to identify itseif with the sanctity of religion. We need not greatly wonder (notwitbstanding the commandments of lesus Christ) at the iron grasp it holds upon the minds of humanity and the great difficulty we meet with in our efforts to abolish it. The difficuity we meet in seeking to aboiish it, is greatly increased by the line of reasoning pursued by those who profess to be the followers of Christ. Men do not treat the evils of war as they do other evils; neither do they hold nations subject to the same obligations of law as individual violators are heid. An eminent man once said, "War is a kind of morai outlaw"-even in the minds of many Christian professors—and those who engage in this terrible work scorn all restrain. War is indeed a privileged evildor and acknowledges no responsibility either to God or to man. This gigantic cause of wholessle bloodshed and destruction of human life and property has brought an untold amount of sorrow and suffering upon the human race ever since Cain rose up and siew his brother Abei. This first instance of taking human life was committed simply because Abei was a righteous man and feared God, obeying him from the heart, while Cain was moved by hatred, anger and jeaiousy.

It is supposed and held by some people that while engaged in war those participating in it are exempt from the general rules of right and thus they set aside, for the time being, the teachings and commandments of Christ and the gospel. One of the chief obstacles in the way of abolishing war is the sentiment which seems to be widely entertained by Christian professors, namely that the precepts and commandments of Christ applied to individuals in taking the life of a fellow-being do not apply to nations.

Let us just think of this! Does Jesus Christ say anything like that? Not a word. It is a pure and unadulterated creation of man, for the express purpose of carrying out his carnai will and desires, and by which he makes void the teachings and doctrines of the Lord Jesus Christ and makes them of none effect with the human race.

Louisville, Ohlo.

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# TIDINGS FROM THE CHURCH AT HOME AND ABROAD

India. — American Mennonite Mission, Dhamtari C. P., ludia. Stations: Sundarganj, Rudri Leper Asvium, Baiodgahan, J. A. Ressler,

### HOME MISSIONS.

 Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.
 Chicago. — Mennonite Gospel Mission, Emerald Ave. and 26th Street. Chicago, ili

Chicago.—Hoyne Avenue Mission, Cor. 33d Street

Chicago.—Hoyne Avenue Mission, Cor. 33d Street and Hoyne Avenue. Toronto, Canada.—Home Mission, 75 Tate Street. Samuel Honderich, Supt. Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Noah

Ston, New Holland, Fa., R. F. D. No. 4. Noah H. Mack, Supt. Philadelphia,—Mennonite Home Mission, Cor. Am-her and Dauphin Streets, Philadelphia, Pa. Ft. Wayne,—1209 St. Mary's Ave., Ft. Wayne, Ind.

J. M. Hartzler, Supt. -462 Rockland Street, Lancaster, Pa.

Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohlo. P. R. Lantz, Supt. Kansas City.—200 S. Seventh St., Kansas City, Kan. J. D. Charles, Sunt.

BENEVOLENT AND OTHER INSTITUTIONS. Orphans' Home,-West Liherty, Ohio. A. Metzler,

Supt.
Old People's Home.—Marshaliville, Ohio, R. F. D.

J. D. Mininger, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener,

La Junta Sanitarium.—La Junta, Colo. D. S.

Kulpsville, Montgomery Co., Pa., Sept. 9. 1907 .-To the Readers of the Herald of Truth:-Greet ing. Bro. George D. Delp of Franconia, Pa., died Aug. 21, 1907, of apoplexy, aged 71 Y., 7 M., 4 D. He was buried at the Franconia Mennonite meet ing-house. He leaves a widow and two children to mourn his death.

Sister Alma H. Anders, who has been suffering for some time from bodily afflictions, was baptized and received into church membership by Bish Jonas Menninger. May the Lord speedily restore her to her wonted health and give her grace and strength to hold out as a devoted child of God faithfully unto the end.

Bro Frederick Hunsberger of Souderton, Pa. who is afflicted with cancer and has been suffer ing very severely for some time past, was also ied by the Spirit of God to see his lost condition and in compliance with his desire was bantized and received into church fellowship by Bish. Sam-

Bro. David Gehman, of the Doylestown congre eation preached at the Towamencin M. H. on Sunday, Sept. 8, 1907.

Bro. A. O. Hlestand of Doylestown spent Sun day Sent 8 with the brotherhood in Salford and preached in the meeting-house there at the usual time of meeting in the forenoon, and in the evening he spoke at the chapel in Harleysville.

# COR

Woodburn, Gregon, Sept. 2, 1907.-Greeting in Jesus' name to all the readers of the Herald. Bro. Daniel Erb of Alhany, Oregon, preached at the Zion M. H. on Sunday, Sept. 1. Bro. Daniel Liechty and wife and Bro. Bender from Iowa were with him. With our hest wishes to ail of you, i remain yours in the love of Jesus.

. . .

From Johnstown, Pa., Sept. 10, 1907. - Dear Readers of the Herald:-I wish to inform you that the church in this vicinity has just enjoyed another spiritual feast. On the 23d of August Bro. John N. Durr of Martinshurg, Pa., accompanied by his wife, came to our house. In the afternoon we visited my aged mother and also Bro, and Sister Joseph Eash. Sister Eash has been on the sick list for quite a while. In the evening we went to Bro. S. G. Shetler's. Here quite unexpectedly we met Bro. John H. Moseman of Lancaster City. On Saturday evening Bro Moseman conducted s

meeting in the Thomas M. H., assisted by Bro Durr. On Sunday morning Bro. Durr preached in the Thomas meeting-house and in the evening in the Blough M. H. Bro. Moseman came to the Stahl M. H. and preached both morning and evening. On Monday evening he preached in the Weaver M. H. Tuesday afternoon quite a few hrethren and sisters from different parts of the country came into the neighborhood and the same evening the organization for a Sunday school conference took place in the Stahl M. H. Bro. Ed. Miller was chosen moderator. The evening exercises were interesting and spiritual. On Wednes day morning we came together to continue the Sunday school conference. This was indeed a blessed day, the house being crowded with people. The speakers were in earnest and their talks were interesting. Among the speakers was Sister Elsie Drange. She is preparing for the foreign mission work. May God richly hless her, should he the

In the forenoon Bro. A. D. Martin preached the church conference sermon, based on 1 Pet. 5:5. The conference convened during the day, and in the evening Bro. I. W. Royer of Goshen, Ind., preached from Phil. 1:21. Friday was again devoted to the conference with a sermon in the evening from John 17:3, hy C. Z. Yoder, which closed the conference. Bro. Daniel Gish of Millersylile Pa and Bro Ed Miller of Springs Pa. remained with us over Sunday, Bro. Gish preached in the Thomas M. H. on Saturday evening and in the Blauch M. H. on Sunday morning; also in the Stahl M. H. on Sunday evening. Bro. Miller preached in the Salem M. H. on Saturday evening and on Sunday morning, and in the Weaver M. H. Sunday evening. Thus another heavenly feast, held here upon the earth, is now a thing of the past, and for some one it has no doubt been the last feast on earth. O hrethren and sisters! let us live such devoted lives that if this should prove to have been the last one for us on earth we may meet in vonder world of glory where all the toils. cares and conflicts of earth will he a thing of the past. Here we meet and greet each other only for a day or two-then we say fareweil again, not knowing whether we shall ever have another handshake on earth or not. But if we once meet in heaven it will mean eternity for us and good-hyes will be heard no more forever.

LEVI BLAUCH.

Dinuba, Cal., Sept. 7, 1907.—Dear Readers of the Heraid:-Grecting in Jesus' name. May we all as God's children have our minds fixed on heavenly things and not on things on the earth. We know that as long as we are here in this world we must use the world, hut we are told in the Word that we should so use it as not to abuse it, and that means that we should have nothing that is needless. We are admonished by the apostle to be content with the things that we have, and God knows what we need and if we are submissive to his will and ask in Jesus' name he will always give what we need and what is most conducive to our good, and we should do all -whether we eat or drink-to the glory of God and the unbuilding of his kingdom. We still like California. It seems like a real land of promise Peaches, grapes, figs and other kinds of fruits are here in ahundance, and still many are not satisfied. We greatly desire that our heavenly Father would send us a preacher to come here and stay with us, to admonish us and huild up the church. Bro. - was to the mountains. He was gone two weeks. He came home last evening. The hrethren are all weil and happy as far as I know. May the love of God he with atl the brethren and sisters and especially the ministers Let us ali pray for them, and give God the glory.

Garden City, Mo., Sept. 5, 1907 .- To the Readers of the Herald of Truth:-Greeting. We were hlessed during the past week with heautiful weather. We opened our Bible conference on Monday afternoon at the Bethel meeting-house and continued until Saturday afternoon. We had a good attendance and a real spiritual feast for all who were ready to receive the Word. Bro Daniel Kauffman of Versailles and Bro. D. D. Miller of Middlehury, Ind., were the instructors. We had also in connection with these instructions a gospel service and questions from the query hox every evening, and we had good attendance and good attention throughout the meetings. The meetings closed with ten confessions. May the Lord hiess the first steps of these young converts In the Christian life, and may we all show them hy our walk and conversation that there are ahundant blessings in store for all who consecrate themselves unto the service of the Lord, and that hy our good example we may he a means to in-

Bro. Daniel Kauffman left for Kansas City and Bro. Miller left for Illinois on Saturday. May God's hlessing rest upon our faithful lahorers everywhere. There were also many others present and we were glad to have all of them with us and would say to all. Come again, and pray for all the workers here.

duce others also to come into the kingdom hefore

it is too late.

From Lancaster, Pa.-Bro. J. M. Nunemaker of La Junta, Colo., has been making quite an extended trip through eastern Pennsylvania and has now for some days heen with us in Lancaster county. On Wednesday, Sept. 11, he spoke in the forenoon in the Strashurg congregation and in the evening at Paradise; on Thursday, Sept. 12, he preached at Hershey's in the forenoon and in the evening at Kinzer's on Saturday afternoon the 14th, he conducted a service at Landis Valley and in the evening he spoke at Lititz. On Sunday he made a full day, preaching in the forenoon at New Donville in the afternoon at the Mennonite Home near Lancaster, and in the evening at Millersville. May the Lord bless the earnest efforts of our brother that the seed sown may have fallen on good ground and bring forth much fruit to the honor and glory of God. COR.

#### For the Herald of Truth. CONFERENCE REPORT OF THE SOUTHWEST. ERN PENNSYLVANIA DISTRICT.

The annual Mennonite conference of the South western Pennsylvania district met at the Stahl M. H., Somerset Co., Pa., at 9 a, m., Aug. 29, 1907. The devotional exercises were conducted by D.

N. Gish. A. D. Martin preached the conference sermon. Text. 1 Pet. 5:5. After the reading of the Discipline a hearty

estimony was given to both the sermon and the Rules and Discipline of the Church, the brotherhood expressing their willingness to live by the same hy a rising vote.

Upon roll call, five hishops, tweive ministers and three deacons answered. During the year one deacon, Andrew Kaufman, passed to his reward.

A summary of the church reports is as follows: Fourteen congregations, five mission stations, twenty-four ministers, eleven deacons. Received hy haptism, seventy-eight; from other congregations, nine; from other denominations, nine; reclaimed, five. Lost by death, thirteen; by letter, eleven; hy withdrawal, four. Increase of memhership, seventy-three. Total membership, 1,247 For the various religious purposes the congrega tions contributed \$2,590.12

At the mission stations there was reported a total membership of thirty-eight; eighty-one sermons were preached, and six persons were added to the church. Three of these stations desire bet-

The district evangelist reported special meetings held at fourteen of the churches; eighty-one confessions and seventy-eight accessions.

The treasurer reported a receipt of \$56.21. The conference expenses for the year were \$38.48. The questions considered and answers given

are as follows: What can be done to have reports sent to the

secretary earlier? Resolved, That the congregations in each bishop district appoint a person to report financial and

memhership statistics to the secretary of conference not later than Aug. 15 of each year. What should be our relation to union church

and Sunday school movements? Resolution.-Inasmuch as our church stands for a full gospel, including anti-secrecy, non-resistance, non-conformity to the world, prayer-headcovering, feet-washing, etc., and many churches do not uphold, hut in many cases denounce these things as not heing taught hy the Word, be it Resolved, That we do not favor taking part in union church and Sunday school movements, such as revival meetings, Sunday school conventions, etc. (Amos 3:3; 2 John 10, 11). Is the consent of conference necessary to ordain

a hishop, minister or deacon in a congregation? Resolved, That we retain the ruling of conference which requires that the congregations get the consent of conference hefore ordaining a hishop, minister or deacon, and that same shall he added to the Rules and Discipline.

Who acts for conference between sessions? Resolved, That we amend Art. 4, Sec. 3, hy adding the following: That said executive committee in conjunction with the hishops he authorzed to act for conference in cases of emergency.

Does this conference favor a united effort with the Eastern District A. M. Conference in opening up a mission somewhere in the Southwestern Pennsylvania District?

Resolved, That the mission committee of our conference he fully authorized and empowered to work with the mission committee of the Eastern District A. M. Conference in opening up a mission in southwestern Pennsylvania.

Should a brother be ordained and sent to a mission station before first being examined by the local mission committee?

Resolved. That hefore ordaining a hrother and placing him in a mission station, he first he examined by the mission committee.

Do we favor church ownership and control of publishing interests?

Resolved, That this conference favors the church's owning and controlling her publications, and that Ahram Metzler he appointed to cooperate with the committee appointed by the other conferences in working to this end,

What can be some to maintain gospel consistency in dress?

Answer .- "Whatsoever ye do, do ail to the glory of God." Be an example. Parents, teach the children from youth up. Every Christian should put forth personal effort. Do not overlook the power of prayer. Expect results.

What special care should he given to newly received memhers?

Answer.-Duly recognize them at all times. Take them by the hand and lead them forward. Give them proper food. Get them to read. Know that they pray. Get them to work. Make special effort to get them well acquainted with God's

What constitutes a gospel marriage?

Answer.-Marriage is a divine institution com manded by God. A gospel marriage is one that entered into according to the will of God. It must be "only in the Lord" (1 Cor. 7:39). It is hinding until death. Should he sincerely considered beforehand.

The evangelistic field, its needs.

Answer.-Confessions and accessions. Sound doctrine preached (Tit. 1:9). More preachers. Willing workers. Uniformity in outward life. Courage to carry out God-given convictions. Sympathy for those under sore trial.

Modern home innovations.

Answer.-The graphophone. Ohscene and fash-

# HERALD OF TRUTH.

ionable calendars. Catering after worldly habits and customs in home regulations.

Resolved, That conference grant the request to ordain a deacon in each of the following districts: Johnstown and Roaring Spring.

Resolved, That we adopt the record book recmmended by the committee and that the record hook committee he authorized to have the same

Resolved. That we ask the hrethren of the Cas selman Valley to appoint a local huilding committee and that said committee, in conjunction with the conference huilding committee he authorized to go ahead and build a church.

Resolved, That the mission stations he continued under the care of the same ministers as last year.

Resoived, That the Rules and Discipline be reprinted, with such additions and revisions as will be necessary to make them embody the decisions of conference to date.

The following delegates to General Conference were elected: D. H. Bender, L. A. Blough, S. G. Shetler.

The presence and help of the following visiting ministers were much appreciated: George Ernst, W. Rover, P. R. Lantz, D. N. Gish, W. W. Hege, C. Z. Yoder and John H. Moseman.

The conference was well attended. Co-operation and whole-hearted devotion to the cause charactortrad the conference throughout.

Conference was adjourned to meet at Scottdale the last Thursday and Friday in August, 1908.

A. D. MARTIN, Sec.

For the Herald of Truth. THE LEADINGS OF THE SPIRIT.

By Geo. J. Lapp.

The text which has been impressed upon my mind is found in Zech. 4:6, "Not by might, nor hy power, hut hy my Spirit, saith the Lord of

The picture drawn in the context is that of a candlestick upon which are the lamps. The lamps are fed from the two live olive trees which are near hy. The most impressive thought is that the supply of oil is inexhaustible, since the trees are alive and send a continuous flow to the lamps. In Christ's words, "Ye are the light of the world," we have the interpretation as to who are the lamps. Paul's words, "Other foundation can no man lay than that is laid, which is Christ Jesus" (1 Cor. 3:11), are to us the interpretation of the candlesticks. We find in God's word that the Spirit proceeds from the Father (John 15:26) and is sent by the Son. By God's grace he is sent to burn in the hearts of those who are passive in his hands. The lamps are the agents through which the light shines and they have no power of themselves. If we are willing to place ourselves in that position we are then able to see what insignificant creatures we are.

The above text is peculiarly set in this place. It doesn't seem to he either a prophecy or a warning. It is simply a declaration of a great fact, which too many times is lost sight of. Among the many thoughts we may gather, one is:

The hosts are under his control. God is the Lord of hosts, and how we rejoice in these days that so many are enlisted in his service! We would wish to see more who are truly consecrated to his service, but we are thankful for those who are given up to him. They are placed in different kinds of work, both at home and abroad. They are not all adapted to the same work, but the Spirit can so use them that the departments of whatever work they are in will he taken care of and all will harmonize.

Among the leadings of the Spirit we find that he always leads according to the Word. We hear considerable these days in this country and other lands of what is called "tongues." Those who claim to have the power of speaking with tongues also claim that this is the only proof of heing baptized with the Spirit. But they speak in

tongues which they themselves do not understand, nor do others understand them (1 Cor. 14). This should convince us of the fallacy of such work. I would not assert for a moment that God does not give the power of speech or of learning a language in a remarkable manner, hut only to the purpose that they may he ahie to disseminate his Word. One person claimed the power of tongues and some one who claimed to understand told her it was Hindustani; so of course she was cailed to India. She came, but the natives could not understand her. She has missed her cailing; she did not have the right tongue.

Emotionalism has so taken hold of some that they have received more power in their feet and voices than they have in their hearts, and the consequence is they are drawn away from the way of God. The real care of health is so neglected hy some that they will not resort to any means whatsoever for help in sickness, and even die from neglect, thinking that the Spirit has led them to trust him only for healing. Impressions come to others that the Lord has ied them out to some definite work, and failing to get the full sympathy of the church they pushed forward independently till they were mysteriously called to work which had some permanent support. True we have independent missions, independent institutions, etc., hut they as a rule have their permanent supporters who have felt impressed to send of their means for its support. The independent works at different places which are successful are those thrust upon the workers, and not started by some rebellious spirit which hegan it hecause of iack of sympathizers. The Word teaches dependence upon the church, which is the Lamb's bride.

He leads us to a closer walk with him. The inexhaustible supply means an unbroken communion with him. How often do we feel that our communion with him is not so close as it should he! Called and chosen for a work, yet the zeal for the study of his Word is waning. The pleasure of private prayer dies, the conversation which savors of lightness, frivolity and even vulgarity takes the place of holy conversation and the discussing of the truths from the sacred Book. Waiting for the power for service is displaced by the blind rush into work, unarmored and unprepared. Strennous life kills out the taste for quiet medita-Oh, for moments when we may stop, be quiet and let God speak to us! What words of comfort he whispers, what invigorating potions he gives, what trust he puts into the heart, what love he sheds abroad, what zeal he gives for service!-ail for the waiting, all for the meditating, all for the complete surrender to his will.

May we he led of the Spirit! Dhamtari, C. P., India, Aug. 15, 1907.

# For the Herald of Truth. THE WENGER HISTORY.

The undersigned has still on hand several hundred copies of the Beery Family History. He will send the hest leather hinding to any address, postage paid, for \$1.10, the proceeds to go to the Mennonite mission cause. The hook contains 328 pages, and the names of 1,063 families and 5,000 or 6,000 persons all related. Bro. Wenger also has the sale of the remaining Wenger Family Histories at \$1.12 per copy, postage prepaid. He is the compiler of both these books, and as the proceeds from the Beery History are to go to the mission cause, it is to he hoped that the relatives of the family will send in orders freely, get their books and help the mission cause. Address all JOSEPH H. WENGER, South English, lowa

It is a comforting and encouraging saying that Jesus came into the world to seek and to save the lost; that he came to call, not the righteous, hut sinners to repentance; and that he so humbled himself that the proud, boasting, seif-righteous scribes and Pharisees could say, "This man receiveth sinners and eateth with them."-F.

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: A Visit with our Missionaries at Dhamtari. Exod. 17: 8-13. (Missionary Meeting) Sept. 29, '07

Note.—As the copy for the Topics did not reach us in time, we will fill the page with general missionary matter and have two topics in the Herald next week.—Ed.

> For the Herald of Truth. OUR'GUEST.

While busy writing, a guest was announced. It was at once evident that he was blind and we found him to be the step-father of one of our orphan girls. The love of God shines in his face and his conversation is godly.

He has been blind for twenty-four years. After visiting two missionary hospitals, he was told that it was impossible to have his eyesight restored. A Gospel of Matthew, which has been printed with characters for the blind Turkish-speaking people, was given to him which he reads and feasts upon. Parts of it he has committed to memory.

He married a widow with two little girls, one of whom was one year and the other three years old. They lived very happily together until the year of the massacre. Their native village had a population of mostly Turks and Kurds and was entirely plundered. When first coming to this country, I saw the Turks driving large herds of cattle to this village. When expressing my surprise at seeing so much live stock in such a foriorn and forsaken place, I was told by a missionary that they were the property of their Armenian neighbors hefore the massacre.

neignors herore the massacte.

Uncle Merker, our hillnd friend, knew the village was being plundered and the Christian girls carried to the mountains. He put the youngest child (now four years of age) on its mother's back, while he led Miram, the elder one.

They locked the house and, without taking even a hlanket or drinking cup, went out into the field and hid in the straw stack. He said: "We would lie down in the straw at night and pick the straw out of our hair in the daytime and again lie down in the straw." They heard the doors hanged in and the cries of the people, and out in the straw stack he wept and prayed and plead with God that the little girls might not be taken from them. Every night he would arouse the family and they would again plead with God for mercy. Saturday night it was said that all the desired property had heen taken and that the remainder of the popula tlon was to he massacred in the morning. He arose at midnight and again before the dawn, and prayed. He fell asleep and dreamed that Sunday had at last come. He could see and was present at a service where all were gathered and the Turkish officers, also. One presided who said: "Those who exalt themselves I will abase. I will not forsake one of my servants. Scatter, scatter, scatter." He awoke and said: "It must have been Christ, for who else could protect his servants?' That day, instead of what was to happen, telegrams arrived commanding the mobs to disperse.

They returned to their home, but not a thing remained—not an animal, not a bed, not a dish, not a cup. They were in direst need, and a Moslem offered to buy Miram and then the old man could satisfy his hunger. But Uncle Merker told them, "I love her. How can I do such a thing?" The answer received was: You can then love the money I give you for her." He still tried to care for his daushters.

One day he was made a prisoner and considered a suspicious character because he could read a hook that no one else in the village could. So with his Gospel of Matthew under his arm he was cast into a fitty prison. Days passed by while he wept and prayed for deliverance. He

says no matter where he touched his garments were the chief officer took ill. A pastor in a neighboring village, hearing of Uncle Merker's fate, plend with the officer to release the prisoner or, at least, to first search his person for suspicious documents before retaining him in prison. The sick officer sent word to the jailer: "Set the blind man free. Who knows, God may be punishing me with sickness, because I have caused him to shed tears as a prisoner."

Miram was now nine years old and our friend's troubles took a different phase. Different propositions and proposals were offered him for Miram, and finally he saw that he could no longer protect her. He was determined that she was to have a Christian training. It was mildwinter, hat had heard of our newly opened orphanage. He took Miram by the hand and waded through the snow for twenty-seven miles, and since then she is a happy member of our orphanage family. Her mother exister is in the Marash orphanage.



died four years ago, but the girls have not been forgotten and once again he has made the trip to visit Miram.

His conversation is constantly about Christ and the gospel and the joy of salvation. Only dod knows what would have become of poor Miram had she not been taken into the orphanage. She is one of the few who are cared for. Others are looking to you for help. May God help each one of us to do our duty toward rescuing these lambs. Yours in behalf of the orphans?

ROSE LAMBERT. Hadjin, Turkey, Aug. 2, 1907.

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# UNREST IN INDIA

The reason for the present unrest in India, according to the "Missionary Review of the World," is due to the fact that India is awakening to national consciousness. The country is stirred by the progress of Japan. Already there have been political outheraks in the Punjab, angry demon-

strations in Bengal, much flerce talk in various districts, and widespread rumors of an uprising of India's millions to claim national independence.

Dr. Robert A. Hume of Ahmednagar, one of the most prominent missionaries in India, seems to he more apprehensive than some of his fellowmissionaries. He says:

"There is a strange and dangerous unrest in many parts of India. At hottom it seems to he due to (1) the feeling that foreigners do not adequately appreciate the character to interpret rightly the actions of India's people; (2) that when there are differences between foreigners and Indians, impartial treatment is not given and can not he expected; (3) that as Indians grow in capacity for position and influence, they are not trusted and advance as stey should he.

Had all the efforts of the missionaries been on the same line of doctrine as is taught by our missionaries and those of the Dunkards and Quakers, it would be only a matter of time until India would lead the nations in the peace movement. That which was made compulsory by the British government in the matter of disarrament, would become a matter of conscience and of choice as rapidly as the natives become converts to Christianity, So long as so-called gospel teaching permits the use of the sword, so long will the native of India feel justified, even as a Christian to defend himself—with the sword if need he—against the inroad of certain foreign influences.

# MISSION ITEMS.

The China inland Mission has 875 foreign missionaries and associate missionaries in China nearly all of them in the remote interior provinces. But a few years ago it was unsafe in may provinces to appear in any hut Chinese mode of dress; rlots and uprisings against the missionaries were pretty regular; now almost without exception the missionaries live in security and are building their own houses on their own land. The Chinese are much more friendly and are even opening schools for the Christian training of their children.

One reason why mission work in certain parts of India has made such slow progress is accounted for by the Bishon of Madras, by the idea assumed by most denominations, that Christianity must first establish itself in the centers of commerce, that it must first reach the higher classes, educated men, and more intelligent leaders and permeate down to the lower strata of society. But the efforts on the higher castes have heen more or less a failure. The denominations seem to have taken their cue from experience in the home land, where a sort of ecclesiastical politics enters so largely into the life of religious work, with its social influences and preferments, and the power of social cilques and ecclesiastically organized bodies hy men of religio-social prominence to wield certaln influences toward certain ends. But as this is contrary to our Savior's policy in the very be ginning of his labors, so it has been largely empty of results in India. But turning to the village districts and work among the lower classes, the results are far more encouraging. In the Telugu country, north of Madras, the number of Christions has increased from 20,000 to 220,000 in thirty years. Even in two native states the Christians now form one-third of the entire population. The danger of a native uprising in India through the influence of native agitators will be greatly lessened every year if these Christians are taught the pure gospel, for they will turn a deaf ear to their heathen kindred.

# Young People's Department

After all, there is a lot of money put to worse use than the money that is spent building school-houses, and many a dollar is spent that would be better spent for school books. I have never seen a man who acknowledged that he had too good an education, but I have heard many who were draid the other one would he spoiled by getting too much! Have you ever investigated that fear thoroughly?

The real ruler of China is not the emperor but his aunt, the empress dowager, whose hushand and son respectively ruled, and who is said to he suffering of an incurable iliness, hecause of which she is about to turn over to the emperor the reins of power. She is said to he the most capahie woman in Asia to-day, and, contrary to the general idea, is in favor of many reforms in China. Under her rule the country has prospered and advanced. The emperor is also in favor of a liheral form of government. One evidence of his progressive ideas is the fact that but last week three of his royal wards, two of them of royal blood, have arrived at Wellesiey College, in Massachusetts. These are the first Chinese women ever sent by that government to America to be educated. The object is to have these women return after compieting their college course and use their education in the social uplifting of China.

There are now fewer saloons in all of the thirteen Southern states than there are in Greater New York. Seven-eighths of the territory of the Southern states is "dry" to-day. In other words there are in all the South only 29,000 saloons, while in Greater New York there are 30,000. The liquor dealers are desperate; they think Georgia, Tennessee and some of the other states have gone lnsane, but we predict that there will he less insanity under prohibition there than there ever was hefore. In Knoxville, Tenn., for Instance, at present the largest city in the Union under prohihltlon, there were fewer commitments to jail for drunkenness under prohibition in the jast three years and nine months than there were in one month hefore "prohibition times," the criminal costs only two-fifths as large, while at the same time the city has rapidly increased in population. The insanity seems to he that men cannot see the advantage of the no-saloon principle. With the saloon out of the way, race riots in the South will be almost unheard of!

The apostle warns us that even Satan can transform himself to appear as an angel of light. In the present conflict of the church against the saloon in Elkhart, the church has made it plain that it is determined that its influence for righteousness and godliness shall be felt. The work is going on quietly. There is no politics in the matter, hut it is a struggle for principle and for humanity. At first the saloon-keepers worked some mighty bluffs-some of their oid-time arguments that the husiness of the town would he injured if the twenty-seven saloons were at once closed. But other towns in which the saloons have heen closed responded with evidence that business is greatly improved and crime greatly diminished. Now the saloon-keepers are drawing up an agreement among themselves that they will abide strictly by the existing laws regulating the liquor traffic. They now acknowledge that they have heen violating the laws, but are going to he real good, and will even prosecute their hrethren in the husiness who will not hehave! But it is the business itself, and not the people who run it that is a menace to any community. It is a husiness in which the swinish element in man is given every opportunity for development. Jesus let the devils enter the swine and they ran into the sea and were choked. The saloon-keepers propose to elevate the hog to the status of a gentleman, but it is simply trying to make a gentieman hog out of the business.

# LD OF INCIE

For the Herald of Truth.
GLIMPSES OF EUROPE.

By J. B. Bontrager.

XIII

The Mennonites of Bavarla are generally of the middle class, most of them farmers or master mechanics. They live well-much better than the iaboring class. Many do not associate with their iaborers or servants, at least not as equals. What s true of those with whom I made acquaintance may not be true of those in other sections. My first visit was at the home of Elder Michael Landes, where I was well received. I found Bro. Landes to be well informed on general topics and a prosperous farmer, owning his own land and employing from slx to ten men and women to do his work of which his eldest son is ln charge. Another son is a minister. He has charge of three congregations and also lives with them. Elder Landes was for several years traveling minister for southern Germany and is familiar with most of the people of our faith. His great desire was and still is to see all who call themselves Mennonites united. He has lived to see his hopes realized in many communities. These Mennonite congregations have suffered many losses by eml gration and by living ln remote and secluded places and almost without organization, with no schools hut those controlled by the clergy of the state. They are more liberal than the American Mennonites, having no restrictions in regard to dress and customs that make it possible to recognize them, except in the home or ln the church. Some of the ordinances are optional with them. For instance, in the matter of feet-washing provision is made at communion services for all those who wish to observe the rite, but it is not required as an ordinance. They are not aggressive in preaching their doctrine. They still are very quiet and unostentatious. I think they have lnherited these traits from the times of persecution when it was not safe to speak of any opposition against priest-craft or in favor of original and independent religious views. But withal they are to-day considered by their neighbors as a plous, honest, worthy people. They do milltary service like all German subjects, but are allowed to enter the hospital service if they choose. But many prefer the regular routine of the soldier. I recelved this information from Elder Landes, who did hospital service at Metz during the Franco-Prussian war. I visited several other Mennonite familles,

among them that of a minister at Neuburg by the name of Gingerich, whose wife was a distant cousin of mine, and where I was very hospitahly received-after I had made myself known. He called himself Old Amish Mennonite, but he possessed none of the peculiarities by which they are known in this country. He was, however, considered a very conservative man there. Neverthe less I think he would he considered too liberal for most of the American Mennonites. Here I received an invitation to attend the marriage ceremoney of another distant cousin, which was to take place in a few weeks near Regenshurg (Ratisbon), which I gladiy accepted. During this time I learned that there was a small congregation in the city holding services every three weeks, and in charge of the younger Landes. These services are held in a huilding owned by a "Verein Junger Maenner" (Young Men's Association) and are not unlike the services held in our churches. After the services all went to a nearby restaurant for the noonday meal. During the social hour here I met a young man hy the familiar name of Det weller. He had acquired a good education and had a jucrative position. With this young brother I spent many pleasant and profitable hours. From him I learned many of the manners and customs of the Bavarians. I was especially interested in the coming marriage of a relative whom I had never seen nor even heard of, the more so as the rules of etiquette at such functions differ somewhat from similar functions in our social circles.

Leaving Munich and my many newly made friends who showered upon me many good wishes and kind adieus after the farewell reception they gave me, I came to Regensburg. I shall always retain a warm spot in my heart toward my relatives in Germany for the kindness and hospitality these admirahle people hestowed upon me during my sojourn among them.

Regenshurg is a quaint old German city on the Danube. It is the Ratisbon of the old historic times and was for long ages the capital of Bavarla. Here is the old Rathaus, where for a century and a half were held the meetings of the Imperial Here are also to he seen the dungeons and torture chambers where many horribie crueltles were practiced and atrocious punishments dealt out. In the city I saw several old churches. After a five minutes' ride on the railway, all of which are owned and controlled by the German government, I came to a small station called Burgweinting, at which place my invitation announced that I would he met on that particular train. I was just a hit anxious, but as the train rolled ln my suspense was quickly over, for there were the hride and groom awaiting me. Beside them were the minister and at least a quartet of other young people to welcome me into their midst at the home of Josef Hochstettler, who by the way was also a descendant of the Heges. He is an extensive farmer and husiness man, controlling a large estate and distillery, where spirits are manufactured chiefly from potatoes. (It may he well to note, however, that the alcohol distilled is used for running engines and not for running men into the gutter.-Ed.) The cost of these spirits is hut a trifle more than our gasoline and is much more effective as a medium for producing power. There were about thirty people employed on his estate, all quartered in a different part of the large mansion, and I dld not get into contact with them

The following day, Sunday, the wedding took place in a church in the city, the younger Landes, of whom I have spoken, officiating. After a service of about an hour's duration the marriage cere mony was performed. It was very simple and beautiful. After the congratulations we all returned to the home for the wedding festivities, which consisted of a iuxurious dinner, music, addresses, toasts and many other innocent ways of 'making merry." The festivities were continued -hy the young people-until the early hours of morning. There were many present from a distance, some even from Hesse and other provinces. Among the guests were those with such familiar names as Landes, Schantz, Ingold, Ackermann, Augshurger, Stalter, Ringenberg, Oswald, Hege, Gingerich and others, many of whom were of my own kin. I assure the reader that this was an event which I shail never forget. It was the crowning event of all the pleasant experiences of my trin abroad.

By request of my amiable host I remained here until the third day, in the meantime taking the opportunity to look over the vast estate and learning more of the rural conditions here. The land is very fertile and productive, as it is farmed on a scientific basis and nothing is wasted. The farm help is hetter paid than formerly, but even now they receive only about one fifth as much for their labor as is paid in this country, and yet we can huy more of the necessaries of ilfe (except clothing) for a doliar than they can. On the morning of the third day, after family prayers, I took my leave from this heautiful Christian home, hut before my departure I was presented with a heautifully hound hook of prayers and other devotional reading. This present I prize very highly.

My first stop of importance in this next stage of my trip was Dresden, the city which was so heautifully described in the Herald a few weeks ago by Miss Gertrude E. Funk, who has been spending the summer there in educational work. From there I proceeded to Leipzig.

The size of the gift does not always decide the size of the hiessing hestowed thereby. God uses many little things to wondrous purpose.

# HERALD OF TRUTH

Thursday, September 19, 1907.

J. F. FUNK and A. B. KOLB, Editors.

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# CONFESSING CHRIST BEFORE MEN.

He who would have an interest in Christ and would have the respect and recognition of Christ must be openly and without question a confessing follower of Christ. There is no mistaking the meaning of the words spoken by our Lord in regard to confessing him or being ashamed of him. He himself will be ashamed of us or will confess us at the great day and in the great Presence, according to the attitude we take toward him here and now.

Christ did not try to make it easy for people to be his followers, in the sense of allowing them to keep gulet about it, or to compromise the matter, or to remain his disciples in secret. He knew the human heart too well to permit anything like this. He knew that in so important a matter it was necessary for them to be fully and openly committed to his service.

If it was a necessity then for human nature to be outspoken if it would be true and if it would receive the real benefit, it is none the less necessary now. If we would be the followers of Christ, we must follow him in the sight of the world, and be identified with him, or we may forget our allegiance and live, or attempt to live, a double life. A double life deceives no one but the one who tries to live it. It certainly does not deceive God even for a little time. He who is not positively for Christ is against him.

An illustration is furnished in the case of marriage. Any woman would hetter be careful of the man who proposes marriage to her, but desires to keep the fact of the marriage a secret. The great danger, as many a deceived woman has found too late, to her cost, is that the marriage was only a sham. He who is a true and good man is ready when he marries a woman to do so in an open and public manner, in the presence of mutual friends, and according to the laws of the land Marriage ahould always be thus public, that both parties may be fully committed to each other for life.

Why should any one think that Christ is more easily satisfied than a human being, or that religion with its offered henefits is a matter to keep secret if it really exists? Every one who is desirons of Christ's salvation should accept it as It is offered, and in the most outspoken way, be fore all the world, should acknowledge Jesus Christ as his Savior, and should pledge him his love and service.

Uniting with the church is one of the most pronounced ways of confessing Christ, so much so that while this is neglected or passed by, anything eise is not taken as meaning very much. Christ has instituted his sacraments and bas told us to observe them. Only those who are the professed followers of Christ have a right to come to the sacrament of the Lord's Supper. In order to have this privilege we must be members of the church. It is a great and terrible mistake for any one to go through this life without oheying Christ in his sacramental requirements and without being a member of the church into the fold of which he invites all who are his real followers.

Be then faithful unto death and then shalt receive the crown of life, and shalt be made a king and a priest unto God, the eternal Father, and shalt have a home with him in eternal giory and reign with him forever.

# HERALD OF TRUTH.

# ITEMS.

The telegraphers' strike seems to be over, with several thousand operators quietly left out in the cold, their places having been taken by others.

The cause of labor unionism is threatened with another self-inflicted blow by the effort of the telegraphers' union now on strike to break its contracts with the telegraph companies, the same as the teamsters and street car unions in Chicago did over a year ago, and which put a black mark upon union labor in the eyes of all unbiased people

The mammoth new steamer "Lusitania," 790 feet long and 88 feet beam, the largest vessel afloat and one of a number of new vessels now in course of construction by the Cunard Steamship Company, made its first trip across the Atlantic last week, between Liverpool and New York, establishing a world's record for the course, The time was well inside of five days.

#### DEATHS.

Weaver.—Pre. John Weaver was born in Lan-caster Co., Pa., Sept. 2, 1821; died Sept. 2, 1907; aged 86 years, having died on the anniversary of his birthday. He was married to Mary Zimmerman in Lancaster county in 1843. To this union were born twelve children, six sons and six daughters. Five children with the mother preceded him to the world beyond. Bro. Weaver was called and ordained to the ministry in the Mennonite churc in Lancaster Co., Pa., and moved with his family in Lancaster Co., Fa., and invest with the tamber to Elkhart Co., Ind., in 1867 or 1868. His first wife died a number of years ago. His second wife, Elizabeth Lehman, also preceded him in death. Four sons and three daughters survive him. Bro. Weaver was a devoted Christian, a man of peace and one who enjoyed the love and respect of all who knew him, faithful to his calling, unwavering in the faith and looking forward to the time of his redemption with unwavering confidence in hope of the life to come. For several years he has been gradually failing; however during the ent past he attended church services and on one occasion rose to his feet and addressed the congregation standing, while at another time he admonished them sitting. Two weeks before he ded, upon his request, services were held at his home. His funeral was largely attended. Bish. Henry Horst of Wayne Co., Ohlo, preached the funeral sermon from 2 Tim. 4:6-8, assisted by C. L. Ressler. "Blessed are the dead who die in the Lord.

Miller,—Nancy A. Miller was born in Seneca Co., Ohio, May 19, 1855. She went with her parents to Concord Twp., Elkhart Co., Ind., when about five years of age. She was married to Charles S. Miller of Elkhart county, Jan. 6, 1867. To this union were born one son, Harrison, and one daughter, Ida Bell, now wife of Myron O. Bemiller. She united with the Mennonite church in 1881, and remained a faithful member until death. After remained a faithul member until death. After several months of suffering she calmy fell asleep in Jesus Sept. 10, 1907, aged 57 Y., 3 M., 21 D., leaving a sorrowing husband, two children, six grandchildren, two brothers, two sisters and many friends to mourn her death. Her father, mother, we brothers four sisters and one granddaughter preceded her to the world beyond. She was devoted Christian, willing to do what she could, faithful Sunday school teacher and attendant a the church services, had a deep concern for th welfare and salvation of those who were near and dear unto her, and a woman of prayer. Near the close of her life, when she was too weak to hold up her hands, she asked her attendants to hold up her hands, she asked her attendants to hold prayed very earnestly to her heavenly Father. May we all remember her zeal and her anxiety for souls and "go and do likewise." She was burled on the 12th. Funeral services by John F. Funk from Matt. 24:44 and J. K. Bixler from the to her askes. Her funeral was largely attended. welfare and saivation of those who were near and to her ashes. Her funeral was largely attended

Stern.-On Sept. 4, 1907, near Mt. Joy, Lancaster Co., Pa., after suffering for about a year, Christian Stern, aged 78 Y., 5 M., 10 D. He was a member of the Mennonite church. He is survived by his and wife two sons and one daughter. was a good neighbor and a devoted Christian. Services by Bish. J. Ebersole and Pre. S. Ober-

Brubaker .- On the 2d of Sept., 1907, in Mt. Joy, Lancaster Co., Pa., Sister Elizabeth Brubaker, widow of the late David Brubaker, at the home of her son, Martin M. Brubaker; aged 98 Y., 9 M., 20 D. She had been in excellent health until a few months ago, after which she began to fail rapidly. She was born Nov. 12, 1809, which was

three years before the war of 1812. She is surthree years before the war of 1812. She is survived by two sons, sixteen grandchildren, fifty-seven great-grandchildren and twelve great-grandchildren. The funeral was held on Thursday, Sept. 4. Services were conducted by Richard C. Rengier of the Lutheran church and Jacob N. Brubacher and H. E. Longenecker of the Menno-Brubacher and H. E. Longenecker of the Me nite church, of which she also was a faithful devoted member. Next to Sister Elizabeth Leh-man Sister Brubaker was the oldest female mem-

Shaub .- On the 9th of September, in Lancaster Co., Pa., of a complication of diseases, Anni-wife of Samuel Shaub; aged 66 years. She su fered only a short time and death came somewhat unexpectedly. She is survived by her husband and four children. Buried at the Strasburg M. H. on the following Thursday.

Geil.-On the 26th of August, 1907, in Rocking ham Co. Va. of the infirmities of old age, Siste Catharine widow of the late Pre John Geil: aged 74 Y., 5 M., 17 D. She was a member of the Men-nonite church for many years and a devoted Christian. One son and three grandchildren survive her. Services were held at the Brenneman M. H. hy Bro. Lewis Shank. Peace to her ashes. Our ioss is her eternal gain.

ioss is her eternal gain.

Gingerich.—David Gingerich was born Apr. 24,
1841; died Sept. 2, 1907; aged 66 Y., 4 M., 8 D.
He was a consistent member of the Amiah Mennonite, church and at the time of his death was an
immate of the Old People's Home. He leaves inmate of the Old People's Home. He ieaves seven children and fifteen grandchildren to mourn his departure. Funeral services conducted in German by Benjamin Gerig, in English by Jacob S.

King.—Ora D. King was born near Orrville, Wayne Co., Ohio, June 30, 1877; died Ang. 24, 1907; aged 30 Y., 1 M., 24 D. On Oct. 25, 1903, he was united in marriage to Sister Fannie Burk-holder. The fruits of this union were two children. o failing health Bro. King and family went to Colorado, March 5, 1907, in hope of receiving help in a different climate. But on Aug. 24 he quietly fell asleep in Jesus at their home in Colorado City Colo His remains, accompanied by his ado City, Colo. His remains, accompanied by his wife and children, arrived at Orrville, Aug. 31, 1907, and were taken to the home of his mother. Bro. Ora united with the Amish Mennonite church in his youth and was a faithful member null death. He leaves a loving wife, two children, an death. He leaves a joying wife, two chindren, an aged mother, four brothers, two sisters and a large number of relatives and friends to mourn his early departure. Funeral services at the home were conducted by Bro. Jonas Kreider, at the Oak Grove M. H. by I. J. Buckwaiter and Jacob

Hochstetler .- On Sept. 4, 1907, in Nappanee Hochstetter.—Un Sept. 4, 1997, in Nappanee, Ind., of heart fallure, Lydia Hochstetler, aged 33 years. She is survived by a number of brothers and sisters. She was a member of the A. M. church. Funeral aervices were conducted at the Mennonite M. H. in Nappanee by Bro. D. J. Johns. Interment at S. Union cemetery.

Burkhart.-Esther Burkhart, widow of the late Isaac Burkhart, died at the home of her daughter Mrs H. E. Shirk in Goodville, Pa., where ahe had Mrs. H. E. Shirk in Goodvine, Fa., where are always her home for some time. Death resulted from the infirmittes of age. Buried on Friday, Sept. 6, at the Mennonite M. H., where she was a member for many years. Interment at Bowmansville.

Showaiter—Marion G., son of Bro. S. J. and Sister Sarah Showaiter, passed from earth to heaven near Waynesboro, Angusta Co., Va., Aug. 23, 1907; aged 2 Y., 2 M., 19 D. He suffered with 23, 1907; aged 2 Y., 2 M., 19 D. He sunered with dysentery three weeks. All that medical aid and good nursing could do was done, but God's call must be obeyed. Parents, five sisters and two brothers are left to mourn. Let them be comforted to think how happy and blessed little Marion now is, and may they strive to meet him where all is joy and where they need to part no more. He was heard singing the chorus of that beautiful hymn, "The parting song," "Ob, that will neautiful hymn, "The parting song," "Ob. that will be joyful to meet to part in omore," usut a few days hefore he was taken sick. Funeral services were held at Spring Dale on Sunday, Ang. 25, by the brethren E. C. Shank and J. H. Martin. Text. part of Heb. 12.2. "Who for the joy that was set before him endured the cross."

Holsoppie.—Dora Elizabeth, only daughter of Bro. Samuel and Sister Leah Holsoppie, died near Holsoppie, Pa., Sept. 2, 1907; aged 8 Y., 4 M., 6 D. Dora was a bright little girl and is greatly missed norm was a bright little girl and is greatly missed in the home. But there was a better home for her in the glory world, where she shall be happy forever. Fuheral services were conducted on the 4th at the Blough M. H. by S. G. Shetler and

Simon Layman. Simon Layman.

Keim.—Sadde, wife of Ira Keim, dled of consumption, near Jeromé, Somerset Co., Pa., on Sept. 5, 1907, aged 2 + V. 7. D. Funeral services were conducted on the 8th at the Thomas church by Pre. Vachtner of the Lutheran church and L. A. Blough. Mrs. Kelm was a member of the

# CONFERENCES.

The second annual Sunday school conference of the Pacific Coast district will be held at Albany, Oregon, Oct. 21-24, 1907. All are invited to come and join in a feast of good things.

The Western District Amish Mennonite Conference will meet, the Lord willing, at East Union meeting-house, near Kalona, lowa, Sept. 18 and 19. Sunday School Conference on the 20th. A cordial invitation extended to all. Kalona is the nearest raliroad station, one passenger train going west daily at 9:49 a. m. For further information write to

Missouri-iowa District, 1907.

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4. Addresses
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J. R. SHANK, Sec.

The Indiana-Michigan State Conference will be held this year in the Nappanee Mennonite M. H. on Thursday and Priday, Oct. 10 and 1. All hishops, ministers and deacons in the district are expected to be present and all others are cordially invited.

The Lord willing, the fall session of the Virgini The Lord willing, the fall session of the Virginian Conference will be held at the Springate challeng (Upper District) on the second Friday being Oct. II, 1907. A full attend to members of and a special invitation at the special invitation of the conference of the faith with us. For formation as a full read of the special conference of the faith with us. For formation as a full read of the special conference of the faith with us. For formation as a full read of the special conference of the special conferen

Conference of the Western District will be held Conference of the Western District will be neid oct 16-19, in the East Holbrook M. H., as follows: Wednesday, Oct. 16, a. m., ministers' session; Wednesday, Oct. 16, p. m., mission meeting; Hursday and Friday, church conference; Satur-Thursday and Friday, church conterence, barday, church conditions and all passengers will come to La Junta, and Inform Bro. David Garber, La Junta, Colo., R. F. D. No. 2, or J. F. Brunk, No. 910 San Juau Ave., La Junta. or J. F. Brunk, A cordial invitation is herewith extended R. M. WEAVER, Sec.

General Conference.

The Mennonite General Conference will be held with the Howard-Miami Co. congregation, near Kokomo, Ind. Session to open on Wednesday morning, Nov. 13, 1907.—D. F. Driver, John Nice, D. H. Bender, Committee.

Condensed Report of Toronto Home Mission for July and August, 1907.

July and August, 1997.

Received.—Balance on hand, July 1, \$20.59;
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Published Weekly.

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### EDITORIAL NOTES

"Earth has no sorrows heaven cannot heal."

The word of God contains precious promises that will help ns through every trial and affliction that the conflicts and experiences of earth may bring ns. Praise the Lord.—F.

The Howard-Miami Co. congregation extends a cordial invitation to all workers in the cause of Christ to meet with them in the General Conference, as announced in another column, to which we call the attention of the readers of our paper.

The Methodist Connection and the United Methodist Free Church have accepted a statement of doctrine drawn up by a joint commission and will soon be made one body. They have been drawing together for some time and found they could work as one body. John 17:11 should be the keynote of all true believers.

The first of a series of very interesting letters describing <sup>5</sup>A Trip to and through the American Menaonite Mission, "written by Bro. M. C. Lehman, appears in this issue. The letters will bring to the readers a very fair idea of the mission work as now conducted at the various stations. Reference to the map of Dhamtari and surrounding country as published in the Herald last spring will be an aid to the reader in getting the relative positions of the stations.

The report of the Sunday school conference at Bresian, Ont., shows that our Canadian brethren are alive to the needs of the work to-day. To some of the younger readers it may be a matter of news to know that the first Sunday school conference in the church was held in Canada about twenty years ago. From there it has spread until there is hardly a district that is not in some way represented at the various Sunday school conferences in the Menanoite church.

The Pacific Garden Mission at 100 Van Buren St., Chicago, celebrated its thirtieth birthday Sunday night, Sept. 15. A large number of those who had been converted through its instrumentality crowded the building, and Mrs. George R. Clark, widow of the founder and superintendent, outlined the interesting history of the institution. It is a familiar place in Chicago, having been located at its present quarters for twenty-six years. Many of our readers, passing through Chicago, have found the place and listened to the wonderful testimonies given of Jeaus; power to save.

In the report of the Indiana-Michigan Sunday School Conference last week the statement was made that money had been raised to establish a mission in South America. Strictly speaking, it should be said that about \$1,000 has been raised and enough pledged to support three missionaries in South America for three years. It begins to look as if a mission in South America by onthurch were not far off. With what joy should such work be taken up! It is in a field much like that in which our forefathers labored and suffered — in a priest-ridden, Rome-deluded land that groans under the burden of its religion instead of having religion lift its burden. May the same success attend the work in the twentieth century that attended the evangelistic and educational efforts made by such men as Menno Simons, Hans Denck, Hubmaier, Phillips, Blaurock, Langmantel, and others, four centuries ago.

No Reduced Rates to General Conference.

F. C. Donsld, commissioner of the Central Passenger Association, replying to the application made by Bro. C. K. Hostetler, secretary of the Mennonite General Conference, states that the lines representing the association "could not, in view of recent legislative action establishing a maximum passenger fare of two cents per mile in a number of states in this territory, consistently grant the concessions requested for your approsching conference." Since no reduced rates are allowed it might be well to state that in Ohio. Indiana and Michigan for instance the maximum rate to any point within each state named is two cents per mile, but if a ticket is bought from a point in one state to a point in another state, the two-cent rate does not apply, the roads being allowed to charge more per mile for the whole distance. When the distance to be traveled is considerable there is a material difference, as for instance those coming from Pennsylvania or even eastern Ohio or central Michigan. Some mske use of the two-cent rate in this way: If they live within the two-cent rate territory, they buy their ticket to the last station on the road within that state, then pay to the first station beyond the state line if the next state is also within the same territory, then buy their ticket at the two-cent rate to their destination if that point is within the last state. In this way the round trip may mean a saving of several dollars, and the difference will be a welcome contribution to the mis sion fund.

issue the reader will find an article by G. C. Garison on the above subject which we believe expresses correctly the manner in which we should consider the first part of Rom. 6. The apostle here speaks unmistakably of spiritual things and not of a mere outward ceremony; and this fact the writer of the article referred to, keeps continually in mind, and in this way clears up the fog and mist through which so many people have been looking at these precious declarations of truth which the apostle has so beautifully set before us. When we read Rom. 6, let us read first the latter part of the fifth chapter and see how clearly the apostle reasons and explains how our getting rid of sin was provided for, and that while through the transgression of one, many were made sinners, so by the obedience of One shall many be made righteous. Moreover the law entered that the offense might abound. But where sin abounded, grace did much more abound, that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ, our Lord. Now, then, from this conclusion the apostle steps over into the sixth chapter and continues his line of reasoning from the above conclusion and says, "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we

Buried by Baptism .- In another column of this

that are dead unto sin live any longer therein? He does not here speak of dead people in the physical sense. He says, "We," who are living How shall we live any longer therein-in sin? -referring plainly to a spiritual death-the dying of our sinful nature, dying nato sin-and our liv ing now in the life of Christ or the spiritual life, the new life which is given us through faith, repentance and regeneration-being born again, and living no longer in sin, but in the spiritual life of Christ. "Know ye not that as many of us as were bantized in Jesus Christ were bantized into his death?"-into the benefits and blessings of his death? Therefore seeing we are baptized into his death (died unto sin) we are buried with him by hantism in the old sinful life and nature, that like as Christ was raised up by the glory of the Father, we also should walk in newness of life. Not a word about the mode of baptism, but all about a spiritual dying, resurrection, newness of life-a transition, while we are iiving, from the old carnal life of sin into the new life in Christ. thus being brought from darkness unto light and converted from the power of Satan unto God.

# PERSONAL MENTION.

Bro. and Sister S. C. Hartzier spent Sunday, Sept. 15, with the brethren and sisters at Elkhart and attended services there.

Bro. Josich Miller and wife of Indiana were spending some time visiting with the brotherhood in the vicinity of White Cloud, Mich., two weeks

Brc. C. K. Hostetler, who with his wife spent some time in Ohio, is back at his desk at Goshen College ready for the opening of school at 9 a. m., Sent 25.

Sister Lena Siegenthaler last week left Elkhart, where she has been employed for some time, on a visit of several weeks with her parents and friends in eastern Ohio.

Pre. William Hartman and wife, of the Olive congregation, Elkhart Co., Ind., left Elkhart for a week's visit with the brotherhood and relatives near White Cloud, Mich.

Bro. Jacob Christophel of the Yellow Creek congregation in Eikhart Co. Ind., attended the Indiana-Michigan Sunday School Conference held near Elmdale, Mich., on Sept. 4-6, 1907.

Pre. John M. Yoder and family of Mifflin Co., Pa., a minister of the A. M. church, moved to Goshen, Ind., where he expects to take a regular Bible course in preparation of his ministerial work

Pre. Jacob Lapp and wife and Dea. Amos Lapp and wife of Lancaster Co., Pa., made an extended trip among the A. M. churches in Canada and Ohio. They returned early in the month of September.

Bro. D. S. Weldy last week attended the Missouri-lowa Chnreh and Sunday School Conferences near Kalona. Iowa, representing the Mennonite Book Store at Elkhart, with Bibles and other good books.

Bish. Jonathan Kurtz of the Haw Patch congregation in Lagrange Co., Ind., attended the late Sunday school conference near Elmdale, Mich. and spent Sunday following with the congregation near White Cloud.

Bro. J. S. Hartzier of Goshen, Ind., left his home on the 17th to attend the Missouri-lowa

M. S. Steiner was on a visit to Berlin, Ont., during the session of the Sunday school conference at Breslau on Sept. 2. He preached at Berlin on Sunday and at several other places in the vicinity and went to Markham on Tuesday after conference

Pre. Moses Lehman and wife, accompanied by Bro. Jonathan Troyer and wife of Emma, Lagrange Co., Ind., visited Elkhart on the 14th. They cailed at the Publishing House and secured some We have still some of our "bargain books." special bargains left.

Bro. James Bennett, who has been suffering for some time from a broken hip and who was recently baptized into the Mennonite church, died in the county infirmary on the 19th of September and was buried on the 21st in the South Prairie street Mennonite cemetery near Elkhart.

Bro. Eli Miller of Baxter Springs, Kan., leaves this week with his family for Texas, where he expects to find a place to locate. We wish him God's blessing wherever he may put up his tent and where God will give him a place and a home to live and establish a home and serve the Lord.

Gertrude E. Funk, from whose observations in Germany our readers have had the pleasure of reading a communication recently, has returned and was in Philadelphia last week on her way to the Northwest, where she will again assume her duties as teacher. We are glad to hear of her safe return.

Sister Elizabeth Shantz and daughter Cora, accompanied by Sister Anna Kulp, who spent some time in Rockingham Co., Va., Sister Shantz's former home, returned to their home in Elkhart on Saturday, Sept. 14. They report a pleasant trip and we were glad to see them among the congregation at service on Sunday.

Bro. C. C. Shoemaker and family, who left Elkhart for their former home in Freeport, Ill., after his resignation as manager of the Mennonite Publishing Co., will in all probability return to Eikhart in the near future, as the Shoemaker automobile plant, of which Bro. Shoemaker is president, will be moved to this city.

Bro. C. Z. Yoder of Wayne Co., Ohio, is making an extended trip through eastern Pennsylvania and visited among the congregations in Lancaster, Chester, Berks and other counties, including Jamestown, Va. We hope he may have a pleas ant as weil as a profitable trip which may redound to the giory of God and the salvation of souls.

Bro. John Hygema, of the Holdeman congregation, who has been suffering for several years with nervous troubies, has recently been afflicted to the extent that he has been able to give only very little attention to his ministerial duties. We hope the Lord may again give him physical strength to continue his labors in the Master's

Bro. James McGowen of the Nappanee A. M. congregation attended the Sunday school conference near Eimdale, Mich., week before last and took advantage of the occasion to visit some near relatives living in the vicinity of Holland, Mich. He crossed Lake Michigan and returned home via Chicago, spending a day at the Mennonite mis-

"BURIED WITH HIM BY BAPTISM."

By G. C. Garison.

lt is the practice of certain people to sever the above five words from their proper connection and the spiritual intent of the inspired writer, and then cause them to serve a purpose widely different from the one at which he was aiming. There is nothing anywhere in the course or writings of Paul to warrant the idea that he meant by those words to even refer to the chance re-

semblance between burial and immersion. To lay any emphasis on baptism itself as an ordinance was totally unlike the one who said he was "sent not to baptize but to preach." To go beyond that and teach a particular mode of administering it-yes, and to actually try to give that mere method the dignity of being a doctrine of Chris tianity, is utterly foreign to Paul's whole course God used him to give a very vigorous and constant testimony against all manner of Pharisaical, misleadings, the "letter that killeth," etc. (See

HERALD OF TRUTH.

A steady habit with many adherents of the immersion method of baptism is to speak of any one who has simply been immersed, as having been "buried with Christ"—thus implying that the above quoted Scripture has been fulfilled in their case by the mere formal act! This is a gross misapplication of the spiritual truths held forth in the verse as a whole. The whole tenor of the New Testament Scriptures is decidedly against any such a thing. The principles which Paul laid down against the circumcising of Christians (the Galatian heresy), hold good in the case in hand. It is still sadly possible to annul the benefits given to us in Christ by laying undue stress upon the use of the ordinances which he designed for us to use in real simplicity. In order to insure their use in that simplicity which would encourage no dependence upon them, he left no red-tape instructions for us to follow either as to the man ner or time of their observance. The only form which Paul ever insisted upon us holding fast was "the form of sound words" or "doctrine" and whoever therefore tries to incorporate any mere ordinance or especially the form of administering it, among the doctrines of Christianity, misses the entire spirit of it. In Rom. 10:9 Paul gives his parallel teaching of what Christ means by "he that believeth and is baptized." He there re-states the matter and shows that the "belief" ncludes the hearty acceptance of the doctrine of the resurrection, and makes it clear that the spirit the object and intent of "baptism" was the definite taking on of the cross of Christ by an outward, public confession of faith in the then despised, crucified One. This he there shows can be done by word of mouth just as well as by baptism with water. This was the way the thief on the cross went through to glory. In that awful faith-trying hour he bravely took upon him the inward cross of Christ by a public confession of his faith in him and in the coming resurrection

through him. As long as the administration of the ordinance of baptism, by any method whatever, had the same crucifying effect spiritually upon the disciples that the wooden cross had physically upon Christ, answered the purpose for which it was appointed. As long as those results occurred in connection with the baptizing of converts by water. Paul, or any disciple, could write as he did about it. In those cases the subjects realized a separation from all that was formerly held near and dear to the patural heart, which was like death. This with the settled prospect of being permanent, made it in addition seem like a burial. As this, however, was coupled with the experience of the new, spiritual life in Christ, it also was like a joyous resurrection to another and higher kind of life than nature affords. These results were spiritual and were not brought about merely by the hands of men-but, as Paul shows, through the operation of God by faith. Thus we see that a man is not "buried with Christ" just by having another immerse him in water in His name, as the words of many imply. The only time that the Scriptures estimate any one as being fit to be considered as "buried with Him" is when they are dead to this evil world with Christ. This is the important end which had been accomplished in the cases of the brethren to whom Paul wrote In those days baptism in any mode had not lost its crucifying effects. It actually meant something different from a form fulfilled with Phart saical exactness. Like the marriage ceremony which is just as valid when simple as when elab-

orate, it signified the ending of the old natural life, and was often the actual outward beginning of the new spiritual way of living in union with Christ.

Wherever and whenever stress is laid upon the method of administering baptism-yes, or ever upon the ordinance itself as a formal matterwhere there is no real crucifying cross attached to the use of it, it is a sure indication that "the letter which killeth" is paramount. No matter how much is said in that case about "obeying the Lord," it is simply the work of the flesh-selfrighteousness, which is being advocated. Whenever men have not the inward life and power of religion, they will always magnify the importance of the outward observances, for they must have something to make up for it. Where there is no explicit command, they will try to put one by implication. They fail to recognize the fact that the omissions of Scripture are as significant as the utterances, and that therefore it is from design that no form of baptism is clearly prescribed. If the oft-quoted words, "down into the" and "up out of the water," had been intended to even merely suggest a mode, they would not have been given in the original in words which can be just as correctly translated "down to the" and "up from the water." As we all have naturally too much of a disposition to self-righteousness, let us therefore beware of that Pharisaical tendency in regard to outward observance which always is ready to occupy the place of a whole-hearted dependence upon Christ.

Truly spiritual minded Christians will readily apply the above stated principles to all other matters of a similar nature-including the observance of the Sabbath upon the so-called sev-

For the Herald of Truth.

REPORT OF SUNDAY SCHOOL CONFERENCE, Held at the Cressman Church near Bresiau, Ont., Sept. 1 and 2, 1907.

At the evening service on Sept. 1, Bro. D. S. Wismer conducted the devotional exercises by reading Prov. 4 and leading in prayer. Bro. M. S. Steiner then gave an address, basing his remarks on John 6:9.

Monday, Sept. 2 .- Bro. Samuel Weldman read a portion of Scripture and led in prayer. M. C. Cressman acted as moderator; M. M. Shantz, assistant moderator; D. Bergey, secretary; T. L. Kolh chorister.

First Topic. "Are Sunday school meetings worth while?"-Introduced by Anson Groh and discussed by Wm. Bachert. Shown that they are certainly worth while, since the first mission in our church had its origin through these meetings.

"How will the future of the church be affected by the teachings in the Sunday school?" Introduced by Jacob S. Woolner. We can judge by the Sunday school teaching of the past upon the church at present. It is said that ninety per cent, of the Christians attribute their saivation to the Sunday school. We need teachers who are (a) Spirit-filled. (b) practical, i. e., who practice what they teach, (c) punctual, (d) work systematically; (e) who know God's word, (f) love the work and the children.

Discussion was led by Gilbert Bergey. Points brought out in the discussion: We learn unconsclously by our environments. Teachers have a conscious and an unconscious influence.

"The Joys and Blessings of Sunday School Work."-Opened by Henry Feick. If your service is not joyful, there is something wrong. A cause for joy is to see your pupils give their hearts to

Discussion led by Edwin Shantz. A cause for joy to the Sunday school teacher is that most Christians attribute their salvation to the Sunday

Short verbal reports of most of the Sunday schools of Ontario were then given, which were nearly ail of an encouraging nature.

4. The first topic of the afternoon was, "Why am I a Primary Teacher?"-Opened by Sister HERALD OF TRUTH.

Malinda Mann. It is a pleasure to teach small children, because they remember things better than older ones. If their homes are gloomy, as they often are in the cities, they will bring sun shine into them from the Sunday school.

Discussion opened by O. S. Kolb. Little children have faith. We should imitate them.

Other thoughts: Primary teachers especially should love their pupils. All parents are primary

teachers in their families

"The Mission Field and Work .- (a) "In Christ's Time."-Essay by Linda Shantz. (1) John the Baptist, the first missionary. (2) Christ, the greatest missionary of all time. His mission, to seek and save that which was lost. (3) Then the apostles, commissioned by Christ to go into ail the world and preach the gospel to every creature.

(b) "Our Responsibility To-day, Spiritually and Financially."-Samuel Honderich. Our responsibility to-day is greater than ever before. The Christians of the present generation are responsible for the salvation of all the heathen of the present generation. The number of converts in a year is only seven to every one hundred Christians. Each church member in Canada pays on an average fifty-two cents a year for missions; if the average were ten dollars, there would be money enough to evangelize the world in the present generation.

Discussion opened by L. J. Burkholder. "The Sunday School Teacher's Ideals."lsaiah Wismer. His ideal should be to lead a nobie life, because his life and his deeds will teach more than his words. His true ideal to be empty of self and full of Christ.

Discussion opened by M. S. Steiner. The only real purpose or ideal of every Sunday school teacher should be nothing less than the salvation of every member of the class.

Evening session. Song service from 6 to 6:30. "The Necessity of Unity in the Sunday School.-Silas Bauman. There must be unity of purpose and spirit.

Discussion opened by Manasseh Hallman. We can best glorify God if we are in unity.

"Cling to the Bibie."-S, F. Coffman. should cling to the Bible, because (1) It is God's word. We should believe it all. (2) It shows us the way of saivation. The reason so few are saved is because they do not cling to the Bible. (3) It teaches us the right way to live.

Discussion led by N. Stauffer. Cling to this most wonderful book.

A question drawer was conducted by M. S. Steiner and a number of practical questions were discussed in an interesting manner.

A resolution was passed, recommending the holding of a mission conference during the next vear.

For the Herald of Truth. REPORT OF MENNONITE SUNDAY SCHOOL CONFERENCE.

Heid near Elmdaie, Mich., Sept. 4-6, 1907.

After several songs and further organization, Bro. J. Kurtz read Phil. 2:1-17, and led in prayer. After a few words of welcome by Bro. Isaac Weaver, the object of this conference was discussed by Bro. E. A. Bontrager, followed by J. Kurtz. To discuss methods for more and better work, to promote the cause of Christ upon earth by interesting more people in Bible study, to encourage the workers in the Sunday school cause, and to glorify God. These were followed by a general discussion. We should cultivate sincerity. We need more sincerity in our service. Another object should be to get inspiration.

Closing prayer by Bro. J. S. Hartzier THURSDAY FORENOON.

After the singing of several songs, Bro. J. H. McGowen read 1 Cor. 13 and led in prayer.

"The Sunday School Superintendent" was cussed by the brethren David A. Yoder and Edward Miller. The superintendent should always be on time, he should have seeing eyes and listen-

ing ears, watching how and where he can make improvements. A thoroughly prepared lesson and a prepared program for the whole session. Not only on Sunday, but every day of the week he should be about his "Father's business," and in everything be an example to those in his Sunday

General discussion. The superintendent should be able to encourage the discouraged ones. He should be fuil of life and activity, but do everything in a quiet and orderly manner. He should remember that he is only what Christ is in him. Second subject, "The Sunday School Teacher Away from His Class."-(a) "Lost Opportunities," was discussed by Bro. J. B. Brunk. The teacher who neglects to think, study his Bibie and spend much time in prayer is not awake to his opportunities. For only he who keeps in touch with the divine Teacher can see and make use of the opportunities that come to him. He should be in the life of his pupils socially, intellectually and spiritually.

(b) "His Responsibility."-Essay read by Sister Nora Kiingiesmith. He should know what he is working with and what he is working for.

General discussion. Personal work is a great factor in the success of the teacher. A teacher may have the attention of the class, his life may seem right, but he is a failure if he does not lead couls to Christ.

"The Littie Ones."-Essay by Sister Malinda Garber. On motion it was decided that Sister Garber should send a copy of her essay to the two church papers.

Closing prayer by Bro. Jacob Christophei. THURSDAY AFTERNOON.

.The devotional exercises for the afternoon session were conducted by E. J. Blough, who read Rom. 8:24-39. Then followed a further general discussion of the subject, "The Little Ones." Be careful what books you place before them. Teach them to pray. Children learn a great deal of parents before they go to Sunday school. Be sure your life is safe for them to imitate.

The discussion of "Singing" was led by Bro-R. A. Hartzler and followed by J. D. Brunk. We should sing to praise God, to encourage Christians and to bring sinners to Christ. The song in itself should be studied so we can understand what we sing. Its use may be according to the motives of those who give it. It may be used as attrac tion only, and it may be to lift up the soul nearer to God. We should have a knowledge of music and good judgment in the selection of songs.

"Should our Sunday school support and take part in state, county and township Sunday school conventions?" - Bro. Rudy Senger. There are many things to be learned which are very good. There are many things which are destructive to true Christian simplicity. Do not put down a rule to restrict, but substitute that which is omitted and for that which is evil. Whatever we do or wherever we are, let us be careful to always maintain the principles as upheld in God's word.

Bro. E. J. Blough. More power is needed to say "No" when practices are brought in that do not correspond with the spirit of the gospel. General discussion. We should be careful how much we take part in Sunday school work with those who are members of fraternal orders and are conformed to the world. "A little leaver leaveneth the whole lump." The danger of being drawn away is too great to mingle in this matter. Let us be united, but iet it be a union on the "all things."

"Missions." - (a) "What has been done?"-J. S. Hartzler. Coionization has been a great factor in spreading the gospel. Our people have established missions in six cities of the United States and Canada. In several of them there are more than one station. At present we are contemplating establishing stations in at least three other cities. We have a mission in India with about 400 members. A call has come from that place for more workers. Money has been raised for the purpose of opening a mission in South

America. The field is ready. A giorious opportunity for our people to help fulfil the supreme command of our Savior is open, but as yet we are in need of the workers for this needy and most promising field. Much has been done, but much more ought to be done. Closing prayer.

THURSDAY EVENING.

Devotional exercises were conducted by Bro. David A. Yoder. Lesson, Luke 10:1-16. Then followed an inspiring song service.

"Missions" (continued).—(b) "Behoid the Field." -Bro. J. M. Hartzler led in the discussion, foilowed by A. M. Eash. Text, Eph. 5:14. larger number of the members of the church are asieep on the subject of home missions. Some of the difficulties in home mission work were set forth. The needs of the Fort Wayne Mission are one or two nurses, a worker among the boys, and more prayer for the cause throughout the churches. Cails for workers from the Chicago Mennonite Gospel Mission are very urgent. The need of the foreigners in this country was set forth. More than one million land on our shores each year. Forty-six per cent, of the population of the United States are foreign born or children of foreign born parents. In our largest cities there are colonies of Russians, Jews, Poles, Bohemians, Italians and many other foreign nationalities. This colonization is a menace to the future of the United States. We must meet the foreigners on their own ground or the Mennonite Mission in Chicago will have to move. To save the world we must first save America. The million foreign immigrants to America each year greatly increases our opportunities and obligations to give the gospel to all people.

The subject, "Foreign Fleid," was opened by Bro. John Garber and was followed by a general discussion. Never was the world so ready to receive the gospel as now. The progress of materialism will soon close some of these fields. More sacrifice on the part of our people at home would enable us to do much more. There should be a missionary library in every Sunday school

The brethren J. M. Hartzler, A. M. Eash and Rudy Senger were appointed a committee to write out a list of books suitable for mission study, with the publishers' address and prices, and post the list in the house, so that it may be copied.

Ciosing prayer by Bro. J. B. Brunk.

FRIDAY FORENOON. Devotional exercises were conducted by Bro.

John Garber, who read Acts 2:1-13. "Sabbath Desecration" was discussed by the brethren Jacob Christophel and Henry Lehman. The Sabbath is a day for doing good. It is a dyke to keep out an ocean of evil. Not only wholesale desecration, but smaller deeds may be desecration. Lord's day is a better term for our day of rest than Sabbath. We desecrate the Lord's day by going our own ways, seeking our own

pleasure and speaking our own words. "Influence."-Subject opened by brethren Monroe Miller and Frank Gardner. Each one has an influence over others which is either good or evil and works often after we are dead. Parents and teachers teach much by example. Consecrated lives lead souls to Christ. Inconsistent professors tend to make sinners more sinful. Literature has a great influence. Give the children the right kind of literature.

"Sociability."-By the brethren Amos Nusbaum and J. Siabach. A kind act, a warm handshake, a few right words may lift and brighten the lives of many. Sociability, like influence, may lead into paths of good or evii. Judas betrayed Christ with a kiss-show of sociability, but false. Let us cuitivate sociability that lifts.

Closing prayer by Bro. Isaac Weaver. FRIDAY AFTERNOON.

Devotional services by J. B. Brunk. Lesson, 1 Tim. 4:11-16. Children's meeting was conducted by Eva Kauffman, assisted by several others.

"Why am I a Christian?"-Essay by Sister Edna Yoder, followed by Bro. Harry Hartzler. The awful results of sin staring the sinner in (Continued on page 355.)

# TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

la. — American Mennonite Mission, Dhamtari,
C. P., India. Stations: Sundargani, Rudri,
Leper Aaylum, Baiodgahan. J. A. Ressler,

HOME MISSIONS.

Chicago.—Home Mission, 146 W. 18th Street, Chicago. —Home Mission, 146 W. 18th Street, Chicago. — Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, III. Chicago.—Hoyne Avenue Mission, Cor. 33d Street

and Howne Avenue

and Hoyne Avenue.
Toronto, Canada.—Home Mission, 75 Tate Street.
Samuel Honderich, Supt.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Noah
H. Mack, Supt.
Philadelphia.—Meanonite Home Mission, Cor. Am-

Philadelphia.—Mennonite Home Mission, Cor. Amher and Dauphin Streets, Philadelphia, Pa. Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.

J. M. Hartzier, Supt. Lancaster.—462 Rockland Street, Lancaster, Pa.

Lancaster.—452 Rockian Street, Lancaster, at Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohlo. P. R. Lantz, Supt. Kansas City.—200 S. Seventh St., Kansas City, Kan. J. D. Charles, Supt.

RENEVOLENT AND OTHER INSTITUTIONS. Orphans' Home.-West Liberty, Ohio. A. Metzler, Old People's Home.-Marshallville, Ohlo, R. F. D.

J. D. Mininger, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener,

La Junta Sanitarium.—La Junta, Coio. D. S.

Eikhart, Ind., Sept. 16, 1907 .- To the Readers of the Heraid:-Greeting in Jesus' name. Sunday Sept. 15, was a day of encouragement and refreshing in spiritual things for the congregation at Elkhart. Bro. James McGowen of Nappanee was with us and preached a very earnest and practica discourse on Joh 32:8. Bro. Yost Milier and wife of the Shore congregation in Lagrange county, were also present, and Bro. Milier took part in the services. The topic for the young people's meeting in the evening was, "The Use of Spirituai Gifts," after which Bro. Miller addressed the congregation on the subject of the confession and forgiveness of our sins, which was listened to hy the audience with rapt attention. He was followed by some very apt remarks on the same line of thought by J. S. Lehman. The congregation much appreciated the visits of the hrethren and sister. We shall he giad to have them come again and also to have others do likewise.

. . .

Berlin, Ont., Sept. 13, 1907.-To the Readers of the Herald of Truth:-We attended the aemiannual conference for this district yesterday. Everything passed off harmoniously. The publish ing interests were not taken up at ali. I suppose you have the report of the Sunday school confer ence, held in the Breslau meeting-house, Sept. 2. The attendance and interest were good. Only a few from a distance were present. Among them were S. F. Coffman from the Twenty; Louis Burkhoider, Samuei Wideman and Wililam Wideman from High River. He and his wife were home to Markham on a visit and William took in the conforence. There were also some others. We hope ail may redound to the giory of God.

From Nappance, ind. - Counsel meeting was held in the congregation here on Sept. 15, and peace was confessed throughout. The question of ordaining another hishon in the district was presented by almost a unanimous voice. May the Lord direct this work to his glory and the up building of his cause.

Roaring Spring, Pa., Sept. 16, 1907.-Brethren and Sisters:-Greeting. On Sunday evening, Sept. 1, Bro. Ernest and Bro. Hague from Maryland, also hishops Durr and Metzler from Martinshurg.

Pa were with us. The same evening votes were taken for a deacon. On the following Sunday the hrethren Durr and Metzler were with us again and Bro. H. G. Snyder was ordained. Bro Matelor propohed a very impressive sermon, show ing the duty and responsibility of one holding the office of deacon. May God hless our young hrother that he may fill the office well. We believe the work, with the proper number of officers, will progress. We feel much encouraged with the interest manifested in the church at this place. We have Sunday school and preaching services every Sunday. The only plea is, we need more workers. I wish to mention some of the advantages our town of 2,000 inhahitants afforda: Stores handling goods of any line; planing mill employing a number of hands; high school, de serving much praise; paper mill, employing 500 men, fifteen miles away, gives employment to a great number of men. They also issue cheap rates for employees. Any one desiring to locate in a town with all these advantages will do well to come to this place. Should any one desire information along this line, write to Jacob Snyder,

La Junta, Colo., Sept. 17, 1907,-To the Readers of the Herald:-Greeting. "The Lord hath done great things for us: whereof we are glad" (Psa. 126:3). Those of our number who had been sick some time aince are now out again. Bro. D. S. Brunk has now for several weeks been able to perform his work on building the Sanitarium. The fever in La Junta is becoming less. Some of our Eastern brethren are questioning the health conditions of our locality. To such I would say that the fever has almost entirely been confined to the town of La Junta. The Sanitarium ia lo cated five miles west of La Junta and to my knowledge there has been only one case of fever in the entire locality. In fact, I can candidly aay that there has been as little fever in our vicinity or even less than in any place I have ever lived before Sure enough, the town has had its full share of fever cases during the past summer The cause is unknown, yet many think the trouble is due to the imperfect water supply. I am inclined to believe that is right, for I well rememher how about fifteen or twenty years ago the town of Harrisonhurg, Va., had equally as trying an experience with fever; but since the water

pleted the condition will be greatly improved. Our Kansas-Nehraska Church and Sunday School Conference will convene in the new M. H., which is now being huilt and will he completed hy that time, D. V. We are anxious to have hrethren and sisters visit us at that time, not only to help in the important work of conference, hut also to see the work that is being done at the Sanitarium. I feel confident that our people will be in a position to more fully appreciate the work when once they are here and see for themselves what is being done.

supply has been more perfect the trouble of fever

ia almost entirely eliminated. There is now on

foot a movement to supply the town with spring

water for drinking and cooking purposes, to he

piped from Fowler, which is some distance west

of La Junta, and I feel snre that once this is com-

The work is progressing nicely. The building is under roof and the door and window framea are being made. According to present arrangements the institution will not be ready to take in any nationts until after Christmas. Yours for JACOB A. HEATWOLE. Christ's cause,

Newkirk, Okia., Sept. 16, 1907,-Dear Brethren in the Lord:-Greeting. Bro. David Zook of Newton, Kan., came into our midst on Sept. 7, and remained until the 9th during which time he conducted three meetings, which were very inter-

eating and uphuilding. We trust the good seed that was sown will spring up and hear fruit in the future. We have preaching the aecond Sun day of each month and we are glad to say that we have Sunday achool every Sunday. We also have Bible reading every Sunday evening and prayer meeting every Wednesday evening. meetings are interesting. We feel to praise God for the interest that is manifested at these meetings. We ask an interest in the prayers of ail Herald readers.

Sellefontaine, Ohio, Sept. 19, 1907 .- Editor Her-

ald of Truth:-If you will allow me so much space

in the Heraid I will tell of a short but much enjoyed visit wife and I and son Andrew and our sister Elizabeth Hartzier of this place recently made in Alien Co., Ohlo. Sept. 14, at 9 a. m., we left Rellefontaine By 12 o'clock noon we were at our daughter's home in Ellda and found them all well. In the afternoon we visited at the home of Dea, Jacob Huher. Here we met our aged sister. Grandmother Huher, who, if we mistake not, is in her eighty-fifth year, hut well and hearty and still able to attend church. On Sunday we attended Sunday school and meeting at the Salem M. H. At this place we found quite an interesting Sunday school with oid and young taking part. We were much encouraged to see an old brother of eighty-six years in the class. We often wish this would be the case at all piacea that the old and young could or would work together in Sunday school. After Sunday school Bro. Moses Brenneman preached a very edifying aermon to a large congregation. At Bro. Brenneman's we met Bro. and Sister C. B. Brenneman. A few nights hefore Bro. C. B. had had a severe attack of sickness, hut was able to attend meeting, though very weak. We were truly glad to meet with them again. At Sister Emma Bren neman's we failed to meet our dear hrother Levi B., who has changed time for eternity since we were last there. Sister B. still seems very lonely, hut is fully resigned to the will of God. Bro Ahr. Good, who is staying with her and is past eighty-five years old, is well and can get ahout remarkably well for one so old. We visited John L. Brenneman, who is eighty-aix years old. He is well and gets around as well as or hetter than some who are much younger. We returned home on the 17th. God hless the brethren in Alien county, as well as at other places.

J. J. BONTRAGER.

Dalton, Ohio, Sept. 12, 1907 .- To the Readers of the Herald:-Greeting in Jesus' name. Herewith we let you know that the new meeting-house huilt hy the Swiss congregation will not be opened for public services until Sept. 29, on account of the aeats not having arrived. COR

Morwood, Montgomery Co., Pa., Sept. 18, 1907 .--As it has pleased the Lord to come into our home and take away our aged mother and grandmother, Mary Freed, we have learned another lesson of the Lord's doings, though we know that whatsoever he doeth is well done. She ilved over fourscore years, but was still able to wait on herself until Sept. 2, when she complained a little more than usual and at about half past eight o'clock she was overtaken with a atroke of paralysis and her right side, arm and limh were paralyzed, hut the Lord was very graclous and preserved her speech and consciousness until nine o'clock or Sept. 10, during which time all her children and grandchildren were at her hedside. She passed was of a meek and lowly spirit. She spent ali the time during her sickness in admonishing us and in prayer and song, which gives us the hlessed hope that she is now among the redeemed

HERALD OF TRUTH.

From the Fairview Congregation near Milford, Neb -- A kindly greeting to the editors and to all God-fearing readers of the Herald of Truth. May God's richest hiessinga be with us all. Sept. 8, in the afternoon there were haptiamal services in the Fairview M. H., when twenty-six young con verts were on their confession taken into the church by water haptiam hy Elder Joseph Schlegel. In the morning thirteen were haptized at the Western church, also hy the same hrether. May the good Lord richly bleas them all that they may be ahining lights to the world, for Christ says to all his followers: "Let your light ahine hefore works." Is that ail? No; but that your heavenly Father may be glorified. Dear readers, what good would it do us or anybody else if we would say we have a lamp with ua in a dark night, hut had no oil? Could we make any dark room light? Even ao with our faith, hut with no works. But if we have both the lamp and the oil, we need not tell anybody, for the lamp will make a hright light and everyhody can see it. I am a reader of the Herald and have been for a good many years and have received many blessings, as some plain gospel articles are always presented that tell what is the only true way that leads to the glorious home above, and that we must not try to serve God and the world at the same time, for Christ says we cannot serve both, and if we love God we will not try. Your humble hrother, D. BENDER.

Lake Charles, La., Sept. 17, 1907 .- I thought I would say a few words to the hrethren who would like to change their location. We have heen here in Louisiana nearly three years. We left our home in Tennessee and came here and rented a farm ever aince. We thought that way we could learn to know how we like it here. We can say that we like it weil. The only thing lacking is that we would like to have some of our people here with us. The winters are not cold. We can do nearly ali our plowing in the winter. Now we have bought a piece of land and expect to make our home in the South. We would be glad to see aome of our readers get interested in this place and come and see us, and also to come and make their homes here and join our little flock and help ua along in the good work. We will kindly ask you to remember us in your prayers. We can say that we have heen hlesaed with good health since we are here. We are now harveating. The present would be a nice time for you to come and see this country. Then you could see how our crops are. We don't farm anything but rice and garden truck. Rice on an average makes ten sacks to the acre and each sack holds about four hushels. It welghs about 200 pounds to the sack, and when it is sold it goes hy the harrei, which is 162 pounds. Since we have heen here we never sold for less than \$3.30 per barrel. Rice now sells for over \$4.00 in New Orleans. Now is a good time to huy land, for it is going up in price. It now sells for \$20 per acre. Chickens, eggs, hutter and garden truck aiways command a good price There are some people here who raise no rice. They truck and raise poultry and some have cattle and make hay on the prairies and sell it. They make good money. If any of you, dear readers, want further information, please address SARAH B. LEIDIG.

Lake Charles, La.

For the Herald of Truth

OTHER PARTS OF COLORADO AS WE FOUND THEM.

lying north of the Arkansas River, which is being opened up and put under irrigation. This promises to be a splendid country in a few years. Land ia selling for \$90 per acre, including full water

The San Luis Vailey was our next stop. This vailey is located in the southern portion of the state and is ahout 100 miles long and alxty milea wide, with an average altitude of 7,300 feet. We stopped in Alamosa, which is located about ln the center of the valley, and took a drive the first day with Mr. Gertesein, going south to La Jara through a large district which is irrigated and immense quantitles of wild or prairie hay are made and sold at a good price. Some portions have been broken up and put into wheat, oats and field peas, which all make immense yields. Land here sells for from \$18 to \$35 per acre with full water right. The soll is of a hlack sandy loam. The second day we took the train for Monte Vista, ahout eighteen miles west of Alamosa. Here Mr. Deeds, formerly of Wayne Co., Ohio, took us out to see the country in an auto. The roads were spiendld, in fact, almost ideal hecause of the level country and the graveily soli. Here we saw the same crops as the day hefore, with harley and potatoes included. Wheat here yields from twenty to fifty hushels per acre; potatoes an average of 250 hushels. Land sells from \$25 to \$75 per acre, with full water right. The climate is dry and the scenery grand. Snow can he seen on the surrounding mountains the year round. And, above ali. I have never seen a country that had as fine drinking water. Aimost every farm has one or more artesian weils overflowing with cool, pure, enow weter

The vicinity of Loveland and Longmont, located in the northern part of the state, is well improved and very productive. The crops of wheat, augar heets and potatoes are immense. Wheat on ir rigated land yields from twenty to seventy-five hushels per acre and sugar heets yield from fifteen to thirty-five tons per acre. Land selis for \$100 to \$250 per acre, with full water right. Dry farming has proven quite successful here. Farmers have grown as much as forty-five hushela of wheat per acre.

We spent Sunday, Sept. 8, with the young hrethren Reuhen and Alpha Lehman at Linon, Colo. Quite a number of Indiana people have located here and are doing comparatively well under the system of dry farming. We saw spiendid crops of corn, alfaifa, potatoes and pumpkins. The hrethren seem to be encouraged with their prospects. We hope they may succeed. Land is seifing for from \$5 to \$25 per acre. There are still homestead claims which can he taken.

I would he giad to correspond with any one who is thinking of locating in Colorado. I feel sure the way to locate in a new country is to settle in colonies.

On our return we stopped with the hrethren and sisters in Colorado City and had services on the street and in a hail on the evening of Sept. Found all well and happy when we returned to our home, for which we praise God. JACOB A. HEATWOLE.

La Junta, Colo., Sept. 16, 1907.

For the Herald of Truth.

A TRIP TO THE AMERICAN MENNONITE MISSION.

By M. C. Lehman.

A close knowledge of each other's circum stances heips people to work together and much more advantageously to a common cause. It is the hope of the writer hy this series of articles to present a few phases of the work of the Mennonite church in India in such a way as to let the

the wonders to us is that in a country so populous as India not more people are seen. Ciumpa of trees with iittle houses made of mud settled among them could relieve all our wonder if the inhabitants of all those houses should show them-

seives. Seven hundred miles of continuous traveiing and we reach Raipur. A large signboard has told us as we were nearing the station that this is the place where we must change trains and go south forty-six miles to Dhamtari. All the trunks and hundles of bedding which we had in the compartment with us are slowly transferred to the other train.

Seven-thirty a. m. finds us seated in a little intermediate class compartment of the Dhamtari train, and alowly starting on our southward jour nev of half a day. The rails of the track are only two and one-half feet apart and the entire train is accordingly small. Half way to Dhamtari and we arrive at Ahlannur where the German Evan gelical Association has a sub-station. Our destination reached and we do not see a long row of cager hotel agents, cahs, etc. People, who at first aeem rather uncleanly, are hurrying ahout to meet friends and to take the train for the return journey. An ox cart or "tonga" takes us on past the town of Dhamtari and to the mission compound about one-haif mlie distant.

The missionaries have hreakfast ready for us in the hungalo. They themselves eat an early meal at slx o'clock and a heavier hreakfast at 10.30 The trip has been enough for one day. We must defer looking around until in the evening hecause of heat. We dare not expose ourselves to the sun, and the sooner we learn that we dare not exhaust our strength to the same extent that we do in America the hetter for us. The missionaries must learn it. if not from the advice of others, grim experience will teach in the usual manner. This is God's work and the workers are so few that reserving energy and putting it to the most needy and fitting places is doing the most for his glory in the end.

Dhamtari, C. P., India, July 24, 1907.

For the Herald of Truth. ABOUT CHURCH PUBLICATIONS.

Several articles have appeared in the Herald regarding our church publications, and I want to say that I fully agree with the ideas presented. I hope and trust that a peaceable solution of this question may be brought about and that love and harmony may prevail throughout. We have the promise of eternal peace in the life that is heyond this world, but without peace there is no promise Let all work together in harmony and peace, with an eye single to the giory of God and the upbuilding of his Zion upon earth, and then God will hless us and prosper our work, and all will he COR

(Continued from page 353.)

the face tend to awaken him. The loving call of the Savior draws us. The biessings of a life in Christ encourage us to go on. Loved ones over there with the Father and Son encourage us. There is nothing so necessary, so practical, so important, so well paying as heing a Christian.

"Who shall have our young people-the world

or the church?"-By the hretbren J. C. Springer

and J. H. McGowen. The question is an impor-

tant one. The home should lead in the work.

A live church will do much toward answering this

question. Jeweiry, fashions, amusements, tohacco,

aicohol are some of the things the world uses

FRIDAY EVENING.

Bro. Amos Nusbaum ied the devotional services.

Closing prayer by Bro. E. A. Bontrager.

to draw them away from the church.

Lesson, Heb. 2. Song service. hrotherhood as a whole know what is being done. Miscellaneous business. On motion a commitaway quietly at half past four o'clock. Sept. 10. tee, consisting of J. S. Hartzler, J. M. Hartzler, Boarding an Indian train in Bomhay, we pass 1907; aged 86 Y., 10 M., 15 D. She was horn Bro. L. Z. Byler and the writer left La Junta, A. M. Eash and Rudy Senger, was appointed to over and through the Western Ghauts Mountains Colo., Monday morning, Sept. 2, for a short visit Oct. 25, 1820. She was the widow of the late Jomake out a list of books for general reading. by way of tunnels, reversing stations and hridges seph Freed, father of Dea. J. A. Freed. She has to other parts of the state. We first stopped at Open conference. Subject, "Saivation." as we go on our journey toward Raipur. One of Manzanola and took a drive through a country always lived a life of purity and humility and The meeting closed with an impressive appeal

to jost souls, and prayer. J. S. HARTZLER

EVA KAUFFMAN Secretaries

# TOPIC: THE HIGHEST USE OF THE BODY. 1 Cor. 3: 11-17. (Consecration Meeting) Oct. 6, 1907

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

Since this body is the temple of God, the earthly tabernacle of the soul, Lord, grant me wisdom to keep it fit for such quests.

#### DAILY READINGS.

September, 1907. 30. M.—Body a creation, not evolution. Gen. 1:27;

October, 1907. ered for noble uses. 1 Pet. 2:5: Luke

 W.—Wondrousiy made. Psa. 139:14-16.
 T.—Must not be defiled. Rev. 3:4, 5; 1 Cor. 6:12-20.

—The price of misuse. Isa. 10:15-18.

-Must be controlled. Jas. 3:1-8; 1 Cor. 9:

6. S. —The Highest Use of the Body. 1 Cor. 3:11-17. (Conscration Meeting.)

#### A SPECIAL MESSAGE.

Man is God's crowning work of creation. God endowed the human body with wonderful functions and possibilities. Although so wondrously made and so superbly endowed it is the one work of creation of which we know so lamentably little. Why? Superstition in the name of religion has surrounded it with so many false notions that humanity could not be frank with itself or true to its highest interests, or study its greatest needs in a material sense. From a purely physiologicai standpoint what does the average man or woman know about the human body? What do you know? What is this bone, that muscle, this nerve, that gland for? How many bones have you? Expiain the circulation of the blood. Do you know anything about your eye, your ear, your tongue (not your neighbor's), your heart, stomach and other organs and their functions? Do you consider them as given of God for the purpose of using them altogether as a composite and compiete body to glorify bim with? God made man a little lower than the angels. He called his work very good. He made no mistake. Man has made many. Satan from the very beginning taught man to have a wrong idea of his life, his body, hls duty to himself, his relation to his fellow-men and to God. God made us "very good," and he wants that "very good" product of his creative powers to glorify him. He wants the unimpaired facuities and powers with which he endowed us, for his service, for his glory. The Spirit can dwell only in a clean temple, the temple of the heart and affections. "Create in me a clean heart, O God; and renew a right spirit within me."

"An humbie, iowiy, contrite heart, Believing true and clean, Which neither life nor death can part From Him that dwells within.

#### BIBLE HINTS.

1 Cor. 3:11. This was the great motto and rallying text of the Mennonite people in past centuries and of the Waidensians before them. On this they stood, and no storm of persecution could drive them from it. Christ, the crucified, risen and ascended Savior, must be the foundation of all true faith. The only danger to the church is that a bad superstructure might be raised on this foundation.

1 Cor. 3:12. Only pure and wholesome doctrine, only a pure and holy life will stand the test and even then the foundation alone will give assurance of safety and perpetuity. The apostle indicates what the character of our life should be in body and in spirit. Our lives must stand for purity. Note that the "hay, wood and stubble"

do not necessarily represent anti-Christlan doctrine, and moreover they are represented as being bullt on the right and true foundation, but they represent the perishable instead of the enduring and fire-tried and purified materials that make up life.

1 Cor. 3:13. No matter what the world may consider proper material for the superstructure, the test that tried the foundation itself will be applied to the superstructure and only the one kind of material will remain, all the rest, no matter how precious the wood, how well chemically treated the hay and stubble may be, will perish. Oh, how many spiritual chemicals are applied today to make hay, wood and stubble appear "as good as" the precious metals! And they are glided and painted and polished. But the great Master Assayist's test will have but one result. What disappointment to him who has accepted the polished, "treated" and humanely guaranteed building material of the perishable kind when testing time comes!

1 Cor. 3:14. The imperishable material costs most and may not make so showy or so great an appearance as the other, but it pays best in the end. He who uses the best that is in him receives the reward; the other shall (V. 15) suffer loss, and how empty he will be and how poor he will look, even though he stand on the true foundation, with everything around him consumed! His lifework will mean nothing. He may have been sincere in his mixture of truth and human opinion, he may have labored hard, but the end is all the same so far as his work is concerned. He may be saved himself, but his life will have been a failure, for it will show nothing but ashes.

1 Cor. 3:15. God has greatly honored us by making us temples for his use. And how we dishonor him when we fail to keep the temple in the best possible repair—the body in the best possible condition for his use! He wants the physical, mental, moral, and spiritual energies at their best His service needs them so. In the armies of the world those only are accepted who are physically and mentally fit for service. How many self-made cripples there are in the ranks of God's host! Some have crippled their bodies with pernicious habits or neglect, others have dwarfed their minds through pride, spiritual arrogance or some other stunting influence. Instead of reaching into God's storehouse for building material some are reaching over into the world for material. Some even want to fight the devil with fire, and at best they come out of the effort badly singed. God dwells in every unselfish effort made in his name for the

good of humanity. 1 Cor. 3:17. My dear reader, look into your temple. Let me look into mine. How is it? Defliement means destruction. God will attend to that through his laws. He who builds with hav, wood or stubble may escape with his life, though he loses everything else; but he who defiles the building will be destroyed. He who knowingly corrupts the doctrine of Christ shall have judgment without mercy, no matter how fine a code of ethics he may have taught. He who renders his temple unfit for the divine dwelling place will be lost, no matter how grand or how humble he may appear.

#### ILLUSTRATIONS. A One-Minute Sermon.

"Lot not sin therefore reign in your morta" body, that ye should obey it in the lusts thereof" (Rom. 6:12).

Christianity forbids all hurtful indulgences which war against the soul. Many are the New Testament passages referring to the hindrances

which wrong physical appetites throw in the way of spiritual advancement or usefulness for God. Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us; and let us run with patience the race that is set before us." Here, under the same figure, the apostle urges physical and dietetic discipline, like that of the footracers, as essentially connected with growth in spiritual grace. In Rom. 6:12 he says, "Let not sin, therefore, reign in your mortal bodles." etc. Peter says, "Abstain from fleshly lusts" -extravagant appetites and passions-"which war against the soul." There are other Scriptures showing the intimate relation which the bodily system bears to the spiritual character; and it has seemed strange to me that sermons based upon this great and important fact, to which so many Scriptures attest, are almost never preached. There is probably greater damage done to the soul of Christianlty at the present day by the varied sensualities of the lips than by almost any other means. And yet there is but just one form of intemperance referred to in the preaching of the day, and that too often omitted.

Dwarfing the Tree.

A father gave his boy a peach stone to plant in a little plot of well-prepared, rich soil and told him to watch it carefully to see when it would come up. Soon the boy had the great pleasure of seeing the earth pushed up and two bright leaves appear. The little shoot grew and was the object of much interest.

Soon the grass grew too. The tree was so much the center of attraction that the boy did not see the tiny blades of grass peep out of the ground. Their growth was so gradual that the ground was fairly green before he thought of it. Who had sown the grass and weeds? He was sure he hadn't, his father hadn't, but there was the ground all covered.

Then came summer vacation. The boy was taken away to the country home of a grandfather. He often thought of his little tree and was very anxious to see how much it had grown. But he did not think of the grass. As soon as he reached home he rushed out to see his little tree. But, alas! where was it? There was tall, rich grass all over the plot and there, just where the tree used to be was a tall, strong, proud, ugly and insolent-looking cockle-burr spreading itself all over the place! Surely the tree had not changed into a cockle-burr? His sobs as he entered the house were pitiful. But the father had had a purpose in the planting and all that followed. 'Let us go out and see," said the father. "No, the tree has not changed into a burr. Perhaps we can still find the little tree." Yes, sure enough, there-pale, slender and badly dwarfed-was the poor little shoot, hidden away and almost choked by the proud cockle-burr. "Oh, pull the ugly burr out!" cried the child. "And the tree will come out too," responded the father. "The burr roots are all around our poor little tree and are sapping the moisture from the ground so that the poor little thing is almost dying of thirst. And the big leaves and stout branches of the burr are crowding it down and hiding the sun away, so that It is sick and almost choked to death." So the father began to pry and work carefully all around the roots of the burr until he had it loosened and then putting his foot between the burr and the tree he pulled with all his might and out came the burr, to the intense joy of the boy. But, oh, how sickly the little peach shoot looked! Then the father took his son upon his knee and lovingly him that just as the peach stone was well

(Continued on Young People's Page.)

# HERALD OF TRUTH.

Young People's Department If you have the opportunity to go to school, take it if you really wish to learn, otherwise stay back where you belong. Start out in the morning to be master of yourself and of your work. Begin the day with the Master if you would have the mastery.

Don't cry over spilled milk, my boy, just keep on milking, and you will get the pail full and the cream to the dairy. But be mindful of the causes that brought about the first splll, and don't let it be repeated.

> For the Herald of Truth. GLIMPSES OF EUROPE.

By J. B. Bontrager.

Leipzig is an important commercial city of Saxony. It holds an eminent position in manufac turing interests and is a very busy and enterprising city with modern methods prevailing. Indeed our American manufacturers could learn a great many valuable things by visiting these large manufactories in the more important German cities, where mechanical contrivances that are in their crude, experimental stage with us, seem to have been placed upon a practical working basis long ago by these enterprising, persistent, sturdy Teutons, who are so rapidly forging ahead in the world of trade.

Leipzlg is likewise the great emporium of the book trade of central Europe. It is the seat of the noted university of the same name, where are found students from all parts of the world, and where criticism of Holy Writ finds more exponents than in any of the other more noted institutions of learning in the world. I visited the main building and was kindly shown through this part of the university. I found it very elaborately furnished and fully equipped. Connected with the university is a very fine museum which also contains many works of art. The ethnographical and industrial museums are very good. Leipzig is so well known to the average reader that it is probably unnecessary to devote more space to a description of this interesting city.

From Leipzig I proceeded to Berlin, the capital city and metropolis of the German empire. It is a magnificent city and ranks fifth ln population among the cities of the world-London, New York, Paris and Chicago outranking it in the order named, Chicago having but very recently passed Berlin. The avenue "Unter den Linden" is generally considered the finest thoroughfare in Europe. It extends from the famous Brandenburg Gate to the royal palace, a distance of one mile. One can best get a general idea of its magnificence by walking along the street. This I did several times. I also visited the royal palace and anxiously looked for an opportunity to see Wiihelm II, but my many "glimpses" do not include a gilmpse of him. I am not a lover of royalty, nor do I believe in a monarchical form of government of any kind, but I am an admirer of the German emperor for the interest he manifests in his people, who love him ln return as no other ruler in the world is loved. During my sojourn in Germany he dissolved the "Reichstag" (parliament), and an election was held and a new body of representatives was elected, and the Kaiser's party received an increased majority. He is sometimes styled "The World's Hustler." We were told that he has a knowledge of every important subject that is before the people of the world. He has a systematic method of study and work. As soon as he awakes in the morning a man enters his presence who speaks to him on the religious conditions of hls people and of the world. This interview lasts a half an hour. Then

another party accompanies him on his walk for one hour and tells him of some other problem of the day, and so on all during the day he has periods for doing things. While it may be true that he is not in accord with the world's peace movement, because he wishes more territory for his people where they may continue to be Germans and promote their literature, art and commerce, all of which they prize so highly, yet he may well be called a great ruler, and he has had much to do with the wonderful expansion of Germany's modern commercialism. No other nation in the world to-day so thoroughly prepares its young people for business as does Germany, and we find to-day young Germans ln Paris with a thorough knowledge of the French language and French business methods; in London with a thorough knowledge of English and English business methods; in China, with the Eastern commercial situation thoroughly in hand. Knowing this, it need not be wondered at that Germany is outstripping all other countries in the race for trade and as a consequence the German or his posterity are found in all parts of the world readily adapting himself to any change of condition and language, yet always keeping a warm and in his heart for the fatherland. The Kaiser has a very interesting family of five sons and one daughter. All of the children must learn a trade and he able to become useful citizens. The daugh ter must learn housework, and above all know how to cook. Linked with many other qualities, the Kaiser has undoubtedly inherited the mild and noble qualities of his noted grandmother, Queen Victoria of England, and the strenuousness and fighting energies of his noted grandfather, William I, who, with Bismarck and his cabinet, did so much for Germany.

Pre. Landes of Bavaria told me that the union of Germany was the result of the work and the principles advocated by a Mennonite member of this marked cabinet, by the name of Loewenstein, who formerly lived in the Rheinpfalz (Rhenish Palatinate) and who as early as 1845 advocated the federation of the several kingdoms now constituting the empire.

There are some splendid buildings and monuments in Berlin, the most famous monument being that of Frederick the Great near the Palace Bridge. "The museums, the galleries of sculpture and paintings, and other art collections, the churches, ancient and modern, the parks, gardens and countless other attractions of the great capital can only be glanced at by the traveler who has but a few days' time in this great city; to examine them thoroughly would require many months." l was, however, well pleased with my visit to Berlin, although far from satisfied, as time was passing swiftly and I wanted to visit Hanover and Goettingen, where W. E. Curtis, the well-known correspondent of the Chicago Record, says is found the highest type of civilization in the world. I do not wish to dispute his statement, for there even among the laborers is heard most excellent style of German. It is to the German language what Boston is proverbially supposed to be to the English language. But why should not a language be well spoken? Why should there be poor English in England and America, when schools are everywhere abundant and books are plentiful? It is nothing more than a shameful neglect on the part of the masses to learn the language What is an established fact in Goettingen is a possibility everywhere. But as It is with the language, so it is with religion-the great mass of the Christian world is living far below its privileges. Bibles and churches are within reach of everybody, and yet what is the standard of Christianity to-day, and why is it so? Is it not because of the more than shameful indifference to our highest interests and the interests of our fellow-men?

Although Goettingen has a population only about as large as that of Elkhart (about 20,000), it is the chief town of a circle or "Kreis" of the same name in the Land-Drostei of Hildesheim and province of Hanover, Prussia. It is about

seventy miles south of Hanover and is divided by the Leine river into Altstadt and Neustadt. It is a city of churches and university buildings, the university of Goettingen being widely known as one of the best ln Europe. The famous chemist Bunsen was a native of Goettingen, so also the great historian Neander; also such distinguished men as Haller, Eichhorn, Ewald, the brothers Grlmm, Heyne, and others. The university contains a library of over 500,000 printed volumes and more than 5,000 manuscripts. The laboratory con tains Blumenbach's famous collection of skulls. The old part of the town has many quaint buildlngs and crooked streets, but the new town (Neustadt) is regularly laid out and has fine promen ades. It is in every way an interesting city, and I was sorry my visit had to be so short.

Everybody knows of Hanover, the capital of the province of the same name. It is about seventy-five miles south of Bremen and a little over 100 miles south of Hamburg. The rivers Leine and Weser form a navigable connection with Bremen. Here also are found the old town, irregularly built on narrow streets, and the new town with its wide streets, handsome buildings and many beautiful squares. Coming in on the railway to the terminal station you face a magnificent square with the grand equestrian statue of King Ernest Augustus in bronze. Others are the George square with its statue of Schiiler, the triangular square and the great Waterloo square with its column ninety-nine feet high, on which are inscribed the names of the 800 Hanoverians who fell at Waterloo. From a college town it has gradually changed to a manufacturing and railway center. It was the first German city that was lighted with gas. Belng a manufacturing town it is also the center of an extensive whole sale trade. The celebrated astronomer Sir William Herschel and the historian Pertz were born here. When I say that the town has changed to a manufacturing center, I do not wish to say that the number of colleges has diminished-they have simply not kept pace with the industrial growth and are no longer prominent in this rapidly growing city of about 300,000 souls.

From here I started westward for Holiand, of whose sturdy, industrious people the poet Goldsmith, in his "Traveler" says that they "Scooped out an empire, and usurped the shore,

(Continued from Bible Topic Page.)

planted and came up so beautifully, only to be so nearly spoiled and killed by grass and weeds, so many a young life, full of promise and weil favored, might be all but ruined forever (and many, aias, are) by the weeds of sin when they are not watched for and carefully rooted out as they appear. But even when the weeds have grown and the life has been dwarfed and stunted and hidden away so that the sons of men fail to see the "image of God" and many believe it has changed, the loving Father above alone can see and help and restore.

Then the grass was cut and the ground dug up ail around; water was sprinkled over the plot and soon the poor little tree revived and grew. But it was crooked, yet by carefully bending it and tying it to a straight stick it finally became straight and tall and is to-day a beautiful tree But how nearly it was jost!

Oh, dear young people, do you see the lesson for you? Do you see how these bodies and in tellects need to be watched and fostered and trained and kent and how easily and quickly sin can dwarf and distort and smother the spirituai life and render our bodies unfit for use in the Master's cause? Remember the boy and the peach tree, but only that you may think of your own lives and the fives of joved ones.

#### SUBJECTS FOR TALKS OR ESSAYS.

- How can I best grow for God?
- The development of spiritual forces,
- 3. Watching for weeds. 4. The result of godiy training.

# HERALD OF TRUTH

Thursday, September 26, 1907.

J. F. FUNK and A. B. KOLB, Editors.

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- Canada. Ohio and Pennsylvania.
- Ohio, Mennonite. Southwestern Pennsylvania.
- Indiana, Amish (Spring). Indiana and Michigan District (Faii).
- Western District, Amish
- Missouri, Iowa and E. Kansas
- Kansas and Nehraska.
- Nehraska and Minnesota. Alherta, N. W. T., Canada. Pacific Coast District.

#### THE WIDOW'S DREAM.

While the old discussion goes on among the learned in regard to the origin and meaning of dreams, there comes to us an occasional demonstration that even in these latter days, God has sometimes taught his servants by this means.

About the year 1820 there lived in the town of C---, far away ln Maine, the widow E---, a God-fearing woman, and a faithful mother to her family of six hoys. Her husband had died during the previous year. He had left for the maintenance of his family, a farm mortgaged for half its value, and a well patronized country tavern, with an indispensable accompaniment for those days, a full stocked bar, as indicated by the tall signpost before the door. The elder sons could assist in the lighter work on the farm, but the heavier part of it had to be entrusted to hired men, which caused great expense. Had it not been for the income derived from the tavern the widow would have been unable to provide bread for her family and pay the interest on her mortgage; consequently she isbored incessantly to keep the reputation of her house at the highest

The smaller boys were trained to spread and clear the tables and wash the dishes. One day, while they were working in the dining-room, the mother heard a guest-a stout, cosrse, red-faced and blear-eyed man-cali Robbie, the ten-year-old, to him.

"Here, my little man, drink this, it will make your bright eyes brighter than ever," said he, holding his nearly emptied glass to the boy's lips Watching with a thrill of horror, the mother saw her boy, the brightest and most beautiful of her flock, drain the glass without hesitation.

She started forward to reprimand the stranger but like a flash of light came the thought, "What right have I to supply another with the poison which I wish my boys to hate?" And in keen distress of mind she called Robbie to her and hade him drink no more of the liquor.

But the scene haunted her, and hour after hour, as she went about her duties, she wrestled with the growing conviction that the trade in liquorwas iniquitous. The picture of her boy's pure face contrasted with the debauched countenance the stranger presented was constantly before her, and like the thrust of a sword in her heart was the thought, "If Robble should ever grow to look like that!

That night, while her household were quietly sleeping, the widow kuelt in her room in an agony of supplication for the succor of heaven in her need. Not until the light of early dawn shone in the east did she lie down to reat with one last,

HERALD OF TRUTH.

weary piea on her lips, "Father, show me the way If thou hid me cut down that sign post 1 will, trusting thee to supply food for my little ones." And then she slept.

That morning after prayers the widow called her children ahout her.

"Boys," said she, "I am doing an evll thing ln seiling iiquor, and I shail do it no longer. Last night i asked the Lord to show me the right about it, and, my children, he has given me a sign in my sieep. I dreamed that I cut down the signpost, and up from its trunk that I had left grew two heautiful ripe sheaves of wheat so heavy with grain that they drooped almost to the earth. That is God's sign to me that we shall not want for hread if we cut down the post. Come, hoys, who will strike the first hlow?"

An hour later the news that widow E.'s signpost was cut down had spread through the village The widow was almost universally blamed for the act, and many were the prophecies of distress for her family in the future, hut she went on her way with the caimness of faith.

Just seven days later the widow received a long letter from an uncle who was a prosperous merchant in a large city hundreds of miles away. In that letter he informed her that she should thenceforth receive from him an annuity of two hundred and fifty dollars, the addition of which sum to her other income he hoped would supply all her needs.

In an ecstasy of gratitude to God the widow told the story to her wondering friends, and It has been handed down through two generations of her reverent descendants. Who shail deny that the widow's dream was indeed a sign from heaven?-[The Christian (Boston).]

#### ITEMS.

New Motor Gas .- "Alkoethine," the new motor gas, is a mixture of air, alcohol vapor and acetylene, resulting from the spraying of diluted alcohol over calcium carhide. It proves to be a cheaper fuel than gasoline, and the necessary apparatus for producing it can he adapted to any high-speed easoline motor.

The biblical world is trying to place a value on some mediaeval manuscripts discovered at Edfu in Upper Egypt. These were found in a stone box in an old Coptic monastery. None of them post-date the eleventh century, and some of the parchments and papyri go hack to the sixth century. They are partly in Nubian and partly in Coptic language. Interest centers around what purports to he twenty-five leaves of the sayings of Christ, about half of which have not been known heretofore. The writers of the early church make frequent reference to these sayings of Christ. For centuries it was thought that no copies of them remained, and it is only in recent years that any of them have been discovered. The new find includes manuscripts of Matthew, Mark and Luke, hut not much authority is supposed to attach to them. While the "sayings" are of worldwide interest, and will engage the attention of biblical philologists in an attempt to determine whether they are genuine or apocryphal, they will not change in any degree the Scripturea as we have them now, or have any appreclable influence on the progress of the church.-[Rel. Telescope.]

#### MARRIED.

Kauffman—Egil.—On Sept. 8, 1907, near Hope-dale, Ill., by Bish. John C. Birky, Bro. Noah Kauff-man and Sister Katle Egil. May the hlessings of God be with them on their journey through life.

Shartz—Weber—On Sept. II, at the home of the bride's parents, Menno S. Weber, near Water-loo, Ont., by Bish. Jonas Snyder, Moses B. Shantz and Lovina Weber. The Lord bless them in their relation.

#### GOSHEN COLLEGE OPENS.

The Fall Term of Goshen College opens Sept. 25. The Short Bible Course begins Nov. 26. Bible Conference, Nov. 26 to Jan. 1. For free illustrated catalogue and circulars address

GOSHEN COLLEGE, Goshen, Ind.

#### CONFERENCES.

The second annual Sunday school conference of The second annual standy school the Pacific Coast district will be held at Albany, Oregon, Oct. 21-24, 1907. All are invited to come and join in a feast of good things.

J. P. BONTRAGER,

Aibany, Orego

September 26.

Missouri-lowa District, 1907.

1. Sept. 24 and 25—Sunday school conference

Sept. 26 and 27—Church conference meets. 2. Sept. 2 and 2 - Clarence, Mo., Atlanta, Mo. 4. Addresses—John Detweiler or L. J. Johnson, Cherry Box, Mo.

A cordial invitation to ail. I. R. SHANK, Sec.

The Lord willing, the fall session of the Virginia Conference will be held at the Springdale church (Upper District) on the second Friday of October, he ing Oct. 11, 1907. A full attendance is desired, and a special invitation extended to members of other conferences of like faith with us. For information as to rallmads, etc., write to Bish. A. P. formation as to rallroads, etc., write to Bish. A. P. formation as to lands.
Heatwole, Waynesboro, Va.
C. H. BRUNK, Sec.

Conference of the Western District will be held Oct. 16-19, in the East Holhrook M. H., as follows: Wednesday, Oct. 16, a. m., ministers' session; Wednesday, Oct. 16, p. m., mission meeting; Thursday and Friday, church conference; Saturday, preparatory services; Sudventa and Park Saturday, preparatory services; Dada, a., and Inform All passengers will come to Lad. 18, a., and Inform David Garber, La Junta, Colo., R. F. or J. F. Brunk, No. 910 San Juan Ave., La Junta, Colo. A cordial invitation is herewith extended to R. M. WEAVER, Sec.

#### General Conference.

The Mennonite General Conference will be held with the Howard-Miami Co. congregation, near Kokomo, Ind. Session to open on Wednesday morning, Nov. 13, 1907.—D. F. Driver, John Nice, D. H. Bender, Committee.

#### General Conference.

The Howard-Miaml (Ind.) congregation extends The Howard-maini (ind.) congregation extends a cordial invitation to all workers to meet with us at the General Conference. The most corvenient railway stations are Amboy on the F. C. & St. L. and the C. C. & L. Railways, and Greentown on the T. St. L. & W. Railways and the Kondown on the T. St. L. & W. Railways and the Kondown of the T. St. L. & W. Railways and the Kondown of the Conference of the Confer town on the 1. St. L. & W. Rainband and Komo, Marion & Western Traction line. Parties coming on fast trains on the P. C. C. & St. L. Railway, by informing us of their arrival, can be met at Converse, as fast trains do not stop at Amboy.

Please inform the undersigned of your coming E. A. MAST, Kokomo, Ind. N. M. SLABAUGH, Greentown, Ind. N. W. KING, Amboy, Ind.

The Indiana-Michigan Conference will meet, the the induana-micnigan Comerence will meet, the Lord willing, at Nappanee, Ind., on Thursday, Oct. 10, and continue until Friday evening. Blabops to meet at 9 a. m. and conference to open at 10. A cordial invitation is extended to all who have a mind to work in the cause of Christ to that up. a mind to work in the cause of units to the ob-billion of his church. Those who have questions which they desire to have discussed will please send them either to the secretary, J. S. Hartzler, Goshen, Ind., or to the writer. Those coming by railroad will please notify Bro. Aaron Smeltzer or the writer and arrangements will be made to meet them at the depot.

DAVID BURKHOLDER.

#### DEATHS.

Voter.—Jonas Yoder was born in Miffilio Co., Pa. April 2, 1835; died Sept. 11, 1907; aged 72 Y. S. M., 9 D. In 1838 his father with his family moved to Union Co., Pa., where they lived until 1853, when they moved to Baltimore Co., Md. Here Bro. Yoder spent most of his time Ull 1873, when he was married to Lydia Yoder of Miffilio Co., Pa., where he then lived until her of Miffilio Co., Pa., where he then lived until her of Miffilio Co., Pa., where he hen lived until her of Miffilio Co., Pa., where he hen lived until her of Miffilio Co., Pa., where he hen lived until her of Miffilio Co., Pa., where he hen lived until her of Miffilio Co., Pa., where he hen lived until her of Miffilio Co., Pa., where he had a loving husband and Afaher and Miffilio Co., Pa., when a kind and loving husband and father and English. Text. Isa. 57:1, 2.

Engliab. 1eXt, 1sa. 57:1, z.
Freed.—On Sept. 10, 1907, in Montgomery Co.,
Pa., of paralysis, Mary, widow of Joseph Freed;
aged 86 Y., 10 M., 15 D. See correspondence from
Morwood, Pa.

Reist.—On Sept. 8, 1997, in Waterloo Co., Ont.,
—Reist, wife of Peter Reist; aged 63 Y., 5 M.
De died of internal cancer. She was hurled at Cressman's M. H. on Tuesday following. Funeral services were conducted by Peter Coher.

Harshbarger.—Jacob W. Harshbarger was horn in Rockingham Co., Va., May 12, 1832. He went with his parents to Augusta county in 1840. He was married to Elizabeth Good, who died Feb. 18, was married to Elizabeth Good, who died Feb. 18, 1892. To this union were born four sons: Joseph (Pre.), who died Oct. 7, 1906; Jacob, of Dodge City, Kan; John, of Mt. Sidney, Va, and Ben-jamin, of Utah. He was a consistent and fathum member of the Memonite church for poor always found in him and the transparent of the con-found in him a and there were so many opporfound in fills a friend.

generally known, and there were so many opportunities for exercising it, that his house was often referred to as "The Oid People's Home." On Dec. 17, 1896, he was married to Sarah Johns. Besides his wife and three sons he is survived hy twenty three grandchildren and two great-grandchildren also one brother (John of Poulan, Worth Co., Ga. also one brother (John of Foulan, Worth Co., Ga.) and four sisters (Frances Beam, Cullom, Ill.; Christina Cullen, Holmesville, Neb.; Ellzabeth Shantz, Elkhart, Ind.; Sarah Hodam, Gifford, Ill.) After several months of intense suffering, he peacefully fell asleep in Jesus, Aug. 5, aged 75 V., 2 M., 23 D. Never during his extreme suffering was he heard to murmur or complain, but he hore his affliction with patience and only in the hore was he heard to murimor to combain, but we his affliction with patience and suhmission. The funeral services on the 7th were conducted by A. P. Heatwole from 2 Tim. 4:7, assisted by Jacob Martin and Christian Good. Buried in Mt. Pleas-

Kurtz.-Sister Iva Elizabeth, daughter of Martin Kurtz.—Slater Iva Elizabeth, daughter of Martin D. and Anna Kurtz, of near Intercourse, Lancaster Co., Pa., fell asleep in Jesus, Sept. 15, 1907. Iva suffered much for a week with appendictits, but bore her aufferings very patiently. Her parents did all they could for her, but the Lord thought best to take her home. She accepted Christ as her Redeemer ahout a vera area and united with nest to take her nome. Sine accepted Christ as her Redeemer ahout a year ago and united with the Mennonite church. If appeared to he her greatest delight to attend regularly church serv-ices and Sunday school. In the afternoon hefore she died she called her only sister, her father and mother to her hedside, klassed them good-hye, and said she was going to live with God and her little brother Willis, who died in February, 1901. We deeply sympathize with the bereaved family. We deeply sympathize with the bereaved family, the may seem hard to submit to the will of the Lord under circumstances like these, but to know that our loved ones have gone to the home of the hiest in heaven gives strength and joy to our sould refer the the will not suffer any one nearest to God. The transport of the submit of the submi

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Published Weekly.

ELKHART, IND., THURSDAY, OCTOBER 3, 1907.

Vol. XLIV. No. 40

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

#### EDITORIAL NOTES

Those interested will kindly notice some changes in the Kansas-Nebraska conference notice. See notice in another column.

A laugh may not break any bones, but it has broken many good resolutions, and the laugh of derision has broken many timid hearts and lives.

A letter from Bro. J. A. Ressier informs us that Sister Lina continues to improve very slowly. Baby Ruth is growing rapidly, and is "learning a mixture of English and Hindi."

Bro. D. 8. Weidy, head of our shipping department, spent several days in lowa last week, where he attended the lowa Sanday school conference. He returned on the 22d, much pleased with his visit with the brotherhood in lowa and greatly encouraged with the outlook in his branch of the business.

The letter to India, asking the missionaries to contribute the matter for the Young People's Meeting Tople for Sept. 29, was received too late to admit of a return in time for the tople to appear in the regular routine. We are sorry that we have to disappoint those who were expecting the subject matter to appear. Perhaps we may be able to use the same subject later.

Jesus said to his disciples, "Without me ye can do nothing." If this truth were more strongly impressed on the minds of the people there would be more real humility and less boasting in their own strength by many who profess to love the Lord in sincerity and truth. In other words, many professed Christians would be better acquainted with themselves and less apt to criticise others.

Jesus would not allow his disciples to depart from Jerusalem until they would be endued with power from on high. He wanted them to understand that they must not go in their own strength but in the strength of Him who sent them. If preachers of to-day would give greater heed to this principle of the gospel they would do better work, the churches would enjoy greater prosperity, and more souls would be saved.

Among our many exchanges we notice especially the contents of the Manna, published by our old-time friend, Bro. John G. Stanffer of Quakertown, Pa., who, like ourselves, has grown old in the publishing business. The contents of this excelent little paper are of a character that is beared; all and edifying to all. The issue for October is especially good, even though the paper, like the Herald, carries a few advertisements. We wish our old friend yet many years of usefulness in the Lord's work.

Among the descendants of Hans Herr, the ancestor of the numerous Herr family of Lancaster Co., Pa., and other localities, there is a

movement at the present time to raise a fund for the purpose of erecting a tombstone to their noted ancestor, who was the first white man in Lancaster county and who built the first house in the county. This house is still standing and is located near the Willow Street Mennonite meeting house, where his remains are laid to rest. The old house was built 188 years ago and is gradually going to decay, being used by the present owner. David H. Hnber, for storing farm implements and as a shed for hanging np tobacco. Snch a remarkable relic should by all means be put into a better state of preservation, if such a thing is possible and if it can be done to the glory of God. He was a Mennonite and consequently the first Mennonite settier in the county.

Abraham H. Cassel, a prominent member of the Brethren (Dunkard) church, was eighty-seven years of age on Saturday, Sept. 21. He lives on the old homestead in Montgomery Co., Pa., where he collected, during former years, the greatest library dealing with German-American subjects that was ever collected by one individual. He is pow, however, in feeble health and no longer able to keep pace with the progress of events in the world, as he did years ago. He is blind and deaf and requires the constant attention of a nurse. His name in connection with his famous antiquarian library has become familiar in literary circles both in America and Europe and many persons of high standing visited the humble home of the noted antiquarian, to examine his valuable collection of ancient books. His library, however, has been distributed, part to one of the Dunkard college libraries and part to the Pennsylvania Historical Society at Philadelphia.

It is not hard to believe the stories of torture and untold cruelties in the age of persecution, when right in our own day within a few hours' ride of Elkhart, cases of fanaticism come to light that equal those of Torquemada and the Inquisition. Mrs. Letitia Greenbaulgh of Zion City, Ill. who belonged to a sect that grew ont of Dowie's fanaticism, had been suffering for some time with rheumatism until her limbs and body were stiff and distorted. The sect believes sickness is tangible evidence of the presence of Satan in the body, and her family decided to drive him out. They began to pull and work her suffering limbs and body until her bones were broken, her neck disjocated and her body bruised and broken. Her screams in the first part of the "exercises" were more evidence that the devil possessed her. When she hecame still, she was supposed to have gone asleep, and she had, but into that sleep that knows no waking, for they had killed her. Efforts to hide the matter from the authorities falled, and now the children are being tried for killing their mother. One form of fanaticism breeds or develops another and Dowie's fanaticism is not done developing.

We clip the following from the Lancaster New Era, which will be of interest to all our readers: "The Old Meanonite Home at Oreville, this county, will come into a fine inheritance eventually through the benefence of the late David Landis of Lancaster township, who died recently, and whose will has been admitted to probate in the Register's office. The estate is estimated at about one hundred thousand dollars. It is pro-

vided that after the payment of the funeral expenses the remainder shall be held in trust by the Farmers' Trust Company. The income is to be paid annually to the widow of the decedent, Fanny M. Landis. Upon her death the income is to be divided equally between his three sisters, Lavina, wife of Adam Landis; Mary, wife of John Leaman; and Anna, wife of Henry L. Groff. Upon the death of these beneficiaries, a few private bequests of smail sums are to be made and the residue of the estate is to be placed in a trust fund, to be known as 'The David Landis Benevolent Fund,' in memory of his daughter Josephine, and the entire income is to be paid annually to the trustees of the Mennonite Home at Oreville, to be used for its maintenance, improvement and the benefit of its inmates. The will was made Dec. 3, 1906, and the Farmers' Trust Company is made the executor and trustee."

A Chicago ciergyman, in a series of sermons, stated that a large portion of the so-called respectable women of the city are habitual users of tiquor as a beverage. Some of his parishioners questioned the veracity of the statement. Three days after, backed with abundant proof, he repeated the statement, and it stood unchallenged. Within fifteen days, of the many applications for divorce entered on the dockets of the court of that city, twenty-six are from husbands who wish to be divorced on the plea that their wives are habitual drunkards.

Stopping at what I consider a perfectly respectable restaurant on Van Buren street for a late dinner on a recent business trip to Chicago, my daughter, who accompanied me, drew my atten tion to the large number of men and women who were pouring liquor out of bottles and drinking it with their meai, and at two tables nothing but drink and cigars were being served to the occu pants, maie and female! By actual count, liquor was served at twelve tables At a recent plebiscite vote in Chicago to so amend the charter that the saloons would be closed on Sunday an over whelming majority decided against the amendment, the labor unions and other societies casting their aimost unanimous vote against the move that meant the moral betterment of the city. These are signs of the times. Yield to the insistent demands of the world on one point, and soon a just as insistent demand comes to yield on another point, and there is no limit to the demands made. It is just so in the church. Here and there the request is made to yield-to be a little more liberal and lenient. Sometimes these demands are accompanied with the threat, "If you don't do so and so i'il leave the church." Timid preachers, deacons and other members who fear man or a loss of a few at heart unruly, unfaithful members more than they fear the displeasure of God, are inclined to yield, and it is by such yielding that perhaps in a hundred years a church may get far from its original principles and practices Many vital points of doctrine become a dead letter and men spend much time trying to find a plausible excuse for the change, when the real fact is that timid or time-serving men yielded to worldly-minded men, forgetting the counsels of God and the solemn trust placed in their charge Life, instead of being the serious spiritual reality and conversation enjoined by the apostie, becomes a light-minded, frivolous jig and jest, an endiess round of activity perhaps, but with the honor of

# PERSONAL MENTION.

Bro. Abraham Thut of Ailen Co., Ohio, last week visited with his brother, Peter Thut, at Middlebury.

Bro. Samuel Yoder of the Elkhart congregation filled the regular appointment at Pretty Prairie, Ind., on Sunday, Sept. 29.

David G. Landis, who died in Lancaster township, was buried at the Meilinger meeting-house on Tuesday, Sept. 17. His funeral was largely attended.

Bro. Ezra Shantz of the Holdeman congregation of Elkhart Co., Ind., is preparing to move to Waterioo Co., Ont., his native home. Our best wishes go with him and family.

Pre. Gideon N. Kauffman visited the congregations in Michigan and in Holmes and Madison countles, Ohio, during the middle of September, returning home about the 20th inst.

Pre. J. S. Hirshler of Hillsboro, Kan., is making arrangements to leave Kansas and settle in the Golden State, California. He will reside in Upland, and labor for the spreading of the gospel

Bro. A. I. Yoder of Kalona, Johnson Co., lowa, while taking home a load of lumber last Monday, Sept. 16, was thrown from his wagon when it jurched in to a siew, breaking his arm at the

Bro. D. C. Hershey of S. Beddington, Maine, formerly of Manheim, Lancaster Co., Pa., is at present engaged in missionary work in the iumber camps of the state of Maine. See his letter in Tidings column.

Bro. Jas. McGowen of the Nappanee A. M. congregation spent Sunday, Sept. 15, with the congregation at Elkhart and preached a very edifying and interesting sermon, which was highly appreciated by the congregation.

Bro. J. S. Lehman preached in the Mennonite M. H. in Elkhart, ind., on Sunday, Sept. 22. His discourse was an earnest exposition of salvation through Christ from the words, "Unto you, therefore, which believe, he is precious."

Bro. Noah Thut, wife and two children stopped over at Elkhart on Sept. 23 on their return trip from the West. They were in Oregon, Idaho, Colorado and other places and also visited Bro. Thut's uncie, Peter Thut, at Middlebury, Ind.

Bro. J. P. Bontrager and family of Albany, Ore. spent several days in the congregation at Hubbard, in Marion county, during the middle of September. On Sunday, Sept. 15, he preached in the Hopewell congregation, and the people were encouraged and edified by his discourse.

Sister Louise Snavely, of near Columbus Grove Ohio, departed this life on Saturday, Sept. 21, 1907. She died at the home of Bro. M. S. Steiner, with whom she had had her home for some years. She was a generous helper in the different lines of benevolence in the church and eisewhere.

Bish. Christian Stuckey of Fulton Co., Ohio, we regret to say, has for the past several months been in failing health, so that he is not able to attend church services at the present time. May the Lord speedily restore him to his usual heaith and give him grace and strength to continue to labor ln His cause.

Bro. David Neuschwander and wife and Bro. M. M. Lichty of the Weaverland congregation in Lancaster Co., Pa., after a three weeks' visit with friends in Waterloo Co., Canada, came round by Elkhart on their return trip and cailed at the Publishing House and visited friends in Elkhart and vicinity. They expect also to make a short stop-over in Ohio. They much enjoyed their trip.

HERALD OF TRUTE

John Keller of near Mount Joy, Lancaster Co., Pa., who was recently elected a director of the Union National Bank of Mount Joy, was also chosen to the ministry in the Mennonite church, in consequence of which he resigned his bank directorship that he might more successfully attend to his ministry.

For the Herald of Truth.

CHURCH OWNERSHIP.

By A. K. Kurtz.

As this subject has been discussed some in these columns we venture a few thoughts and hope that the reader will pass them by if not worthy of consideration. It is always safe to advocate that which will promote good will among the brotherhood and advance the cause of Christ in general. if church ownership will be the means of saving more souis than individual ownership, then by all means let the church control her publishing interests. if the motive be only for prestige or to follow in the wake of other societies and finally end in denominational pride, then the project would better be dismissed from the minds of all. But we have more confidence in our ministers and believe that their object in securing a publishing house is a nobier one.

The question might be asked, too: What would be the difference who owned a publishing plant? The reading matter would not necessarily be changed and we have the confidence in the editors of our papers that they will not publish anything detrimental to the cause of Christ or contrary to the doctrines of the church, and then a brother who is qualified to edit or publish a paper has the same right to follow that vocation as others have who follow any other trade or profession.

The printing press is one of the most helpful means of spreading truth that can be imagined, and the more of them the better when under the management of godly men and not published exclusively in the interests of this or that society, but for the soie purpose of saving souls and spreading gospel truth by iffting up Christ as the Savior of men. Why not provide our missionaries in India with a printing press large enough to publish a good sized paper in the interest of missions? We believe that the money invested in an enterprise of this kind would be the means of saving a larger per cent. of souls than the same amount invested in a publishing house in the home iand. A paper published there would be more eagerly read than any one published in the home land. Our people here would come in closer touch with the people there and would be the means of awakening a greater interest in mission work among our people all over the United States and Canada. To sit at our own firesides and read of the various experiences of our missionaries and of those native converts would indeed be a rare treat to any one interested in missions and in learning more about the life and customs of our dusky brethren across the great waters. Then, again, tracts and all kinds of religious literature could be published in the native language and sent all over a province, and souls reached in this way who could not be reached in any other, and also prepare the way for preachers, if it were possible to send them to preach the Word. The good accomplished in this way could only be revealed in eternity. Let us use our resources, though they be limited, where they will accompiish the most good and bring honor to Him to whom all honor is due. May his Spirit direct in all things.

Smithville, Ohio.

Pride-Humility.-To indulge in pride and show it forth to public view is an indication of deep perversion of heart. Whoever does so, may be assured of his fall sooner or later. The contrary to nature humility is an evidence of true greatness and a precursor of future giory (Luke 14:11). October 3,

For the Herald of Truth. WHAT CAN I DO TO ADVANCE SUNDAY SCHOOL WORK?

An Essay read before the recent Ohio Sunday School Conference by Siddle King.

Sunday school work is one of the most important phases of the work of the church. It is important, first, because in the Sunday school God's word is taught in a way that it is not taught at any other time and in a way that ail can understand. It is here that many for the first time learn of God and his love. Secondly, it is important because the true motive of the Sunday school is the saivation of souls. How many Christians of to-day can look back to the time when first God's word became life to them in the Sunday school! It is here that the children are taught the way of life, and day by day their lives are made better by having attended.

Since this is such an important work, every Christian should be deeply interested, and to be interested means to be actively engaged in the

To advance Sunday school work we must believe in the Sunday school; believe that in the Sunday school more Bible truths are made plain, and more plain truths brought home to ourselves than at any other place; believe that it is one of the means which God uses of drawing especially the young people to himself. It is true that many people are deeply moved and many precious souls saved as they hear the Word preached from the pulpit. But who can tell the number of young hearts that have been touched with the love of God and been made to give themselves to him in the Sunday school? It is the children in whom we are especially interested. Solomon says, "Train up a chiid in the way he should go: and when he is oid, he will not depart from it."

Having stated the importance of Sunday school work, let us now consider how we may advance it. The work of the Sunday school may be advanced in two ways. First, by making our own schools better. Secondly, by establishing more schools. The following are some of the ways through which

we may improve our Sunday schools: 1. In the matter of attendance. Every one should make an effort to be present at every session possible, not only the children and young people, but older ones as well; we need them al and God needs them. If we know of some who do not attend Sunday school, iet us try to induce them to attend. Perhaps a kind word spoken to them or an invitation to come will be the means of bringing them to the Sunday school and to Christ. We surely are not interested in the work as we should be if we are satisfied with the comparatively few who attend, and do not reach out

for others. 2. Promptness. Not only should we be present every Sunday, but be on time at every session. Tardiness shows a lack of interest in the work. Perhaps some one who has no particular work assigned to him might think, It makes no difference if i am late. But it does make a difference. We do not know how often our indifference and negligence have been the means of bringing discouragements and carelessness in the iives of others. On the other hand, if we are in our place on time we can help even by our presence. Have you ever noticed the face of the superintendent light up as though he received new life when the majority of the members of the school were presont on time?

3. Prayer. Prayer is one of the most essential factors in Sunday school work. It cannot prosper without much earnest prayer. Every member should pray, and especially the officers and teachers. They need to spend much time in secret prayer in behaif of those who are committed to their care. E. N. Bauman says, "The teacher who goes to his room and locks the door night after night to plead for his boys and girls will be successful, No organization or approved methods or anything in the world can take the place of

HERALD OF TRUTH.

these heart-to-heart talks with God for our pupils." One reason that some of the boys and girls who are members of the Sunday school do not become Christians is that some one, perhaps a teacher, has neglected to pray for them or has never spoken one word to them personally about the

welfare of their souis.

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4. Personal work. A little girl of a certain Sunday school once made the remark, "Our teacher doesn't speak to us about our heart life as our former teacher used to." Oh, for more teachers who are so much concerned about the salvation of their pupils that they cannot rest day or night until all have found Jesus precious to their souis!

5. Consistent living on the part of officers and teachers. Teachers should be examples to their pupils. Would that we could all say with Paul, "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1).

6. Absolute surrender. Should we not then give ourselves more fully into the hands of the Great Teacher that he could make of us vessels meet for his use?

Willingness to be used. Every Christian should be willing to do whatever he is asked to do in the Sunday school. If we would ail be wiiling workers there would not be upon our lips so many excuses when we are asked to do some thing; but we would say with Isaiah of oid, "Here am I; send me." The Lord wants men and women who have a "mind to work," because these are the ones that do the most effective work.

8. Personai responsibility. Let every one feei a responsibility resting upon him. We speak not only of the superintendents and teachers, but of pupils as well. Superintendents and teachers are in part responsible for the lack of interest in the esson or for the apparent indifference manifested by the pupils in regard to their spiritual weifare. Aii are responsible for making the most of the time spent in the Sunday school.

Let us now briefly consider the second part of our subject: The establishing of more schools usually called "Mission Sunday Schools." We are giad that a few have been established and the work is prospering with good results; but there are yet many neglected fields. Jesus said, "Lift up your eyes, and look on the fields; for they are white aiready to harvest." There are cities in which there are many children who have not so much as heard of Jesus and his love, and know nothing of the biessings which he brings to them. Not only are these neglected places in the cities, but there are also many places in the country thus negiected. Oh, the sin and sorrow that come to the lives of such who know not the Deliverer! These might become powers in his service if they were taught his Word. How often we hear of even small children being the instruments in God's hand of leading their parents and others as well to Christ, because a Sunday school has been established and the good seed sown and is now bringing forth fruit! No doubt there are in nearly every community some neglected places of this kind. Some souls are perishing because they need a Savior of whom they have had not the opportunity to learn. These places could ail be supplied with workers were we all willing to make some self-denial. Are we willing to deny ourseives of perhaps some pleasure on Sunday afternoon and go out and teil them of Jesus, and thus win them to Him? Let us take for our example Jesus, who went about doing good continually. "Whatsoever thy hand findeth to do, do it with thy might (Eccl. 9:10).

West Liberty, Uhlo.

A GOOD DAY'S WORK.

"I've done one good day's work, if I never do another," said Mr. Bariow, rubbing his hands together briskly, and with the air of a man who felt very much pleased with himself.

"And so have I." Mrs. Bariow's voice was in a lower tone, and less exuitant, yet indicative of a spirit at peace with itself.

'Let us compare notes," said Mr. Bariow, in the confident manner of one who knows that triumph will be on his side, "and see who has done the best day's work."

"You, of course," returned the gentie-hearted

"We shall see. Let the history of your day's doings precede mine."

"No," sald Mrs. Barlow, "you shall give the first experience."

"Very well." And full of his subject, Mr. Barlow began: "You remember the debt of Warfield about which I spoke a few days ago?" "Yes.

"I considered it desperate—would have sold out my interest at thirty cents on the dollar when i left home this morning. Now the whole claim is secure. I had to scheme a little. it was sharp practice. But the thing is done. I don't believe that another creditor of Warfield's will get a third of his ciaim.

"The next operation," continued Mr. Barlow, "I consider quite as good. About a year ago I took fifty acres of land in Erie county, for debt, at a valuation of five dollars an acre. I sold it to-day for ten. I don't think the man knew just what he was buying. He called to see me about it, and I asked ten dollars an acre at a venture, when he promptly iaid down one hundred dollars to bind the bargain. if I should never see him again, 1 am all right. That is transaction number two. Number three is as pleasant to remember. I soid a lot of goods, almost a year out of date, to a young country merchant, for cash. He thinks he has a bargain; and perhaps he has; but I would have let them go at any time during the past six months at a loss of thirty per cent, and thought the sale a desirable one.

"Now, there is my good day's work, Jenny, and it is one to be proud of. I take some credit to myself for being, upon the whole, a pretty bright sort of a man, and bound to go through. Let us have your story now."

The face of Mrs. Barlow flushed slightly. Her husband waited for a few moments, and then said: "Let us hear of the yards of stitching, and the

piles of good things made-" "No-nothing of that," answered Mrs. Bariow, with a slight veil of feeling covering her pleasant voice. "I had another meaning when I spoke of having accomplished a good day's work. And now, as my doings will bear no comparison with yours, i think of declining their rehearsai."

"A bargain is a bargain, Jenny," said Mr. Bar-"Word-keeping is a cardinal virtue. So let your story be told. You have done a good day's work in your own estimation, for you said so. Go on. I am all attention."

Mrs. Barlow still hesitated. But, after a little more urging, she began her story of a good day's work. Her voice was a little subdued, and there was an evident shrinking from the subject about which she felt constrained to speak.

"I resolved last night," she said, "after passing some hours of seif-examination and seif-upbraidings, that I would, for one day, try to possess my soni in patience. And this day has been the trial day. Shall I go on?"

Mrs. Barlow looked up with a tlmid, haif-bashful air at her husband. She did not meet his eyes, for he had turned them partly away.

"Yes, dear Jenny, go on." The husband's buoyancy of tone was gone. In its place was something tender and pensive.

"Little Eddy was unusually fretful this morning. as you will remember. He seemed perverse, i thought-cross, as we call it. I was tempted to speak harshiy two or three times; but, remembering my good resolution, I put on the armor of patience, and never let him hear a tone of my voice that was not a loving tone. Dear little fellow! When I went to wash hlm, after breakfast, I found, just behind one of his ears, a small. inflamed boil. It has made him slightly feverish and worrysome all day. Oh, wasn't I giad that ratience had ruled my spirit!

"After you went away to the store, Mary got

into one of her perverse humors. She didn't want to go to school, to begin with; then she couldn't find her state; and then her shoe pinched her. I feit very much annoyed; but, recalling my good resolution, I met her irritation with caimness, her wiifulness with patient admonition, her stubborn temper with gentie rebuke; and so i conquered. She kissed me, and started for school with a cheerfui countenance, her slate in her satchel, and the pinching shoe unheeded. And so I had my reward .

"But my triais were not over. Some extra washing was needed. So I called Eilen, and told her that Mary would require a frock and two pairs of drawers to be washed out, the baby some slips, and you some pocket handkerchiefs. A saucy refusal leaped from the girl's quick tongue, and indignant words to mine. Patience! patience! whispered a smail, still voice. I stifled, with an effort, my feelings, restrained my speech, and coutroited my countenance. Very caimly, as to all exterior signs, did I look into Ellen's face, untii dropped her eyes to the floor in confusion.

"'You must have forgotten yourself,' said i, with some dignity of manner, yet without a sign of irritation. She was humbied at once, confessed the wrong, and begged my pardon. i forgave her, after reproof, and she went back to the kitchen, somewhat wiser, I think, than when I summoned her. The washing I required has been done, and well done; and the girl has seemed all day as if she were endeavoring to atone, by kindness and service, for that hasty speech. if i mistake not, we were both improved by the discipline through which we passed.

"Other trials I have had through the day, some of them quite as severe as the few i have mentioned; but the armor of patience was whole when the sun went down. I was able to possess my soul in peace, and the conquest of self has made me happier. This is my good day's work. It may not seem much in your eyes."

Mr. Bariow did not look up nor speak as the voice of his wife grew silent. She waited almost a minute for his response. Then he bent forward. suddenly, and kissed her, saying, as he did so:

"Mine was work, yours a battle-mine success yours conquest-mine easy toil, yours heroism! Jenny, dear, since you have been talking, I have thought thus: My good work has solled my garments, while yours are without a stain, and white as angel robes. Loving monitor! may your lesson of to-night make me a better man. Your good day's work gives a two-fold biessing!"-[Sel.]

For the Herald of Truth.

A PLACE OF REST.

By B. F. M. Sours.

There is a place of tranquil joy There is a place of tranquil joy.
Where love o'ershadows grief and care.
There is a scene of sweet repose,
Almong the angels bright and fair.
O love!—No! Love divine—makes glad Where every heart is glory clad.

What if the billows dash and break What it the shores of earth and time?
Upon the shores of earth and time?
What if the heart-ache here is known
'Neath sweeping stars, in skies sublime,
The while we journey to that rest Where stand the mansions of the

Rest! Rest-sweet rest! No breakers dash Their wild despair upon that shore Whose sweet repose of tranquii joy Wiil thrill the heart forevermore, As, to the harps of angels there, Praise seems to quiver everywhere.

Tis rest. The world will throng and press, Tis rest. The world will throng and pr And day by day must conflict bring. But if life's song would find its key, Like the sweet songs the angels sing, Its marshailed notes, all glory shod, Must find the bosom of its God. Mechanicsburg, Pa.

Jesus and the aposties never preached that men should believe the gospel and repent, but that they should repent and believe the gospei.

# TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.
India. — American Mennonite Mission, Dhamtari,
C. P., India. Stations: Sundarganj, Rudri,
Leper Asylum, Balodgahan. J. A. Ressler.

HOME MISSIONS. Chicago.-Home Mission, 145 W. 18th Street, Chl-

Chicago.—Home Mission, 19 W. Land Steet, or cago, Ill. A. H. Leaman, Supt. Chicago. — Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill. Chicago.—Hoyne Avenue Mission, Cor. 33d Street

and Hoyne Avenue.

Toronto, Canada.—Home Mission, 75 Tate Street.

Samuel Honderlch, Supt.

Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Noah H. Mack. Supt. deiphia.—Mennonite Home Mission, Cor. Am-

Philadelphia,—aenionic rome mission, corri-ber and Dauphin Streets, Philadelphia, Pa. Ft. Wayne,—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzler, Supt. Lancaster,—462 Rockland Street, Lancaster, Pa.

Canton.—Massion Home, 1934 East Eighth Street, Canton, Ohio, P. R. Lantz, Supt.

Kansas City.—200 S. Seventh St., Kansas City,

Argentine, Kan .-

BENEVOLENT AND OTHER INSTITUTIONS. Orphans' Home .- West Liberty, Ohlo. A. Metzler, Supt.
Old People's Home.—Marshallville, Ohio, R. F. D.

J. D. Mininger, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener,

1ta Sanitarium.—La Junta, Colo. D. S.

Minier, III., Sept. 19, 1907 .- To the Readers of the Herald:-Greeting. The Bible conference held near Hopedale, Ill., beginning on Sept. 10 and lasting four days, was well attended and much interest was shown. The Instructors were D. D. Milier, Eil Frey and Samuel Garber. The brethren declared the will of God with power and without fear of man. Truly, the Lord has left us no excuse. If we are not saved it will not be for excuse. --lack of teaching. COR.

Kulpsville, Pa., Sept. 24, 1907.-Bro. C. B. Allebach, of the Towamencin congregation preached at the Philadelphia Mission on Sunday, Sept. 22. He was accompanied by his wife and visited over

Bish. Jonas Mininger filled the regular appoint ment at the Towamencin Mennonite M. H. on Sept. 22, in the absence of Bro. Allebach, who spent the day at the Mission in Philadelphia.

The one-year-old child of Bro. and Sister Elias K. Bergy of Franconia died last week and was buried at the Franconia Mennonite M. H. on Sept. 22. Bro. Frederick Hunsberger of Souderton, Pa., died of cancer on Sept. 20, 1907, and was buried on the 24th at the Franconia Mennonite M. H. He was about sixty-seven years of age. COR.

Goltry, Okia., Sept. 23, 1907 .- Dear Herald Readers:-Greeting. On Sept. 21 Bro. T. M. Erb of Newton Kan came into our midst and remained until this morning, when he left for home. During his stay with us he preached three sermons at the Milan Valley meeting-house. On Sunday morning we held our communion and twenty-seven communed. While there are only a few of us, yet we realize that God is with us and if we are faithful we know he will be with us to the end.

SIMON HERSHBERGER.

Harrison Twp., Elkhart Co., Ind., Sept. 26, 1907 .-The ministers and deacons of the congregations in charge of Bish. David Burkholder of Eikhart Co., Ind., convened in conference at the Yeliow Creek M. H. on Sept. 24, to discuss matters of local interest. Good will prevailed during the session and arrangements were made to hold communion services as follows: Goshen, Oct. 6; Nappanee Salem and Eikhart, Oct. 13; Yeilow Creek and Holdeman's, Oct. 20. No date was made for COR

Vistula, Ind., Sept. 26, 1907.—Greeting to ail the Readers of the Heraid. The Lord always has a way to give encouragement to his true believers. Last Sunday our little band at Barker Street, Mich, was enlarged by four new members, who were received from another denomination. felt greatly strengthened and encouraged by these accessions. All of them were Germans. Bro. D. J. Johns was here to receive them in the German language. May they prove faithful in the Lord's service, and we herewith extend an invitation to our German speaking ministers to visit us and give us occasionally a German sermon for the benefit of these new members, who do not get much benefit from an English service. We are also encouraged in the Sunday school work. The greater part of our pupils are quite young, just the right time to implant the simple truths of the gospel into their tender hearts. COR.

Dalton, Wayne Co., Ohio, Sept. 20, 1907.-To the Readers of the Herald:-Greeting. A Bible conference has been announced for the Pleasant View congregation near North Lawrence, Stark Co., Ohio, to be held Nov. 19-22, with the brethren J. S. Shoemaker and Daniel Kauffman as instructors.

Bro. J. M. Kreider of the Bethel congregation, Medina Co., Ohio, met with the brethren at the Pleasant View M. H. on Sept. 1, and preached a very impressive sermon.

The Mennonite local Sunday school meeting of Wayne, Stark and Medina counties will be held at the Martin meeting-house near Orrville, Ohio. Saturday, Oct. 12, 1907.

The date announced for the opening of the large new meeting-house, built by the Sonnenberg (Swiss) congregation near Dalton, Ohio, was de ferred until Sept. 29, 1907.

The 28th of September, 1908, has been an nounced as the date for the second annual Sunday school meeting at the Canton (Ohio) Mission. COR.

From Holmes Co., Ohio.-The Kulp congregation near Winesburg, Ohio, has been in need of a new house of worship for a number of years, but it had not the means to carry out the work. A few months ago an appeal was sent to the different congregations in Ohio and aiready a num ber have responded with liberal contributions. More than half the money necessary has been promised and a special effort is being made to secure funds enough that the building committee may see their way clear to begin the work some time in October. Any money for this cause that will be sent to I. J. Buchwalter, Dalton, Ohio, will be gratefully acknowledged and properly ap COR plied. . . .

West Liberty, McPherson Co., Kansas, Sept. 22, 1907.—Dear Brethren and Sisters:-Greeting. Today we have visiting brethren and sisters with us: J. D. Zook of Topeka, Ind.; S. B. Kiug and wife, Hesston, Kan.; Jacob Brenneman and wife and mother of Kalona, Iowa, and S. S. Stelner of Normanna, Texas. We had a message from our heavenly Father by C. D. Yoder, from the Scripture lesson, "The Parable of the Sower" (Matt. 13). Sunday school was held before church services and the Young People's Christian Union, or Bible Study, held its regular session on Sunday evening, with Bro. Uriah Schlabach as leader.

The general health in this vicinity, with a few exceptions, is good. Sister Kauffman, wife of Bro. Chr. Kauffman, for a few days has been seriously iii. There will be a new heaven and a new earth, where all tears shall be wiped away and where there shall be no more death, neither sorrow or crying, neither shall there be any more pain. This is a biessed thought of a blessed state.

Debiois, Maine, Sept. 23, 1907 .- To the Readers of the Herald:-Greeting. "Lift up your eyes, and look on the fields, that they are white already unto harvest" (John 4:35). "Lift up your eyes" wherever we are and we see the need of true laborers, many millions of souls living without a Savior and dying without hope. There are many plantations or small settlements here in Maine where workers are needed. Some of the places, such as Deblois, Beddingtown, Waite, Topsfield, Grand Lake, Streems, and other towns, do have workers stationed for four months during the summer. The other eight months no services of nny kind are held. Is lt a wonder that religion at low ebb? Think if you could not attend any religious services for eight months! We find some faithful old saints at ail of these plantations, hut very many have no interest in their

These are lumbering towns from fifteen to twenty miles from the railroads. An intelligent and kind-hearted people live here, with not much of this world's goods, but willing to share with any one in need. I know one family, living twenty miles from the railroad; the nearest neighbors are six or more miles away. They have been living there for years and I do not suppose that they attended any religious services for many years. Their children are without any school privileges and do not see any person outside of their own family for weeks at a time. The field is large. Wiil you pray and work? Souls are precious ln D. C. HERSHEY. the sight of God.

For the Herald of Truth.

SUNDAY SCHOOL CONFERENCE REPORT.

Report of the Sunday school conference held at East Union M. H. near Kalona, Iowa, Sept. 20,

The meeting was opened by singing and devotional exercises conducted by Samuel Garber. Organization resulted in the election of the following officers: Moderator, J. S. Shoemaker; assistant moderator, A. I. Yoder; secretarles, S. G. Lapp and C. A. Hartzler. The following subjects were discussed:

"Some Needs of a Modern Sunday School."-"Prayer," by Samuel Garber. It is the means of obtaining power, help from God, and more laborers. Should be offered for those who do not attend regularly, and edifying to those present. Our prayers often prepare us for service. No Important decisions should be made without earnest prayer. One brother or sister should not do all the praying that is done for the school.

2 "Consecrated Workers." Essay by Dora Swartzendruber. Discussed by J. E. Hartzler. Consecrated workers are those who have presented their bodies a living sacrifice, etc. (Rom. 12:1). They are needed because of the sacred duty and sacred responsibility in teaching God's word. Consecration is needful that we may prove what is that good and acceptable will of God (Rom. 12:2).

3. "Proper Organization." By S. M. Bender. Needed because in unity is strength. Only those truly interested in the success of the school should participate in the organization, as souls are at stake. Should never be undertaken without much prayer.

4. "Qualified Teachers." By T. F. Brunk. Ten points of a good teacher are: (1) Prays for himself; (2) for the class; (3) uses clean conversation; (4) plain dress; (5) is a Bible student; (6) a liberal giver; (7) free from filthy habits; (8) prompt attendance; (9) aiways on time; (10) draws from his class.

5. "Helps." Essay by Anna Siatter. Discusslon by J. K. Yoder. The Bible first; that is aiways right; commentaries may be wrong. All literature used should be carefully selected. Maps and blackboards are good helps when properly

Morning session closed with prayer,

AFTERNOON SESSION.

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Devotional exercises by S. G. Lapp. Children's meeting, conducted by Daniel Graber, consisted of prayer, song and repeating of Scripture texts, with comments on same.

"The Mission of the Sunday School."-1. "To Teach the Bible." Essay by Agnes Allbrecht. Discussion by J. W. Keiser. Teach the Bible instead of grammar, geography or history. Teach the lesson that is in the text and do not twist it to fit some pet hobby.

2. "To Implant the Mission Spirit." By Daniel Kauffman. The whole mission of man on earth is that we might bring the gospel to others and implant the principle of helping others. If our salvation were all the Lord looked at he would remove us as soon as we are saved, but because he loves others he leaves us here to work for him.

"To Develop Christian Character." Essay by Ella Fisher. Discussion by J. W. Kemp. It is to develop that which has been attained by a new birth and not to cuitivate a sinful man into a Christian.

"To Engage the Youth on the Sabbath." By C. A. Hartzler. It is needful because idleness is always degrading. They are taught on that day by others than parentts. Many places of amuse ment on the sabbath day. Proper engagement on that day gives food for thought during the week.

5. "To Develop Talent." By J. C. Brenneman. By teaching and being criticised we become stronger. Cultivate that which is good. Destroy all else.

6. "To Establish Other Sunday Schools." S. G. Lapp. Sunday schools should be started where needed, without respect of persons, not only where there are already a few Christians. The object should be that the word of God may be planted in the souls of men.

In the evening a query box was conducted by David Graber, in which many good points were Impressed; after this a missionary sermon was preached by L. J. Miller. A collection amounting to \$74.20, was taken for mission purposes to be used as the Board of Missions and Charities sees S. G. LAPP,

C. A. HARTZLER, Secretaries.

For the Herald of Truth

A TRIP TO THE AMERICAN MENNONITE MISSION.

By M. C. Lehman.

II.

Sunderganj, where we now are, is the name of the mission station near Dhamtari. This is the original station where Bros. Page and Ressier began work in 1898. A small thatch hut under a tree was the beginning at that time. By the blessing of a kind Father, who prospers his work ln his own way, to-day we see a compound of nine acres enclosed by a stone wall seven feet high, and within it eight buildings. Three of these are "bungalos" or houses for missionaries. In length these are about the size of ordinary dwelling houses at home, but only one story in height. Three other long, low buildings are the houses in which the orphan girls live. The schoolhouse in which the girls have their school is about the size and shape of many of our Mennonlte houses of worship in the home land. The floor is of cement and the audience sits on the floor with the exception of a few coming from the outside. This is also used for a church.

Another building is used for the English school and dispensary combined. It is about the size of the schoolhouse and also made of brick. When a Mennonite missionary doctor comes this is hoped to be used as a hospital. It is hoped that the English school may continue its present growth and in that case larger quarters will be required for it. About two acres in the southwest corner of this compound is used as a garden, where the girls are taught to do garden work. The girls at this time number about 175.

HERALD OF TRUTH.

A Sunday morning service and Sunday school proves a most interesting and instructive time to us. Native workers, accompanied by one or more missionaries, go to nearby villages on Sunday morning and conduct Sunday schools for the villagers. A number of these come to the Sunday school in the schoolhouse later.

The children are arranged in classes, much as in our Sunday schools at home, only all seated on the floor. A goodly number of children come from nearby villages. During church services the orphanage children are seated in rows and many outside people on benches to the side of the house. The service is conducted much as at home, one of the missionaries always conducting the service in the Hindi language.

#### MASONRY IN INDIA.

There is little of reform work on the line you work upon in all this empire. This is certainly a lodge-ruled land. So wholly is the country in the grip of the secret societies that if a governor or "lord bishop" arrives who chances not to be a 'Mason" he is soon convinced he must be, and is led in the usual way.

Among the missionaries, especially those of the most spiritual stamp, there are a good many who realize the character of secrecy sufficiently to keep out of all such oath-bound societies. few are the men, indeed, who feel that there is any great gain in speaking out against oath-bound secrecy. Privately, I do not know that many do not fail to give advice to young men to keep out, if they would be real Christians. During the last year I have had several calls for anti-secret literature from Parsees. One such order came from Gujerat, another from far-away Burmah.

The effort to do reform work in India along these lines would be promptly branded as unwise, "stirring up a row." Not many years ago a native brother who sold books on railway platforms took some anti-Masonic literature along. Immediately he was a marked man and many were down on him and he was compelled to desist from selling anti-secret literature or give up the railway platform as a sphere of action.

An American missionary, who came to India in recent years, held up the idea that Masonry ln America was a virtuous institution, and made bold to mingle with India Masons somewhat for a time, and told them at a banquet that with their brandy bauquets they were miles behind their American brethren. A lady of my acquaintance, who knew somewhat of Masonic "turning from labor to refreshments" in America, said, "Bro. ---- does not know American Masonry very long yet."

I am fairly well acquainted with the make-up of the more than one hundred Methodist missionaries in this empire. There are a few of them who were Masons in America. But I do not know one who openly and regularly affiliates with the institution in India. There is living in the North stlil a venerable Methodist veteran who was no ticed to keep rather away from the Masons in India, though he was known to have met with them in America. A good brother, now a mlssionary bishop, asked him one day why he never had anything to say of Masonry and kept out of it here, though he was a member of the fraternity. He replied, "I'll tell you. I joined in America and when I saw what a lot of tomfoolery lt was I feit ashamed of myself, and I never speak of the matter."

Some years ago Bishop Walden was feted and feasted by the Masons of Ceylon. In Calcutta no such honor (?) was accorded him. He told the delinquent friends at the dinner table of the magnificent way he was received as a high Mason among Ceylon's splcy breezes, not forgetting to mention that Calcutta had not risen to its privilege (?) so nobly. An elder brother, once a Mason, after dinner took the bishop to one side and in great confidence said, "Bishop, if I were you I would not mention that Ceylon affair any more in India." The blshop inquired why. "Well.

they are not a very respectable lot out here in Indla to associate with."

Men of noblest rank officially are Masons. Masonry overshadows every other society of an oath-bound nature here. In fact, we hear of little if anything else in the secret line. Labor organzations have not taken root here much yet. But for bibulous and loose conduct the sacred institution of Masonry has a name wide as the empire. Praying men get out soon, or cease to pray in spirit and truth. I do honestly doubt if a converted man can mingle in Masonic associations here and walk in the sunshine of experimental religion. He may pray and keep up a prayer-book religion. But to enjoy constant communion with Him who "did nothing in secret," he cannot. A score I have known in my thirty years in India who when converted have walked out of Masonry

Masonry is made effective use of in this empire for selfish purposes. I admlt it is much harder for a man not a Mason to get employment than for one who is a Mason. I admlt that an official who is not a Mason is not welcomed in society as he would be as a Mason. I have seen proof that Masonry is used to help Masons in official preferment to the serious and unjust treatment of others not Masons. The facts are so strong that few young men do not feel that success demands that they get into the order as a matter of sheer policy.

One thing true Christians ought to take note of In this country: namely, the non-Scriptural commingling involved. I know personally Mohammedan Masons, Parsee Masons, Hindu Masons, Infidel Masons, immoral Masons, Christian 'Masons (?) who are mingling every week in lodge together. At least one of those lodges changed a by-law and swears incomers on "the sacred book of his own religion" as he comes ln. A Hindu on his Shaster, a Mohammedan on the Koran, a Parsee on the Zendavesta and a Christian on the Bible. And to one another they are able to say with equal piety, "Amen." And a Masonic iodge ln India without brandy I have not heard of in thirty years. I heard an American Mason say he had heard that Masons in India "began on the table and ended under it."-[Rev. C. B. Ward, in Christian Cynosure.]

#### THAT BOY AND HIS STILTS.

One morning a few weeks ago as I looked from my study window, I saw a boy trying to walk on stilts. If you have ever tried stilts, you know something of the difficulty encountered by a learner. Evidently this boy was taking his first lesson. He got up against a tree and climbed on his stiits, and then, after a series of vain attempts at balancing himself, he went to the ground. He arose with a good deal of enthusiasm, took oue stilt and gave the other a vigorous pounding. Then he took the other and pounded the one. After this he mounted the stilts, seemingly with the expectation that all would go well now. But the story would repeat itself several times if 1 were to go on.

How foolish! thought I. But is he the only foolish one? Is that kind of foolishness only in children? How about the time when you were out fixing the fence? Just as you were about to drive a nail, the hammer struck your thumb. And you pulled that nail from the board and threw it as far as you could. Then you gave the hammer some rough handling as if to teach it a lesson.

Spite! How unbecoming people act when they try to take out their spite. I once knew of a man who became angry at a machine that did not work well. He made an effort to strike the machine with a stick, but the stick caught and gave the man a sore head. Spite usually hurts the one who tries to take vengeance. At any rate t seidom hurts the thing that makes us angry. And as I meditated I was soon aware that I had learned a good lesson from my study window.-[James M. Moore ln Gospel Messenger.]

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: A CHARACTER STUDY. (Absalom) 2 Sam. 18:18; Phil. 2:4, 21. October 13, 1907

EDITED BY A. B. RUTT.

THE LESSON MOTTO. Whose curseth his father or his mother, his lamp shall be put out in obscure darkness. Prov. 20:20.

DAILY READINGS.

October, 1907.

M.—The evil of vanity. Eccl. 2:1-11. I. T. — A foolish son punished. Gen. 9:18-27.

W.—A son who came to himself, Luke 15:11-24. first commandment with promise

10. T. —The Brist Commandment with Probability 25 (2012).
 11. F. —Where pride leads. Prov. 13:10; 16:18; Dan. 5:20, 21.
 12. S. —A dangerous tendency. Isa. 28:1-4.

13. S.-A Character Study (Absalom). 2 Sam.

#### FAITHFUL RULES FOR SELF-GOVERNMENT.

As Brownlow North lay on his death-bed he enjoyed, as he expressed it, "perfect peace." To a bystander he said: "You are young, in good health, and with the prospect of rising in the army; i am dying, but if the Bible is true, and I know it is, I would not change places with you for all the world."

here are the practical counsels which Mr. North wrote for every Christian's self-government:

"1. Never neglect daily prayer; and when you pray, remember that God is present, and that he hears your prayers (Heb. 11:6).

"2. Never neglect daily private Bible reading; and when you read, remember that God is speaking to you, and that you are to speak and act upon what he says. I believe that all backsliding begins with the neglect of these two rules (John

"3. Never let a day pass without trying to do something for Jesus. Every night reflect on what lesus has done for you, and then ask yourself, What am I doing for him? (Matt. 5:13-16).

"4. If ever you are in doubt as to a thing being right or wrong, go to your room and kneel down and ask God's blessing upon it (Col. 3:17). If you cannot do this, it is wrong (Rom. 14:23).

"5. Never take your Christianity from Chris tians, or argue that because such people do so and so, therefore you may (2 Cor. 10:12). You are to ask yourself, How would Christ act in my place? and strive to follow him (John 10:27).

"6. Never believe what you feel, if it contradicts God's word. Ask yourself, Can what I feel be true, if God's word is true? And if both cannot be true, believe God, and make your own heart the llar (Rom. 3:4; 1 John 5:10, 11)."-[Michigan ('hristian Advocate.)

#### GOOD TEMPER.

If there is a gem in all the world that is needed in every home, one that is most precious and most dear, it is good temper, or self-control which is one and the same, for without the latter we cannot obtain the former. If all have as strong a temper as the writer, they will not agree with the poet who says, "There is not a cheaper thing onearth," for it costs more than most of us care to pay, and the price is untiring watchfulness, persistent effort and never-falling hopefulness. But it is worth the price and more; it brings you rich reward, it meets you with a smile all the day long, it is sunshine on a clouded life, it drives away all bitter strife and discord, it is a jewel for both poverty and wealth; in short, it is the angel of our homes.

Of the general disposition, good temper, if not acquired in lufancy, is not easily gotten; and often when we think it is acquired, we find it

vanished, and the first blast that strikes us in the must-be storms of life brings the clouded brow or the angry word; better the clouded brow than the angry word, for if we have succeeded in keeping back the word the trial has not been in vain, and if we have failed in both we have lost nothing in the effort. Do not give over to backsilding, but endeavor to smile at the next gale that sweeps along, and thus by persistent effort we find ourselves acquiring that lovely accomplishment which will make ourselves and all around us happy. To those women of quick tempers, weak nerves, and multiplying household duties, I know it is hard to always speak gently and wear smiling countenances, but If you deem your temper and health worth more than your household labors, as you certainly do, iay your work aside and read a few pages from some genial book, or a column from some paper of worth, or a poem of some happy thought. Then, if you are a lover of nature, go out into the open air and sunshine and read it in the whirling fountain, the soaring birds, or bloom-

it has a soothing influence far beyond the physician's tonics; it will be to you like invigorating cordials, and will be sure to bring the charm -good temper, with its sister, peace and content which is everlasting joy. By persistent effort you will finally conquer your temper, and possess a sweet disposition, together with self-knowledge and self-culture, that will lead to uncomputed gain.

#### SMOOTH PREACHING.

A man may declare the truth all his life long, and yet may do it so softly or so garnish it as to render his ministry vain. The covetuous man, the formalist, don't like assailing; the selfish wants his sin untouched; don't, as you value your peace, arouse the sleeping slnner. The chaplain of Charles II, a wicked king, struck right home in his sermons at the vices of the king. The king winced. He didn't enjoy this plain talk before his court. Said he one day, "Chaplain, don't speak so direct: spare me, and see if I don't amend." Said the faithful preacher, "I tell you what I will do: you amend, and I promise you I will amend in my preaching as you amend in your life." Robert Hall, when asked what kind of preaching he liked best, said, "That which makes a sinner get into the corner of his pew and think the devll is after

Yet Christianity should be preached in love. I was won by love. The world will be saved more by love than fear. Yet, if I were on trial for murder, and my counsel buried his argument in fine rhetoric, I would say, "Sir, you care more for your vanity than my neck. Put yourself in my place, face the gallows, and then you will talk

The Word is a hammer. But a true hammer may be let fall so easy as to have no effect. This is the safer way to preach. Herod and his wife would have been more than pleased with John had he spoken smooth things. It had gone much easier with Stephen had he not called the Jews uncircumcised and stiff-necked murderers. Look at the results of smooth preaching. God said to Ezeklel, "Son of man, when I say unto the wicked, Thou shalt surely die, and thou dost neglect to warn him; he shall aie, but his sin will I require at thy hand."

#### WILLING TO SHOVEL.

To be willing to begin at the bottom is the open secret of being able to come out at top. A few years ago a young man came to this country to

take a position in a new enterprise in the Southwest. He was well-bred, well-educated, and he had the tastes of his birth and education. He reached the scene of his proposed labors, and found, to his dismay, that the enterprise was already bankrupt, and that he was penniless, homeless and friendless in a strange land. He worked his way to New York, and ln mid-winter found himself without money or friends, in the great, busy metropolis. He did not stop to measure the difficulties in his path; he simply set out to find work. He would have preferred the pen, but he was willing to take the shovel. Passing down Fourth avenue, on a snowy morn-

ing, he found a crowd of men shoveling snow from the sidewalks about a well-known locality; he applied for a position in their ranks, got it, and went to work with a hearty good will, as If shoveling were his vocation. Not long afterward, one of the owners of the property, a multi-millionaire, passed along the street, saw the young man's face, was struck by its intelligence, and wondered what had brought him to such a pass. A day or two later his business took him to the same locality again, and brought him face to face with the same man, still shoveling snow. He stopped, spoke to him, received a prompt and courteous answer, talked a few minutes for the sake of getting a few facts about his history, and then asked the young man to call at his office. That night the shovel era ended, and the next day, at the appointed time, the young man was closeted with the millionaire. In one of the latter's many enterprises there was a vacant place, and the young man who was willing to shovel got it. It was a small place, at a small salary, but he more than filled it; he filled it so well, indeed, that In a few months he was promoted, and at the end of three years he was at the head of the enterprise, at a large salary. He is there, with the certainty that if he lives he will eventually fill a position second'ln importance to none in the field in which he is working. The story is all told in three words: Willing to shovel .- [Chr. Union.]

When a Chinese girl is married, she must wait four months before etiquette allows her to pay her first visit to her mother, but after this initiatory call she may go to the home of her parents at any time. A writer relates a pathetic instance connected with this marriage custom. A Chinese woman had one daughter, an only child, of whom she was passionately fond, and this girl was married at the age of sixteen. When the first four months were nearly passed, her mother's neighbor died, and as death is said to bring uncleanliness to those associated with it, the bride's visit to her old home had to be delayed for one hundred days lest she should become contaminated. Before this period had passed, the brother-in-law died, and she was obliged to mourn for three years.

Just before she put off mourning, a son was born to her, and that made it necessary that the visit should be again delayed. Meanwhile her mother, whose heart grew more and more hungry for her presence, became nervously ill and subject to hallucinations, under which she imagined she saw her child entering the door. She declared that she could distinctly perceive her face, discern every detail in her dress and hear the jingle of her bangles. "Oh, my child, you have come!" she would exclaim, but when she clasped the vision, she found only empty air within her arms. At length, the daughter, who had all these years been but two miles away, really came to visit her mother. The two embraced each other, and wept aloud, and thereafter the hallucination

# Young People's Department

THOUGHT FORCES.

By Flora Williams Wood.

"Every thought you entertain is a force that goes out, and every thought comes back laden with its kind."-Trine.

The mind travels from one port to another far faster than any ship that saiis the mighty sea. We can make our thoughts travel a pleasant voyage or an unpleasant one. Which shall it be? As we travel along a certain highway the trained eye greets the pleasant things in nature and ab sorbs them with keen delight, while eagerly the eye skims over the sombre, rugged scenes until its vision rests on the more picturesque and pleasant views in the distance beyond. Naturally the eye seeks that which charms and satisfies. It serves as a compass to the soul and points to wherever the mind dictates. Thus we have what is termed the artistle eye when rather we should

say the mind artistic. Some people observe things with deeper intensity than others do. They have a keener eye, a stronger imagination and see nature in all its grandest relation. Compulsory thought forces the eye to dwell on these; thus we have the artist and the poet, yet we may have many truly lovers of nature who have never written a poem or painted a picture. Their thought force has plloted them to other fields of work. Each individual has thought plans of what he wants to do or wants to be, and gradually these thought forces keep knocking at the door of knowledge until it opens and the way is clear.

The eye sees what thought wants it to do, and the hands set about to accomplish the task. Like a clock the body is constructed with truest mechanism. The hands of the clock designate the time as the construction of its mechanism compels it to do. So our hands do the work that thought forces them to do. When we have idle hands it indicates that the brain is idle and needs winding up, as the clock does when its hands cease to move. Good books serve as oil to the brain. They are the inspiration, the thoughts and ways of other people, and serve to keep the mental mechanism running smoothly. When the thought forces become weak and appear to lag it is neces sary to revert to some active employment, for the brain naturally is a "busy body," and if it has nothing to do it becomes like a stagnant pond. Thus some people see no good in anything. Their thought force, for lack of use, has become weakened like a rusted wire bent back and forth untll it is liable to snap in twain at any moment. Strength of thought force is needed as much as food to properly nourish the hody. A person entirely alone continually grows silent and morbid. Agreeable company excites renewed interest, harmony of thought, encouragement and progressiveness. George Cathcart Bronson, in his book, "Soul lmmortal," says:

"What use to sing if there are none to hear?
What use to write if there are none to read?
The bird sings sweetest to his listening mate,
the bird sings sweetest to his listening mate. The bird sings sweetest to his listening mate, whose must approval doth full compensate; The shepherd pipes upon the mountain side. The herd, responsive, gather to their gride. The poet jars the strings whose their little been supported by the service of the se

A certain amount of social life is necessary to thought force. Other people's thoughts awaken, inspire and develop our own sleeping thoughts and arouse them from silent reverie to steady action. Suggestion increases interest, and gratefully we exclaim: "Oh, yes, thank you. I should have never thought of it." We need just these thought promptings from the minds of others to stir us up. "The noblest part of a friend is an honest boldness in pointing out my errors. He

who tells me of a fault, aiming at my good, is wise and faithful: wise in spying that which i cannot see, faithful in plain admonishment not

tainted with flattery."

It pays to be constantly on the alert for new ideas, that is, every new idea that means true advancement. We should not become so fossilelzed as to arouse criticism, understanding well, however, that some principles never grow old, but the application of methods may, and herein lies the wisdom of alertness.

In the course of everyday life when the mind so often haits at the unsatisfactory port of gloomy thought, we find it necessary to hasten it on to a more pleasant view of things, as we would now and then touch up a slow plodding horse to a quicker pace, for just as sure as we concentrate our thoughts on woe, over we go.

We would not select a rough and uncertain sea on which to sail our craft, yet we would let our thoughts drift on and on in a haphazard way, carrying us hither and thither, we know not where, perhaps right into the shadow of our own grave, simply because we have let our thoughts travel that way, and sooner than we are aware we have become dissipated and worn out by persistently putting up at the "Worry Inn." It is so easy to get into this habit of worrying. It is like the drink habit. We become so insatlate and weakened that it seems almost impossible to choose any other way. Our thoughts make our lives, shape the future, and we grow like what we contemplate, for "as a man thinketh in his heart so is he." This being the case it is evident that we can shape and mold the mind as a potter does his clay. Then let our thoughts travel from the brightest to the best, even as the pearl hunter selects his shining gems from among the rubbish

Thought travel guides the footsteps. A great many people complain of being in the wrong place, blame destiny, environment and everything else, forgetting that their own poor, misguided ambitions and unbalanced thoughts place them where they are. Too many allow the mind to drift from one thing to another with no fixed purpose, no power of concentration, and expect to achieve great results. In the end they are disappointed, hence so many "miserables." It is therefore more necessary to have a port in view In thought travel throughout this great and im portant life journey, even like a ship laden with cargo of priceless value.

We must know where our thoughts will carry us, where we are going to land, else we are going to drift along with a tide of uncertainty until at last we find our ship of life far out in the trackiess ocean, too battered to reach port or drifting helplessly upon the rocks of eternal despair. The Bible tells us that as a man thinketh in his heart so is he, and we know that like produces like. The author of "In Tune with the infinite" says: Would you remain always young and would you carry all the joyousness and buoyancy of youth into your maturer years, then have a care concernlng one thing: how you live in your thought world, for the mind is everything." This writer must have had Ruskin in mind when he said: Make for yourself nests of pleasant thoughts."

If our thoughts compel us to do things of which we are afterwards ashamed, why compel thesc already poor, weakly, sinful thoughts to blame destiny for the torture they have given us? Re morseful thought is painful; so are jealousy and hatred. Then why center our thoughts on these?

If for your own selfish gratification, think pleasant things. Life is fleeting. We pass this way but once. Eternity follows. The temporal life determines the eternal. The apostle tells us to be renewed in mind. Jesus says, "Watch and pray, lest ye enter into temptation." To worry about the things we cannot change is folly, and we are to put away all foolishness. Why not take a lesson of sweet contentment from the child mind, for it is ever the sunshine of thought.

We must have a fixed purpose, a searchlight to cast its bright gleams all along our way. What

better lamp than the Bibie and the uplifting thoughts of noble, God-inspired men to so shape our course that when we near our final port we shail have no trouble in finding it? If our thoughts guide us right, then shall we not lose the way, but shall make a straight course over the sea of life to the haven of eternal thankfulness, happiness, satisfaction and rest.

Elkhart, ind.

#### ITEMS.

The Moroccan forces have agreed to the French demands and the war is over. The rebels are required to pay a heavy indemuity, for the payment of which the French will hold a number of men as hostages.

All the dormitories connected with the institutlons of higher learning in St. Petersburg and Moscow, Russia, have been closed because of the many recent discoveries of revolutionary literature and arms concealed by the students in their rooms. Twenty-two revolutionists in the Baltic provinces have been condemned to death and elghteen to imprisonment. During August there were 309 assassinations in Russia, 107 of the victims being government officials.

#### CONFERENCES.

The second annual Sunday school conference of the Pacific Coast district will be held at Albany, Oregon, Oct. 21-24, 1907. All are invited to come and join in a feast of good things.

J. P. BONTRAGER,

Aibany, Oregon.

The Lord willing, the fall session of the Virginia The Lord willing, the fall session of the Virginia Conference will be held at the Springale church (Upncr District) on the second Friday of Gotbot being Oct. 11, 1907. A full and a special second special second special second special second special second secon

The Kansas-Nebraska Conference will be held The Kansas-Nebraska Conference will be held Ct. 16-22, 1907, In the East Holbrook M. H. Colo, as follows: Wednesday formoon, Oct. 16, ministers' meeting: Wednesday afternoon, mission board meeting; Thursday and Friday, church conference. Saturday, preparatory services; Communion; Monday and Theeduy, Sun Candon Conference. All passengers were Las Junta Colo, and Colorado and Color conference. All passengers will come to La Junta and inform Bro. David Garber. La Junta, Colo. R. F. D. No. 2, or J. F. Brunk, No. 919 San Juan Ave., La Junta, Colo. A cordini invitation is here-with extended to all. R. M. WEAVER, Sec.

#### General Conference.

The Mennonite General Conference will be held with the Howard-Miami Co. congregation, near Kokomo, Ind. Session to open on Wednesday morning, Nov. 13, 1907.—D. F. Driver, John Nice, D. H. Bender, Committee.

#### General Conference.

The Indiana-Michlgan Conference will meet, the Lord willing, at Nappanee, Ind., on Thursday, Oct. 10, and continue until Friday evening. Bishops to meet at 9 a. m. and conference to open at 10. to meet at 9 a.m. and conservace of open at 15.

A cordial invitation is extended to all who have a mind to work in the cause of Christ to the ubuilding of his church. Those who have questions which they desire to have discussed will please send them either to the secretary, J. S. Hartder, Goshen, ind., or to the writer. Those coming by railroad will please notify liro. Aaron Smeltzer or the writer and arrangements will be made to or the writer and arrangement them at the depot.

DAVID BURKHOLDER.

#### J. F. FUNK and A. B. KOLB, Editors.

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- Lancaster, Pa. Eastern District (Franconia). Franklin Co., Pa., and Washington Co., Md.
- Virginia.
- Canada

- Canada.
  Ohio and Pennsylvania.
  Ohio, Mennonite.
  Southwestern Pennsylvania.
  Indiana, Amish (Spring).
  Indiana and Michigan District (Fall).
- illinois. Western District, Amish.
- Missouri, Iowa and E. Kansas. Kansas and Nebraska. Nebraska and Minnesota.
- Alberta, N. W. T., Canada.
- Pacific Coast District.

#### MARRIED.

Augspurger—King.—On Sept. 26, 1907, at the home of the officiating minister, by Bish. Christian Stuckey, Bro. Willis Augspurger and Starket Eliza King, both of Fulton Co., Ohlo, were united in marriage. May the blessing of God be with

tacm in their new relation.

Kropf-Yoder-On the 11th of Sept., 1907, at the home of Bro. Elmer King, near Wooster, Ohlo, Bro. Joseph Kropf of Orrville, Ohlo, and Sister Lucinda Yoder of Goshen, Ind., by I. J. Buchwalter Dalton Ohio.

Falb—Baumgartner.—On the 12th of September, at the home of the bride near Kidron, Ohio, Bro. David Falb and Sister Martha Baumgartner, both the Martin congregation, by Bro. I. J. Buch-

watter.

Groff-Noit.—On the 12th of Sept., 1907, in Lancaster Co., Pa., by Bish. Benj. Weaver, Milton F.
Groff of Bareville and Anna K. Noit of near Hinkletown, Lancaster Co., Pa.

#### DEATHS.

Nyce.—On Sunday, Sept. 15, 1907, near Harleys-ville, Lower Saiford Twp., Montgomery Co., Pa., of dysentery, of which he suffered about ten days, Levi B. Nyce, aged 46 Y., 14 D. He is survived by a sorrowing widow and two children. His wife is a daughter of Pre. Jacob C. Moyer. On Sept. 19, at the Salford M. H. Hunsberger.

on Sept. 19, at the Salford M. H.

Hunsberger. — Josephine, daughter of William
and Ida Hunsberger, was born Nov. 4, 1906; died
of cholera infantum, Sept. 20, 1907; aged 10 M.
16 D. Funeral services were held at the Olive M. H. in Elkhart Co., ind., on Sept. 22, conducted by Jacob K. Bixler, assisted by R. R. Ebersole Pext, Luke 18:16.

Burkhart.-On Sept. 20, 1907, near Farmersville Burkhart.—On Scht. 20, 1907, itea hardestern Lancaster Co., Pa., David Burkhart, aged seventy years. His wife, one son, one daughter, three sis-ters and four brothers survive. Funeral was held at the Grofidale M. H.

at the Grondale M. H.
Landis.—On Sept. 19, 1907, near Littiz, Lancaster Co., Pa., Elizabeth, wife of Henry M. Landis,
in her sixty-fourth year. She is survived by her
husband, one son, two daughters and one brother. She was a member of the Old Mennonite church. Buried the 23d at the E. Petersburg Mennonite

Gockley.-On Sept. 16, 1907, at Ephrata, Lar Gockley.—On Sept. 10, 1901, at spiniata, Lasco-caster Co., Pa., of paralysis, Elizabeth, widow of the late Henry K. Gockley; aged 81 Y., 2 M., 20 D. She had been an invalid for about two and a half years, yet death came somewhat unexpectedly, Her maiden name was Weinbold. Her husband lier maiden name was Weinbold. Her husband died one and a half years ago. She was a faithful niember of the Mennonite church for the past lorty years, and enjoyed the friendship of a very large circle of people. She is survived by two children and many friends and acquantinaces. She was buried on the 19th at Ephrata Mennonite of the Weish Mountain Shibadon conducted the Services. Peace to her ables on conducted the services. Peace to her ables on conducted the

King,—Jonas Y. King was born near Allensville. Mifflin Co., Pa., April 13, 1858; died Sept. 21, 1907; aged 49 Y., 5 M., 8 D. Bro. King was one of those

# HERALD OF TRUTH.

who while young was full of life and energy, but at the age of nineteen he was converted to God and united with the A. M. church, of which he and united with the A. M. church, or which he was a faithful member until his death. At the age of twenty-nine he was married to Salome A. Harshbarger of Mattawana, Pa. They then lived in Kishacoquillas Valley for nine years, part of the time near his old home, after which they moved to the Junitat Valley, near Mattawana, moved to the Junitat Valley, near Mattawana. moved to the Juniata valley lied indicated where he was much respected and loved by all who knew him. He was much interested in church and Sunday school work and always ready to do any work entrusted to him. He leaves a vacancy any work entrusted to him. If which he lived that cannot easily and community in which he lived that cannot easily and. A little over three weeks ago which has right leg caught between a house of the leg was dragging logs on the mountain and a log and had it so hadly crushed that he died from the effects of it. He leaves a kind wife, five children, two brothers, four sisters and a host of friends to mourn his early departure; but we need not mourn as those who have no hope, for in his dying hour he expressed himself in these words: "I am going home." Funeral at 10 c'clock, conducted by Bish. Michael 10 c'clock, conducted by Bish. Mich church and community in which he

Report of the Mennonite Home, Lancaster, Pa., for August, 1907. Articles contributed during August.—Lizzie and Articles contributed during August.—Lizzie and Sarah Stauffer, eggs; Isaac Miller, apples; Clayton M. Hostetter, clothing; H. Reist Landes, soap, red beets, pretzels, eggs, apple-butter, butter, apples and pears; Mrs. Israel Becker, cheese, apples red beets, pretzess, eggs, approved the control of the and pears; Mrs. Iarad Beets, apross, towels, apples, apples, side, apples, the control of the control

ger, Daniel Gish and John Senger preached at the Home; text, John 14. We had Sunday school as

sual. Health.—The health was not extra good during ugust. Daniel Brua died Aug. 1. Hanna Beck died Aug. 23.
Visitors.—There were about 120 visitors at the

Home in August.

The building is progressing nicely. the plaster-

are at work at the annex. work at the annex.

Gratefully acknowledged,

A. K. DIENER.

# FINANCIAL REPORT

Of the Mennonite Board of Missions and Charities for the Month of August, 1907.

a Friend, Wellville, Kan., \$2; A. Lugibili, \$5; Vineent and Coventry Congs., Pa., \$72.80; a Slater, Fiskliwa, Ill., \$5; a Slater, Barry Mill, Ohio, \$5; Diller S. S. Phys., Phys.

ong., ia., \$4.15. Total, \$59.15.
Fort Wayne Mission.—Salem Cong., Ind., \$5;
iddlebury S. S., Ind., \$7.19; A. R. Miller, 50c;
Lugibill, \$1; a Sister, Tiskilwa, Ill., \$5. Total, ic co.

\$18.69. Kansas City Mission.—A. Lugibill, \$1.90. Old People's Home.—Middle Dist. Cong., Rockingham Co., Va., \$112; Salem Cong., Ind., \$15; Liberty Cong., Ia., 50c. Total, \$127.50. General Fund.—Forks Cong., S. S. Meeting, Ind.,

Sanitarium,-Collected by I. J. Buchwalter, \$90;

Sanitarium.—Collected by I. J. Buchwalter, \$99;
A. M. Cons., Nappanee, Ind., \$75; from Medina
Co., Ohlo, \$110.50. Total, \$275.50.
Toronto Mission.—A Sister, Tikkliwa, III., \$10.00.
West Virginia Mission.—Mennonite Book &
Tract Society, \$5.00.
South America.—A Bro., Los Angeles, Cal., \$5.
Rose Lambert.—Barbara Augspurger, \$20.00.

EASTERN TREASURER

EASTERN TREASURER.
S. H. Musselman, New Holland, Pa.
india Mission.—Luzzie Moseman's S. S. Class, 42.34; Lydia
Kulp's S. S. Class, 42.32; Emma Kulp's S. S. Class, 42.24; Lydia
Kulp's S. S. Class, 42.32; Emma Kulp's S. S. Class, 42.26; J. B. Pinckbill, 3; I. Bossion's 42.26; J. Brackbill, 3; T. Bossion's 42.26; D. Brackbill, 3; Kraybil's S. Coole, 42; Sem Eby, 7014, 3 1536, 2000. 45; Kluzer S. S., \$12.77.
7014, 3 1536, 2000. Total \$158.26.

india Orphans.—Amanda Kendig, \$15; Redwell, S., \$15. Total, \$30.00.

S., \$15. Total, \$30.00.
Orphans' Home... Weaverland Cong., \$25.75.
General Fund... Widow's Mite, \$10.00.
Kansas City Mission... Sem Eby, \$5.00.
Fort Wayne Mission... Sem Eby, \$5.00.
Canton Mission... Sem Eby, \$5.00. Weaverland Mission Committee. — Weaverland

WESTERN TREASURER. WESTERN TREASURER.

Jos. R. Stauffer, Milford, Neb.
Chicago Mission—B. F. Litwiller, \$14.15.
india Mission—D. Bender, \$1.00.
General Fund.—Peter Riel, \$5; A. M. S. S., Milford. Neb., \$14.20. Total, \$19.20.

CANADIAN TREASURER CANADIAN THEASURER.
M. C. Cressman, Berlin, Ont.
India Mission.—Weber's Cong., \$31.21; E. C.
Bowman, \$10; Berlin Cong. and S. S., \$90.44;
Conestoga Cong., \$36; Shantz Cong., \$29.41. To-

LOCAL INSTITUTIONS.

Chicago Mission—A. H. Leann, Supt., 145 W. 18th St.—G. E. Shoemsker \$1 and H. B. Reed, \$11: Mary Chanek, \$2 and H. B. Reed, \$11: Mary Chanek, \$2 and \$2. and \$3. 55: A. M. Garber, \$15: A. B. Garber, \$15: A. B. Garber, \$15: A. B. Garber, \$15: A. Barger, \$15: A. Garber, \$15: A. Garbe LOCAL INSTITUTIONS. Fort Wayne Mission.—J. M. Hartzler, Supt., 1209 Mary's Ave.—Mennonite Book & Tract Soci-

Canton Mission. — P. R. Lantz, Supt. — Smith ros., \$2.25; Alien Reed, \$1; Sister Tschantz, 30c; Bros., \$2.25; Allen Reed, \$1; Sister Tschantz, 30c; Friend, Medina Co., Ohlo, 40c; Bro. King, \$5; Sister Schmucker, 35c; Oak Grove and Pleasant Hill Congs., Wayne Co., Ohlo, \$24.25; Ohlo S. S. Conf., \$62.45; Mennolite Book & Tract Society, \$5; Mary Lantz, \$1; Sister Hartzler, \$5; Mahoning and Columbiana Cos. (Ohio) Congs., \$17.50; Joseph Stutzman, \$3. Total, \$128.50.

seph Stutzman, \$3. Total, \$125.90.

Kansas City Mission.—J. D. Charles, Supt., 200

Th St.—West Union Cong., la., \$15.22; Freeport
Cong., Ill., \$25; a Brother, \$3; Maud Haub's S. S.
Qkla., 50c; Dunkard Sisters' Ald Society, Neb., \$5;
Kan. and Neb. Mission Board, \$13.25; rent, \$12.50;
Conclus, \$5; Nebras and Kan. and N.O. MISSION BOARD, \$5. Notes and Outlines, \$1.15; Two Sisters, \$5; Sister Boyer, 75c; Mary Harnish, \$1; John Oesch, 50c; a Bro., \$1.07. Total, \$88.94.

\$1.07. Total, \$8.9.9.
Old People's Home.—J. D. Mininger, Supt., Marshaliville, Ohlo.—July and August.—B. K. Wenger,
\$45.69. Bethe J. P. M., West Liberty, Ohlo, \$6.50;
Stranger, 25c; Kan. and Neh. Mission Board, \$8.95;
Martinsburg (Pa.) S. S., \$8.54; East Holbrook
S. S., Colo., \$5.84; Salem Cong., Ohlo, \$6; from
Kansas, per T. M. Erb. \$15; Fairlewe (Mich.)
Cong., \$5.65; J. Shellenberger, \$8; B. Marr,
Kan. and Neb. Mission Board, \$4.25; P. Berne, Ind. Kan. and Neb. Mission Board, \$4,22; M. Book & Tract Society, \$5; Mrs. Augspurger, Berne, Ind., \$1; a Bro. and Sister, West Liberty, Ohio, \$2; Bertha Hunsberger, \$1; a Sister, \$2; a Brother, \$1; With Simplicity, \$1,50; Krown to Him, \$2; Fulton Co. (Ohio) Friends, \$2,60; Ohio S. S. Conf., \$53,45; Unknown, 15c; Jacob Greider, \$1; La Junta B. R., Colo, \$13,05; a Brother, 10c. Total. B. R., Colo., \$13.05; a Brother, 10c.

Orphans' Home.—A. Metzler, Supt., West Lib-rty, Ohio.—John Harmon, 25c; J. Moore. \$1: Nel-Orphans' Home—A. Metzler, Supt., West Lib-erty, Ohlo.—John Harmon, 25c; J. Moore, \$1; Nel-ile Scott, \$8; E. Miranda, \$2; Lead from Cistern, \$88; Sister, Urbana, Ohlo, \$1; Salome Strawn, \$10; Menn. Book & Tract Society, \$5; Lawrence (O. (Pa.) S. S., \$10,95; Gellle Runkle, \$1; Anna Hughes, \$5; Salem S. S., Allen Co., Ohlo, \$18; from Springs, Pa., \$8.40; Benj. Weaver, \$2.30; Friend, per S. E. A. \$1. Total, \$175.30;

rienu, per S. E. A., \$1. Total, \$175.90.
PAID.

Evangelizing, \$5.50; Chicago Home Mission, \$25.71; Chicago Styrie Mission, \$25.57; Chicago Home Ave. Mission, \$24.40; Fort Wayne Mission, \$25.375; Canton Mission, general expenses, \$14.27; charity, \$41.73; Kansas City Mission, \$140.37; Old Peopule's Home, improvement; \$25.62; consent of the control of charity, \$41.73; Kansas City Missiolt, \$14.05; General ex-penses, \$227.05; Orphans' Home, Improvements, \$549.35; general ex-sion, \$25.50; Russian Sufferers, \$19.1; India, \$800. G. L. BENDER, Elkhart, Ind.

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Our Sunday school paper, the Words of Cheer, has been before our people now for so long a time that we need not stop to tell our reader what it is. This much, however, we will say: it what it is. This much, however, we will say: It has been published for thirty-two years and is continually gaining strength and patronage among the people who read it. It is a paper though of interest to air others, it is a paper though the property of the property of the property of the grandmothers, all like to read it, because the reading is interesting and editying to all, and besides, it is kept clean and free from all that reading is interesting and edifying to all, and, healdes, it is kept clean and free from all that can in any way be objectionable to the most conscientions Christian, and for this reason it should be found in every Meanonite home, and especially in every home where there are children or young people. Now we have a special offer to make, one that should count with everyholdy: that should count with everybody:

- We will send sample copies free to any one who will send us his or her name and address.
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year free as a reward for his wors.

3. Any one who will send us 75 cents will receive a copy of the Words of Cheer for one year and as a premium with the same we will send him a fine picture of the crucifixion of Jesus 14x28 inches in size, printed in color Christ, 14x28 inches in size, printed in colors. This picture cannot be bought anywhere for less than \$1.00, while with the Words of Cheer you will get it for 25 cents. You should not fail to avail yourself of this rare chance.

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#### A NEW BOOK.

The Bible as Good Reading.—This is the title of s new book by Albert J. Beveridge. The book starts out with a little story that throws in a little modern interest to start with, and then leads of with the story of some of the adventures and exchange of the sid by a mamping of the start with the story of some of the supering of the sid by a mamping of the side of t with the story of some of the avocatures and experiences of David, the prominent features in the life of Jacob, New Testament short stories, the lable and good sense, the story of Moses the lawgiver, Joseph the dreamer, and Paul the Orator, etc. The author closes the story of David with the following beautiful extract:

"It is surprising that David's vast and varied knowledge of men should come to full flower in the wisdom of his son Solomon. A thousand years our descendants will still be marve hence, our descendants will still be marveling over the dozen verses (I Kings 3:16-28) that chronicle Solomon's judgment between the two mothers. Cite, if you can, a single instance in modern literature that shows keener or wiser perception of the fundamentals of human nature."

We will give here a few extracts from the couclusion of the book:

"I think we Americans are falling into the same trouble that the men of Athens had fallen into at the rime of Paul's immortal oration on Mar's Hill The men of Athens were continually for 'something new'—as we are told the Athenians and the strangers there spent their time in nothing hut telling or hearing some new thing."

"The Bible is the most quotable book in all "The Bible is the most quotable book in all literature. You may take Shakespeare and Dante together, take Milton and Horace, put in the Koran and Confucius, and then boil them all down, and the quotable things in all of them put together are but a fraction of the sayings of the Bible that fasten themselves in your mind."

The book contains 94 pages, 12 mo, nicely printed and bound in cloth with back and side title in gill, and will be sent postpaid to any address for 50 cents. It is a book calculated to encourage the reading of the Bible by all classes.

Mennonite Publishing Co., Elkhart, Ind.

October 3, 1907.

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# HERALDOFTRUTH

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

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NOTICE—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc. or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

#### EDITORIAL NOTES

We learn with sadness of heart that in the vicinity of Grantsville, Md., typhoid has broken out and two of the members of the congregation there, both young brethren, have been taken away into the world beyond by the dread disease. The names of the departed ones are Lewis J. Miller and Asa Durst. Let us well remember the oftrepeated warning of our Savior, "Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh."

According to a decision arrived at in a recent meeting of all the passenger traffic managers in the Central and Western Passenger Association critory, there will be no half-fare permits Issued to ministers in 1908. However, as the fare has been reduced from three to two cents per mile in most of the territory named traveling ministers, evangelists, etc., will not need to pay much more than before. For short distances, moreover, the trolley lines are becoming more and more available in a large section of the country and wili increase for years to come.

nember.-Remember our missionaries in the foreign land. Remember them in your prayers, in your good wishes and in your works of love and charity, and by no means forget them in your

Remember the workers in our home missions in the cities of our native land in the same way. Remember our ministers, evangelists and also the superintendents and Sunday school teachers throughout the land and give them the benefit of your prayers, your good words and your good

Last, but not least, remember the ministers and workers in your home church, and for them also let your petitions go np to God, and your acts of kindness and deeds of fove will be an inspiration to them which will help them to do more efficient work in the Master's cause.

The Christian's work in the world is to build for Christ and his kingdom. The devil's work is to tear down and destroy what the children of God have built, and when we find professors or a pretended Christian tearing down the work which in the fear of God has been established and reared up for the promotion of God's kingdom, we have the unmistakable evidence that he is a wolf in sheep's clothing, Satan transformed into an angel of light, that he may practice his wily arts more successfully and entangle more souls in the meshes of his evil net and drag them on to destruction. The Savior says: "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves. But beware of men, for they will deliver you up to the councils and they will scourge you in their synagogues," etc. Also the apostle says: "Be ware of dogs; beware of evil workers; beware of the concision" (Phil. 3:2). Brethren and sisters, take heed nnto all these things, for they are all

Liberal Giving.-Two Instances of liberal giving to benevolent and charitable causes have come to our notice within the last few weeks. The munificent gift of about \$100,000.00 to the Mennonite Home near Lancaster, Pa., by the late David Landis is probably the largest amount ever given by a Mennonite in this country to any charitable or benevolent institution. The contributions of Sister Louisa Snavely of near Bluffton, Ohio, to several different institutions, amounting to over fifty thousand dollars, make her, as far as we know, at least, the next largest Mennonite coutributor to Mennonite Institutions. Among her bequests are ten thousand dollars for a sanitarium; five thousand dollars for a girls' cottage at the Orphans' Home at West Liberty, Ohio; three thousand dollars toward the Fort Wayne Mission building, and one thousand dollars each for the Kansas City Mission and the education of missionaries.

Our brethren in Kansas seem to have awakened to a full sense of the needs of their field of labor, and accordingly, on Sept. 22, ordained three young brethren to the work and have found places for them at once. (See correspondence from Newton, Kan.) This is certainly a step in the right direction. We need young brethren who are sound in the faith, submissive to the gospel and the rules of order of the church and conference; who have the love of souls in their hearts, who are willing to go where they are needed, and who are consecrated heart and soul to God and his cause. So long as we find men who have the qualifica tions the word of God requires and who are willing to become all things to all men that they may be able to bring souls from darkness unto light and be instrumental in converting them from the power of Satan unto God, we may go on unhesitstingly and put our faithful young brethren into the work, for we can find places for a large num ber where they may build for Christ and the church with success. Indiana and Michigan have a number of these deserted places where help is needed, and if among the noble-hearted young men of these two states none can be found whose hearts go out in the love of God for lost souls to a sufficient extent to make them willing to go where they are needed, we would suggest to the coming conference that an appeal be made to the Kansas and Nebraska conference to ordain and send us at least three or four, who will volunteer to come and occupy the waste places. We have been earnestly waiting for some one to take up this work and build again the broken walls of

# PERSONAL MENTION.

Bro. Jacob Davidhizer, who went to Oregon last spring to visit his son there, is now sojourning, for a time, in California.

Bro. N. A. Lind of Medina Co., Ohio, paid the Salem congregation near Smithville an acceptable visit on Sunday, Sept. 12.

James A. Beil, manager of the Mennonite Publishing Co., is off on a vacation to the Eastern states during the present week.

Bro. J. F. Funk attended the funeral of our aged brother, Dea. John A. Hoover, whose obituary appears in another column of this week's issue of the Herald.

Bro. Aaron Eberly and wife and Sister Mary Metzler of Dalton, Ohio, are making an extended trip through the East and will visit a number of churches in Virginia and Pennsylvania.

Sister Malinda Mann, who has been spending some time with the workers in the Toronto (Canads) Mission, will in a short time return to the same kind of work at the Fort Wayne Mission.

Bro. A. I. Yoder of Kalona, iowa, it is reported. will move to Texas in the near future. May the Lord ever direct the lives of our brethren whom he has called to preach his everlasting gospel.

Bro. J. E. Hartzler, who has been doing evangelistic work in a number of different states, is going to remain in Chicago during the coming winter and take some further educational work

Bro. J. D. Mininger, superintendent of the Old People's Home in Ohio, has so far recovered from his recent sickness as to be able to do a part of the work that rests upon him, and has just issued a neat ministers' calendar for the year ending October, 1908.

Bro. Amos Cripe of Emma, Lagrange Co., Ind. attended the funeral of Bro. John A. Hoover and spoke to the large audience assembled on the occasion in the German language, in accordance with the request of Bro. Hoover. His earnest re marks were appreciated.

Bro. A. Gilliom of Holden, Mo., desires to obtain some addresses of Mennonite brethren in the southern part of California. He evidently desires learn something about that country. If any of our subscribers who live there should read these lines, will you kindly write to Bro. Gilliom, so that he may correspond with you directly?

Bro. Lucian Auker and wife of Medina Co. Ohio, have been spending some two weeks in Elkhart and vicinity, visiting relatives and friends. They were the guests of Bro. Auker's sister, Louisa Benner, and also visited Bro. Page and wife and others. They attended church services at Elkhart on Sept. 29 both morning and evening.

G. G. Wiens, formerly in the employ of the Mennonite Publishing Co. as editor of the "Rundschau und Herold der Wahrheit," and more recentiy for some time editor of a German newspaper published at Hillshoro, Kansas, has resigned his editorship and is again in search of a new position. His cosmopolitan views do not seem to meet the approbation of the public.

Pre. A. I. Yoder of Kalona, iowa, we regret to jearn had the misfortune, just before the con ference, to fall from a load of lumber and break his arm. Disappointments and misfortunes will come in the course of life, but the word of God remsins true and the promises of God are forever sure, as the apostle declares: "We know that all things work together for good to them that love God" (Rom. 8:28).

Bro. Samuel Powden, formerly of Lancaster Co., Pa., was ninety years of age last Monday. He is in fair health, but blind and very hard of hearing, yet cheerful and waiting for the coming of the Lord. On the occasion of his ninetieth birthday several families visited with him at his home and sought to improve the occasion by reading, exhortstion and prayer, which the age! brother very much enjoyed and appreciated

Maria Drake, residing three miles southeast of Eikhart, a worthy and faithful member of the Methodist church of this city, was one hundred

and one years old on Oct. 2. She has been blind for forty-two years. Several of her friends and church members visited her on that day to encoursge her in her weary waiting until the Lord shall come to call her home. She is anxiously looking forward to the time of her redemption. The Lord care for and keep her until he may be pleased to call her home.

Bro. Joseph E. Glick and family of Nampa, idaho, on their return trip from Augusta Co., Va., and other localities where they have been visiting in the past weeks, made a short stop at Goshen. Ind., and Bro. Glick came to Elkhart and made us an acceptable visit at the Puhlishing House, and also sejected some of our beautiful wall mottoes, etc. They expect to proceed on their homeword trip during the present week, stopping in Iowa and siso in Colorado. The Lord bless the brother and his family.

For the Herald of Truth

INTEMPERANCE IN DRESS.

By a Sister.

Speaking of woman's apparel, the spostie telis us (1 Pet. 3:3), "Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold, or of putting on of apparel."

in 1 Tim. 2:9, 10, we find the wearing of gold or costly array is forbidden, and this is given as an emphatic command, and since the fashions of the world are so eagerly sought after and so highly esteemed by carnally minded people, it is not to be wondered at that the apostie saw the necessity of giving these restrictions.

If we carefully study the above passage, it will reveal to us the fact that both the apostle Peter and the apostic Paul had the same mind and that they considered it a matter of importance to sneak of these things.

If we are spiritually miuded and have our affections set on heavenly things, on the things that God loves and desires us to have and do, we will sincerely and devontly seek to adorn the inner or spiritual man, the hidden man of the heart, rather tian this outward, perishable body of clay

Some would tell us that we must not understand this admonition of the apostic literally, but spir itually. This, however, would be a difficult problem. Any one who understands the meaning of words and language, could not possibly draw from it any other meaning than that these materia adornments which the apostic mentions shoul! not be used to sdorn the natural hody.

Passages aiready aliuded to make it evident that the word of God places two great harriers between the chiid of God and worldiy attire.

1. We must not be conformed to this world. We must not adorn ourseives with gold, or pearls, or costly array.

These should not be regarded simply as church restrictions, but as divinely ordained principles. designed to insuitain the purity of God's people and entire separation from the world. They are Bible teachings and should by no means be ig-

in 1 Pet. 2:9, 10, the apostle says, "But ye ar a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marveious light, which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."

Now, how can we be a peculiar people, arated from the world, and yet appear like the world and act and do like the world? Some tell us that we may go to extremes on this question, and this is true. The cause of plain attire has been made to suffer, because it has been made to carry too much of the commandments of men. Non-conformity to the world, when we are truly separate from it, must be done with consistency, and we must abstain from all that corrupts the mind and deflies the soul.

Now let us be transformed from the world to the renewing of our minds and entirely separate ourselves from the world in all things, and let our outward adorning be such as to show that we are followers of the Lord Jesus Christ, and no: devotees of worldly fashions. In selecting our attire the first concern should be to wear nothing that the Bihle forhids. Our garments should be plain and inexpensive. Our second concern should. be to keep in line with the church.

HERALD OF TRUTH.

Let us stand for a complete separation. Fashions of to-day are taxing the fast proclivities of our American people to such an extent that it is almost impossible to keep up appearances and live honestly. It is absorbing millions; it is driving away the poor from our churches and thousands to prisons and poorhouses, and is sapping away the life of Christianity, reducing religious worship to a form of godliness which denies the nower thereof.

Let us take the Bible for our guide, deny ourselves and follow the plous customs of those who lave cut themselves loose from the follies and vain fashions of attire. Stand for the truth and comply with the eternal Word, and we shall be abundantly blessed and finally clothed in white raiment and received into eternal glory.

> For the Herald of Truth THE LORD PROVIDES.

> > By a Brother.

The declaration of the prophet Isaiah (55:8, 9) is significant and should be well considered not only by every child of God, but by every human being. "My thoughts are not your thoughts, neither are your ways my ways. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts"

If men were to be directed and guided according to the caprices of other men or even according to their own weak and foolish ways of thinking and dolor our world would certainly be in a con dition of anarchy and pandemoniumism. So we have reason to bless and thank a kind heavenly Father that he has ordered all things wisely and that he directs and overrules with a mighty power all the things concerning this imperfect humanity which he has created to his glory and to whom he has given the earth to possess and subdue it.

He has so ordained that men are born into this world, that from helpless childhood they grow to manhood, and perform the duties belonging to them for a time and after they have lived and iabored through their allotted years the strength and vigor of manhood begins to wane and they cline until life goes out in death and they are no more.

During the period of the decline of mau, say trom fifty or sixty to the end of life, this human physical body sometimes becomes very frail and weak. Oftentimes a man becomes so helpless that he needs continual care; needs some one to nurse and care for him as for a child. Often he is overtaken with pain and disease and suffers greatly for many years. I have heard old people iament and deplore their lives and wish and pray that they might die and be relieved from the suf ferings of this present time, and be taken to their ternal rest, but God has promised to be with his people and care for them unto the end. In Isa. 46:4, the Almighty One gives this encouraging promise, "And even to your old age I am he and even to hoar hairs will I carry you. I have made, and I will bear: even I will carry and do liver yon." Jesus says, "Lo, I am with you alway, even unto the end of the world." These are beautiful and assuring promises. David gives us another in reference to himself when he says. When my father and my mother (the nearest and closest friends we have) forsake me, the Lord will take me up."

The special point I desire to present is the kindness, love, forbearance, patience and longsuffering of our heavenly Father as compared with

the impatience, the hard-heartedness, the want of love or charity and mercifulness of so many proessing to be the followers of the meek and lowly Jesus. This is a great and an important subject to consider and I wish that some of our deep thinkers and far-advanced Christians, whom God has blessed with the gift of writing, would write articles on this important subject.

Who will be the first one to respond to this request? Send your articles to the Herald of Truth for publication, so that all may be benefited thereby.

For the Herald of Truth.

HEROES AND COWARDS.

By John F. Funk.

As this subject was presented to us in the topics for young people's meetings some months ago, the thought came to me, "What is it to be a hero?" A short answer is given in the dictionary as follows: "A man distinguished for valor, fortitude and boid enterprise." Now to many young people this might be an answer hard to understand. So we will try and illustrate.

Our oider young people will remember the lines in Longfeilow's "Psalm of Life":

"In the world's broad field of battle, In the bivouac of life, Be not like dumb-driven cattle, Be a hero in the strife.

We wiil say, It means a man, a woman, a boy or a giri who is neither afraid nor ashamed to do his or her duty in the common walk and the com mon duties of life as well as in the great affairs that come up once in a while in our lives as we pass through this world of conflict and trial.

We could present many wonderful instances of great bravery or heroism in the great men whose names have passed into history, but as none of us probably will eyer be either soldiers or statesmen it will be more profitable to deal with things that may come up among people in the more humble walks of life.

We read in the Book of Martyrs, page 957, that in the time of Queen Elizabeth, in the year 1575, twenty persons were arrested in London because they worshiped the true and living God. Fourteen of these were driven from the city, one died in prison, two were burned alive and two, after much suffering, escaped from prison. Among the twenty was a boy whom they tied to a cart, and with a whip followed after him as the cart moved through the city and kept whipping him and thus drove him out of the city. As they were moving aiong after the cart to which he was tied and as he received the lashings of the whip, he said. "This is for the name of Christ. This is for the name of Christ.

Aii that would have been necessary for him to do was to answer four questions and say that he helieved that Christ had received his body from the sinful flesh of his mother; that it was right for a Christian to swear an oath; that infant chlidren should be baptized, and that it was right for a Christian to administer the (criminai) office of the magistracy. This would have relieved him and made him free, but he was strong enough. brave enough and courageous enough to show himself a real hero for God and the faith, and rather suffer this terrible persecution than to say what he did not believe.

Another example, which illustrates more thoroughly our double subject of heroes and cowards, Martin Luther and Menno Simon. Luther was in some ways a hero. When he came out and wrote his theses of Christian doctrine and nailed them to the doors of the Catholic church, he displayed true heroism. When his friends sought to dissuade him from going to Worms for fear of personal violence from those he should meet with there, he replied heroically, "I will go to Worms if there be as many devils there as there are tiles on the houses." But when it was a question whether he should stand by the principles and doctrines of the gospel and cast aside ail worldly honors, the associations and support of kings and the great men of the world, of secular government, non-resistance, non-swearing of oaths, separation from the world and the places of honor in the

world, and to reject infant haptism-when it came to this his courage flagged and he showed himself neither brave, courageous, nor a hero. He dropped ail these and upon a half-way foundation huilt a church by which many have been deceived. When God, however, led Menno Simon into the

light, he was willing to make a full sacrifice, gave up ail and took the word of God as the rule and guide of his life and built up a church upon the unchangeable foundation of Christ, the prophets and aposties. He cast aside the erroneous teachings of the papists, infant baptism, the eucharist, as practiced in the Roman church, the confes sional, absolution, etc., and taught non-resistance, non-swearing of oaths, non-conformity to the world, no part in political matters and the high places in the world, a humble Christlike life, and a pure Scripturai discipline, though he knew what it would cost him-prison, persecution, torture and death. In those parts of the gospel law in which Luther was not sufficiently heroic to stand firm (though he understood tnem), God gave Menno sufficient grace and a sufficient degree of true Christian heroism to carry out, live in them and teach them.

And so in a hundred ways, in our common, every-day life, we meet with trials and difficulties that continually call into life our moral heroism. Let us be like Joshua strong and full of courage that we may continually show the heroism which will make us strong in the Lord and eventually bring us the victory over sin and finally the crown

> For the Herald of Truth. TEMPERANCE.

By Ruth Buchwalter.

Temperance is the curbing and "mortifying" of ail sinful desires. Man is fuil of passions, and impulses, of faculties, and powers. The one great question with him is, Who is the general, the controiling power?

All sin is the breaking away of some of these inward controlling forces. The perfect man is one who is perfectly self-controlled, all his powers are subject to his will. Temperance is a hroad subject. It takes in every phase of man's life, and if lived out, would bring about a great change in many lives. It should be preached to the world more than it is, for, "as he (Paul) reasoned of righteousness, temperance and judgment to come, Felly trembled"

I imagine that I can see the apostie Paul, as he stood before that wicked ruler, reasoning with him. Felix had one good feature. Even though he was in high standing with the world, he was open to conviction, and was willing to reason about this matter. Paul saw his opportunity and preached to Felix. Notice the three great truths he taught: Righteousness, temperance and judgment, which implies every truth taught in God's word. No wonder that Felix was made to tremble. That is the kind of preaching we need, that men's eyes may be opened to see their condition in the sight of God. We are living in an extreme age. Even in the religious world the great tendency is to go to extremes one way or the other. Even in the teaching of God's word the tendency is to dwell on one great theme or theory, according to man's desires or inclinations. Paul says, "I have not shunned to deciare the whole counsel of God." That is what we want, "the whole counsel of God," and not so much lulling to sleep.

It is all very well to preach of Christ, what he aid for the lost, how he suffered, hled and died. of his great mercy, how man should live in a state acceptable with his God. Paul did this; he reasoned of righteousness, of that biessed state which it is the privilege of every one to enter who is willing. But he did not stop there. He also

HERALD OF TRUTH reasoned of temperance. The Bible commands that we warn people of their sins.

I heard a sister say that she is so thankful now to that minister who told her of her sins. Instead of smoothing over, he had made her feel badly, and she wept many times; "but that is just what I needed." said she.

I don't know if Felix was addicted to strong drink or what all his evil propensities were, but whatever they were, Paul faithfully warned him of the danger and the necessity of cutting loose from every evil desire, if he wished to enter into

Intemperance does suggest drunkenness, but that is not all. Some think of drunkenness principally in connection with the drink habit. But in studying God's word, we find it teaches of various kinds of drunkenness. The persecutors of the church were drunken with the blood of the saints. To become drunken or intoxicated is to lose one's head in a state of excitement or fanaticism. I believe more people become in toxicated with the love of pleasure, and as a consequence act intemperately in running after all sorts of vain amusements and fashions.

There are many drunkards in Chicago. Many times you see a man staggering down the street; his mind is excited and is drawn away from the real things of life. He goes on not knowing where. There are thousands who are just as badiy intoxicated with the fashions. Young ladies strut along the streets with heads up and conversation such that you know they have had a strong drink of fashion, and their minds are drawn away from their real condition, and then they go on to destruction. Even Christian professors like to take a drink, just a little, of this intoxicant to quench their worldly cravings. Many are drawn away in similar ways, in pleasures, in making money, in worldly honors. The present basebali craze is a notable example of mental intovication

The word "temperance" changes its meaning when applied to different subjects, for instance when we speak of the justs of the flesh, such as these: adultery, fornication, idolatry, witchcraft, etc. It means a putting away of ail such evils, because the practicing of such will lead to death. When speaking of spiritual wickedness, principalities and powers, temperance means a keeping in subjection of all these powers existing in man. These we cannot cut off so long as we are in the fiesh. Evii desires and thoughts will come, but they must be kept in subjection.

In speaking of the natural appetites and pas sions in eating and drinking, in pleasures, in speech, temperance means moderation. Temperance cannot he applied to truth and righteousness. We cannot be too true, too just or too holy. These graces we dare indulge in to the fullest extent without injury to the body or soui.

Sometimes we hear the expression that certain persons are over-religious, that they have read their Bihies too much, and thereby have lost their mental faculties. The fact is not that they are too religious, or that they have read the Bible too much; the fault lies in not taking the proper care of the physical body. Excess in any respect will icad to destruction of the spiritual powers.

The best grade for us is the Christ life as we have it in the Scriptures.

Some worldiy minded people construe a rigid life of self-denial as being intemperate, as going to extremes. If such is the case, Jesus taught a very intemperate way of living when he made this and other similar statements: "Having food and raiment, iet us therewith be content." How many are contented with simple food, simple raiment, simple homes, and working with moderation along these lines? The important thing to keep in mind is, not to deny ourselves the actual necessities of life. Jesus has promised to supply all things needful to sustain this natural life. When he said we should give up ali, he did not necessarily mean that we must give up our homes. But our money he meant we should use for the saving of souis, instead of spending it for our own

selfish desires. For what purpose have we heen placed in this world anyway? Jesus came that he might save many souls. He requires the same of us. "And if any man come after me, and deny not himseif, he cannot be my discipie."

They are the best temperate workers who suc-

ceed in tempering themseives in ail things. If we live a temperate life all extremes would be avoided, and aii of the many differences that arise would be destroyed, and in opposition to the detestable works of the flesh we would see the effects produced by the biessed principles of divine living, under the influence of the Hoiy Ghost, universal love to God, to Christ, his word. ordinances, and people, and rejoicing in the happiness of our neighbors, in peace of conscience, joy flowing from peace with God through Jesus' blood, manifesting itself in a peaceful temper toward our feilow-men, a patient bearing of affronts, injuries, offenses, a meek, caim and quiet frame of spirit, the putting on of the humility and exact temperance of our Lord Jesus Christ, and the keeping them on in the cold, midnight storms of persecution and adversity, as well as in the sunshine and noon of prosperity. "Against such there is no law."

Home Mission, Chicago, III.

For the Herald of Truth THE BOOK OF EXODUS.

Exodus is the second book of the Pentateuch or, as it is given in the German, the second book of Moses. The word "Exodus" signifies departure, having reference to the children of Israel departing from Egypt to enter upon their journey to Canaan, the promised land.

The book contains many references of haste, of sojourning, of camp and camp life and of the wilderness, while the minute details of the deiiverance from Egypt and the sojourn about Sinai indicate that the author was familiar with aii the life which he describes.

The book continues the history of Israel, from the death of Joseph down to the giving of the iaw at Sinai and the erection of the tabernacie. It may be divided into two parts: First, from chapters 1 to 18, giving a description of the oppression of the Israclites in Egypt, the history of Moses and his dealings with Pharaoh, the piagues, the exodus, the overthrow of the Egyptians and the arrival at Siual.

Secondly, Chapters 19 to 40, containing an ac count of the sojourn at Sinai, the giving of the iaw, the directions respecting the tabernacie and its services, the story of the sin of the golden calf, and the subsequent punishment, the giving of the new tables, and the erection and dedication of the tabernacle.

A certain writer gives us in brief the following account of the peculiarities of the book of Exodus: "Exodus covers a period of 145 years, from the death of Joseph, 1635 B. C., to the completion of the tabernacie, 1490 B. C. The book was written by Moses in the wilderness during the time of their wanderings.

"The chief character of the book of Exodus is Moses. The key-word to Exodus is, 'Passover. The Lord will pass through and smite the Egyp tians, and when he sees the blood upon the lintel and the two side posts he will pass over the door and will not suffer the destroyer to come into your houses to smite you (Ex. 12:23).

"The divisions of Exodus are: 1. Egyptian hondage; 2. journey to Sinal; 3. giving the law; 4. Moses instructed about the tabernacie; 5. con struction of the tabernacle.

"In studying this book we learn of God's early dealings with his people, and we are enabled to understand the typical meaning revealed to us in the New Testament."

The Old Testament history of God's dealings with his chosen people is a matter of deepest interest to ail Christians, and is the revelation of God's grace and mercy to the human race. Its study is profitable to all and should not be neg

# TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.
India. — American Mennonite Mission, Dhamtari,
C. P., India. Stations: Sundarganj, Rudri,
Leper Asylum, Balodgahan. J. A. Ressler.

HOME MISSIONS. Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.
Chicago. — Mennonite Gospel Mission, Emerald

Chicago. — Mennonite Gospe, M. Ave. and 26th Street, Chicago, Ill. Ave. and 28th Street, Chicago, III.
Chicago,—Hoyne Avenue Mission, Cor. 33d Street
and Hoyne Avenue.
Toronto, Canada.—Home Mission, 75 Tate Street.
Samuel Honderich, Supt.
Weish Mountain.—Weish Mountain Industrial Mission, Now, Holland, D. D. D. M. A. Nosh

New Holland, Pa., R. F. D. No. 4. Noah

Mack, Supt. her and Dauphin Streets, Philadelphia, Pa. Ft. Wayne,—1209 St. Mary's Ave., Ft. Wayne, Ind.

J. M. Hartzier, Supt. caster.—462 Rockland Street, Lancaster, Pa.

J. M. Hattrer, Supt. Lancaster, Pa. Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt. Kansas City.—200 S. Seventh St., Kansas City. Kan. J. D. Charles, Supt.

BENEVOLENT AND OTHER INSTITUTIONS. Orphans' Home.-West Liberty, Ohio. A. Metzler,

Old People's Home.-Marshallville, Ohio, R. F. D.

J. D. Mininger, Supt.

Old People's Home.—Oreville, Pa. A. K. Diener, Supt.

Pre. Allen Rickert of Columbiana, O., preached a very acceptable sermon at the communion meeting held at the Pleasant View church in Stark Co., Ohio, Sept. 22. The attendance at the meeting was good and nearly all the brothers and sisters partook of the sacred emblems. Bro. I. J. Buchwalter officiated.

The large new church building in Sonnenherg near Dalton, Ohio, was opened for service on Sunday, Sept. 29. Bro. Benj. Gerig of Smithville, Ohio, spoke in the German language in the fore noon and Bro. l. J. Buchwalter spoke in the English in the afternoon. The following ministers were present and took an active part in the meeting: Fred Mast, Jacoh Nussbaum, Cleophas Am stutz, Jacob Moser, Peter Lantz and David Hostetler. The attendance was very large.

A very interesting Sunday school meeting was held at the Canton (Ohio) Mission on Saturday, Sept. 28, 1907. The Lord bless the work of the brethren and sisters in that place.

Newton, Kan., Sept. 30, 1907 .- To the Readers of the Herald:-Greeting. Sunday, Sept. 29, was a day of encouragement in spiritual things for the congregation at this place. That was the day appointed for the ordination of three ministers. Everything was arranged beforehand. The ones who were ordained are Bro. C. Reiff, Bro. R. M. Weaver and Bro. Oliver King. Bro. T. M. Erb was assisted in the ordination by Bro. S. C. Miller of McPherson county. These brethren will leave in the near future, for other fields of labor. Bro. Reiff will go to Newkirk, Okla.; Bro. Weaver goes to Harper, Kan., and Bro. King to Springs, Okla. May the prayers of God's children follow these brethren to their new fields of labor.

in the evening of the same day we had our quart(rly Sunday school conference; we had an interesting as well as edifying meeting. Conference theme: Rom. 14:19. "Warnings to young Christians in public schools and in social life," was the most interesting part of the program. The questions in view were discussed by the brethren Noah Eby, D. D. Zook, C. Reiff and T. M. Erb. There was another interesting question on "The Ideal Teacher," which was discussed by Bro. L. L. Beck. We should all aim to live up to the example that was presented to us. There were a number of visiting brethren and sisters from different congregations with us in the fore-

noon services and also in the evening, to whom we would say, Come again. May these meetings be the means of more united work for the Master and of drawing us all closer to God.

Woodburn, Oregon, Sept. 26, 1907.-We will hold our examination meeting at the Zlon M. H. Sept. 29, and communion services Oct. 6, the Lord willing.

Our Bible reading was well attended on Sunday evening, Sept. 22. The subject was, "Self-Examination." Bro. John Bressler and Simon Hostetler were the speakers. Many helpful thoughts were given-God give us grace to put them into practice. Bro. Bressier expected to go to Portland this week in behalf of mission work. The brethren L. J. Yoder and Daniel Widmer and Sister Katie Widmer of Albany were here to attend the funeral of Sister Lizzle Erb, who died Sept. 21, aged 28 Y., 11 M., 11 D. Funeral services were conducted at Zion M. H. Sept. 22. hy A. P. Troyer. God comfort the hereaved and sorrowing relatives.

Sterling, Ill., Oct. 3, 1907.—This being Sisters' Meeting Day in our congregation, I hitched up for my wife and she wends her way alone to the meeting, while I write. The meeting is being held to-day at Sister Christian Ebersole's.

This feature of church work was begun at this place about eight years ago. They meet the first Thursday in each month; often they arrange a meeting at some over-worked sister's home and do up her sewing. Many comforters and quilts and several pieces of carpet have been made and given to institutions and to individuals. The meetings are closed with singing, Scripture reading and prayer.

The brethren R. R. Ehersole, J. S. Shoemaker and Simon Graybill were with us and preached helpful sermons on the 15th of September. Au appointment was filled at Como, a village west of Sterling, on the bank of Rock River. A resident of the above named place wishing to unite with us in church fellowship, desired to be haptized in the river, thereby giving the villagers a eligious service. Bish. John Nice officiated. Another appointment was made for last Sunday, which was well attended.

Bro. and Sister Tobias Hershey are sojourning among us. We appreciate their help in the work. Bro. and Sister S. R. Good and family returned last week from a visit in the West and report a pleasant time. Bro. and Sister E. N. Nunemaker left the 1st for La Junta, Colo. Council meeting next Sunday, communion on the 13th. All is well, ABRAM BURKHART.

Rainham Center, Ontario, Sept. 24, 1907. -Greeting to the brotherhood in Jesus' name. It was my privilege to spend Sunday, Sept. 22, and the day following with the workers at the Toronto Mission and to assist in the services in bringing light and life to perishing souls. Those of us who never had any experience in city life and especially in the slums, have no conception of how degraded, wretched and godless people are living in those parts of the city; and the great need of a Savior to bring about a change in the hearts and lives of those people. Truly, our church has begun a grand work at the right place; and the work which has been carried on there under these trying and discouraging circumstances is not without some fruits. The interest, which it first was very slightly shown, is now becoming deeper, and the word of God is beginning to take hold on the hearts and minds of the young people, of whom the congregation is generally composed.

The workers are doing all in their power to convince those dear young people of the very sinful state of their lives, and are pointing them

to a Savior who loves them and is waiting to cleanse and make them free from their hondage of sin. Up to this present writing, four young souls have made the wise choice and are willing to let Jesus dwell in their hearts.

October 10.

Heip is quite needful in pushing on the work in the Toronto slums, where Jesus and his power to save is so little known, and those who once had known are again fallen back deeper into the mire than they were before.

Sister Malinda Mann of Fort Wayne, who has heen laboring with the workers in the Toronto Mission for the past eight weeks, is now making a short visit with the congregation here in Rain ham on her way to Vineland, where she expects to spend a few days with her sister, Mrs. S. F. Coffman, preparatory to again entering npon her labors in the mission at Fort Wayne. Her absence will be greatly felt in the Toronto Mission, and more especially since Bro. Milton Bergy has also heen necessitated to he absent for a time, being called home by the sickness and death of his brother. This leaves the working force for the present time rather small in number; hut we pray for the Lord of the harvest to send lahorers that the work may prosper and fruit be gathered an hundred fold.

The Lord willing, communion services are expected to he held in our church here in Rainham on Sunday, Oct. 6. We ask an interest in the prayers of all the believing ones that this may he F. W. SCHISLER. a profitable meeting.

A TRIP TO THE AMERICAN MENNONITE MISSION.

Ry M. C. Lehman.

III.

On the way to the Leper Asylum from Sundergani we pass through the town of Dhamtarl. The entrance to the town is a long, crooked, narrow lane. The curves are so sharp and the lane so narrow that we can scarcely get through. After considerable winding we finally arrive on "Main Street," a fairly nice road, graded and kept in order by the English government. What seem to be little porches to the houses on the side of the street are the principal business places of the In these at noonday the shopkeepers are sound asleep at their desks and are inclined to he "grouchy" if an anxious customer awakes them from slumber.

Our ox-cart stops and we enter a "dukhan" or store to buy something. Such a crowd follows to see the "sahib" (a general term applied to all white people) that we make our way with diffi-The owner of the store, after giving a profound "salaam" to each of us, offers us seats on henches and proceeds to offer us his goods, being careful to assure us that the entire store and all its contents are ours and that we are at liberty to take whatsoever we desire. Taking him at his word would reveal the opposite side of his nature. After heing asked three or four times the real value of articles and offering the right price (if we know it), we pay hlm and try to be off after the clerk scolds the crowd away from the ox-cart. Dhamtari's population of 9,000 or more lives in mud houses, save one or two exceptions.

The streets are generally so narrow, save the main street, that two ordinary American vehicles could not pass. Children are running ahout everywhere with little or no clothes. The smoke escaping from the grass or tile roofs of the houses is an indication of many meals being prepared within the houses. Chimneys are regarded as useless. Pedestrians predominate in the street to such an extent that riding on a hlcycle la difficult. Dogs lying in the center of the street do not get up until a cart is well nigh on them, and not at all for people going on foot.

But we are on our way to the Leper Asylum, which is about one mile heyond Dhamtari on the way to Rudrl. These scenes are part of the everyday life of the missionaries,

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: The Effect of an Achan. Joshua 7: 1-5; 1 Cor. 5: 6-8. Oct. 20, 1907

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

Let there be true integrity, high purpose, singleness of heart in all my plans and actions, and all to the glory of my Maker.

DAILY READINGS.

October 1907.

October, 1907.

44. M.—Saul's mistake. 1 Sam. 15:3-9.

15. T.—Its consequences. 1 Sam. 15:10-23.

16. W.—God's punishments sure. 1 Sam. 31:1-6.

17. T.—Achan's still living? Acts 5:1-10.

18. F.—What of the worldly things to-day? Phil.

19. S.—The sin of covetousness. 2 Kings 5:20-27. 3:17-19 20. S.-The effect of an Achan. Josh. 7:1-5; 1

A SPECIAL MESSAGE.

Achan's sin was the sin of the covetous. Good says that we shall covet only the hest things, and those things pertain to the soul and to the life hereafter, and not lusting after the temporal things. The same God who had so abundantly provided for the needs of Israel in the wilderness, could and would provide for the needs of his people in Canaan. But they must ohey. Obedience is hetter than sacrifice. God's promises are better than gold. He wants us to covet only that which he promises us or asks us to be and to do. "A broken and contrite spirit," "a heart resigned, submissive, meek," is very different from the covetous heart. Eve coveted, Adam coveted, Jacoh, Slmeon, Saul, Gehazi, Ahah, Balaam, Judas Iscariot, Ananias and Sapphira, Felix and others mentioned in holy writ coveted. Ex. 20:17; Luke 12:15; Rom. 13:9, forhid covetousness, and its evil consequences are shown in Prov. 1:18; Prov. 15:27; 28:20; Ezek. 22:13; 1 Tim. 6:9, while for its punishment such passages as Joh 20:15; Isa. 5:8; 57:17; Jer. 6:12; 22:17; Micah 2:1; Heb. 2:9; 1 Cor. 5:10; 6:10; Eph. 5:5, and Col. 3:5, are ample evidences of the visitation of the divine displeasure upon this so widely prevalent sin. Why has God put the commandment against covetousness last? Because it is the least important? Hardly. Study the relation of the first and last commandments and notice how disobedience to the last perhaps more than all the rest can cause one to forget God or his superiority over everything else ln the world or in heaven. Covetousness almost always implies taking or acquiring something at another's expense. Achan coveted. He did it at the expense of God's favor and the further success of Israel in their work of conquest. Oh, the Achans to-day are robbing God and the church to-day! The church is often powerless because of Achan. Let us get him out of our hearts and lives, and God will ahundantly hless and prosper.

BIBLE HINTS.

Josh. 7:1. It is certain that only one was guilty, and yet the trespass is imputed here to the whole congregation. "If one member suffer, all the members suffer with him," and the whole congregation soon suffered shame and disgrace. Why so? That all the people might watch over each other, that sin might not be tolerated any where or even planned. Jericho was cursed; all that was in it was part of "the accursed thing." So sin is cursed, and those who will not separate from sin must take their part with the punishment that falls upon sin. Achan's family record is given, and it is not an enviable one. Read Gen, 38 and once more the fact is shown that sin will bear dire fruit, "unto the third and fourth generation," and Achan was of the fourth.

Josh. 7:2, 3. Had the men of Israel hecome over-confident or conceited? Likely. Does it not sound very much like the boast the big bully makes when he says he can "whip any two or three of you"? Ah! "Our strength is in the Lord," "Cursed is he that trusteth in the arm of fiesh."

Josh. 7:5. How great the humiliation! The fame of Israel had gone abroad, but Israel's God had conquered for them. Now they ascended the hill of the Lord-the way of duty-not with clean hands and a pure heart, for one of them had sinned, and perhaps others were boastful instead of trustful. The fact that any Israelites were slain was ignominy. They were disgraced, and they brought the name of God into disrepute among the heathen, when they should have brought him honor and glory (Matt. 5:16). To be chased by the heathen was disgraceful. The spiritual Israel is to stand fast; and, having done all, to stand, for God is with us if we are faithful in our service. One shall chase a thousand, but with even one Achan in the camp, the enemy will have the advantage. How much worse if the Achans are numerous! Our defeats are never chargeable to God, but to ourselves. How much better it would he if after a defeat we would inquire diligently into the real cause instead of thinking of trying to devise other tactics!

1 Cor. 5:6. Those who are manifestly the servants of Satan should be publicly announced as unfit for communion with saints, not subjected to the horrible cruelties inflicted in past centurles by the church of Rome upon those who were declared guilty of heresy, hut so separated from the spiritual communion of God's people as will make it known to the world and thus keep the church pure, for "a little leaven leaveneth the whole lump;" that is, a little sweetness in a lump of sourness will not sweeten the whole lump, but a little sourness in a lump of sweetness will sour the whole lump, and there must be many sour "lumps," judging by the defeats. Some people glory in their shame. Some boast of their large church membership, their success in church fairs, festivals and other ungodly methods that have been introduced into and leavened the church of Christ. There is not glory, but only shame in it all. it is time that the old leaven of hypocrisy, malice, deceit, covetousness and all kinds of wickedness be purged out of the church and that she he fed with the unleavened bread of sincerity and truth.

#### ILLUSTRATIONS. Covetousness.

Covetousness was the first sin of the Jewish church in Canaan, and the first sin of the Christian church also. The heinousness of the sin may be inferred from the quick and awful penalty visited upon the offenders, Achan in the one case and Ananias and Sapphira in the other. At the bidding of mammon the temple was profaned, so that Christ had to drive out the buyers and sellers from its sacred precincts; and the same imperious master impelled Judas to sell his and all men's only rightful Master for thirty pieces of silver. All along the ages the love of money has been ennervating and corrupting the church. Even as early as the middle of the third century of the Christian era, Cyprian says: "Each one studies to increase his patrimony; and forgetting what the faithful did in apostolic times, or what they ought always to do, their great passion is an insatiable desire of enlarging their fortunes." For money the Romish church gave or pretended to give dispensations from sins committed, and indulgences for sins intended, and even resorted to

the shrewd expedient of creating an imaginary purgatory, from which the jingle of sufficient gold dropped into her strong box can release the soul of the departed. For money the "livings" of the church of England are recklessly hartered, and the "cure of souls" turned into a farce. And everywhere the church is hampered in its heneficent work by mammon.

How God Looks Upon Covetousness.

That this sin is peculiarly displeasing to God ls manifest from its repeated and terrible denunciations in the Scriptures. Once did God visibly mark the murderer (Gen. 4:15)-once did he inflict awful punishment upon the Sabbath breakers (Num. 24:36)-once did he cause the visible penalty to he visited upon the head of the blasphemer (Lev. 24:10, 15), but how many fell before his displeasure for the violation of the command, "Thou shalt not covet"!

it is the sin which God has classed and made synonymous with the abominations of the heathen world, idolatry. "This ye know, that no .... covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." It is marked as one of the features of final apostasy: "This know, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers," etc. Our Savior said, "Take heed and beware of covetousness."

#### A Soul Destroyed by Covetousness.

An eloquent writer has said: To the soul that harbors covetousness this is the most narrowing and corrupting passion. It is the upas of the heart. It exhales poison upon all the virtues, so that no one among them all can have a normal growth in its presence, and many of them shrivel and die. It warps the judgment, and dulls the ear of conscience to the plainest demands of duty. It is the most irremediable of all vices, strengthening with advancing years, until it obtains complete mastery of the soul.

Take the case of a strictly honest man possessed by this passion. He becomes the very type of rapacious grasping, greeding, hording and intolerable meanness. On a recent railroad ride, a plain, intelligent, old gentleman, whom I invited to share my seat, gave me the history of such a man, a German by birth, who hegan his career in his adopted country penniless. He invested the first few hundred dollars he saved in a small farm in western New York. To this he added from year to year, until he became known as one of the most thrifty farmers in all the state. He shaved notes. He took advantage of his neighbors' necessities in buying and selling cattle and land. His life was an "enormous suction" of everything within his reach. After he became a millionaire he would mow all day at the head of his twenty men, and keep his accounts nights and Sundays. He never was known to give a dollar to any benevolent object. At last he died, "as a fool dieth," from overwork in carrying railway ties upon his shoulders from morning to night for two weeks, in order to show a posse of men in his employment that the timbers were not too heavy for one man to handle. He left one million eight hundred thousand dollars personal property, besides his immense farms. Jeremiah must have had such a man before his eyes when he wrote, "As the partridge sitteth on eggs and hatcheth them not" (the poor, silly bird not knowing that they were addled from the start), "so he that getteth riches, and not by right, shall leave them in the midst of his days, and at the end shall be

#### APT QUOTATIONS

The covetous man is like the spider. He does nothing but lay his wits to catch every fly, gaping only for a booty of gain; so yet more in that whilest he makes nets for these flies, he consumeth his own bowels, so that which is his life is his death. And yet he is at least to be pitied, because he makes himself miserable; like wicked Ahab, the sight of another man's vineyard makes him sick; he wants it for himself. He hates his neighbors as badly as he is hated by them, and would sell his best friend, if ne had one, for a groat. He plnes his body that he may damn his soul; and whenever disappointed of his expected gain, through the accursed discontent of his mind, he would dispatch himself by hanglug, but that he is ioth to cast away his money on a cord.-Hail.

Riches, oftentimes, if nobody takes them away, make to themseives wings and fly away; and the contributing a part of them to do good only clips their wings a little, and makes them stay the longer with their owner.-Leighton.

The only privilege of the affluent which I covet is the good which I might do with their wealth, and the pleasure i might enjoy in doing it .-

Covetous men must he the sport of Satan, for their grasping avarice neither lets them enjoy life nor escape from the second death .- Moody.

Covetous men may be likened to foolish apes which in some countries are caught by narrownecked vessels; into these corn is placed, the creatures thrust in their hands, and when they have filled them they cannot draw out their fists unies sthey jet go the grain, and sooner than do this they submit to be captured, though they howl and chatter at their captors as they approach. Are covetous men then so like beasts? And some say we are descended from that kind of

SURJECTS FOR TALKS AND ESSAYS.

- 1. What are riches for?
- 2. The universal desire for wealth.
- Forces going to waste. 4 What can I do.

For the Herald of Truth. THE NEW SUNDAY SCHOOL.

A true story of long ago, by Ida M. Reynolds.

Neilie Brayer was a tall, delicate looking glrl very neat in her appearance and kind of disposition. Not at all bright, yet she had a great wish to attend the new Sunday school. So she asked her brother to teach her the letters-for you see this was in the days when girls did not have equal advantage with their brothers.

It was the opinion of Nellie's mother if she were taught the rudiments of housework and sewing, that was all that was necessary. This was all she had ever been taught, and it had served her thus far through life.

Not so with Nellie's grandmother. So lt was to her she had turned for help and counsei.

"Neille, my dear," began her grandmother, '1 fear you will find difficulty at first in learning, but I pray you to persevere and be not daunted by difficulties. if some one laughs at you for going to school, pay no attention to it. A laugh, child, breaks no hones. it is better to go .to school at fourteen than not at all. Surely the blessed word of God is worth enduring a little about, and I have heard say that to know and sound the letters is the chief trouble after ail."

"Weii, grandma," repiled Nellle, "then I've got that all over, for i learned them a quarter of a year ago of my brother; but it is not the learning, for though I am dull I have set my heart to get it; but the mocking-I feel more about that. Do you know the Cuiver girls are going, and they can ail read beautifully, and we shall ail go the same way?" Nelile said this ln a hurrled tone, and the color flushed into her pure, fair cheeks, while tears came into her eyes.

"I am glad to hear it; for then you will have

# HERALD OF TRUTH.

company by the way, and may he they will be a help to you." "Oh, I am so sorry," replied Nellie.

"I hope you are not envious of their reading, Nellie" remarked the grandmother gravely. "That is not like you. if they can get good, religious instruction at the Sunday school, surely it is hetter that they should go."

"Now, grandma, dear, you are quite mistaken as to my being jealous because I cannot read and they can read so well; but I heard with my own ears their mother say to Bettie Wittle, 'I shall send my girls for a time just to show off their good learning and their cleverness, not for the sake of the Sunday school."

"That is a foolish motive; hut why should it trouble you?"

They told me if I went they should mock me all the way to school and back-and there is hut one path, grandma. They mean to call me a dunce."

"Never mind, dear heart, for you are not that." "Am i not, grandma?" asked Nellie. "I thought everybody was at my age, if they cannot read." "No, Nellie; dunces are those who won't learn, not those who wish to learn."

"How glad I feel to hear you say so, grandma! But will the Chivers think so?"

Why should you care for their thoughts, chlid? They are not to be your pattern, but your biessed Savior; therefore follow him and take no notice of their mocking. It they should ever he so wicked as to mock you, pray think of Him 'who when he was reviled, reviled not again.' And never answer fools after their folly."

Yes, dear grandma; I will not speak again to them. But I will tell my teacher."

"I think I would not; for how can your teacher prevent it? And the Culvers, if they do not mind the gospel which teaches them hetter things, will not hesitate at covering their faults by untruth Make up your mind to hear it patiently. It will be a trial, but no hindrance. I cannot read the Word, hut I can hear it, Nellie; and I remember that our Lord tells us to count the cost before we take up the cross to follow him. Your cross is not scourging and mockings, such as the Christians had to meet in olden times; so, my dear, you must bear it, and then it will become quite easy. i had always enough to fret about; hut after I learned to trust in God, my burden grew light. The yoke of Christ is an easy one. Pray then for perseverance and faith, and all you require will be given you."

What a beautiful example for the eyes of youth is plous old age! "The hoary head found in the way of righteousness is indeed a crown of glory." Neilie gazed upon the venerable face of her aged relative, and thought she had never seen it look so sweet before.

The dreaded, yet wished-for morning came when Nellle was to commence her studies. She was very comfortably and neatly dressed in her Sunday frock, a little cap with its crimped border peeping from beneath her close straw bonnet, her shining brown hair banded smoothly on her forenead, and her hands and face so clean that they had a sort of transparent smoothness on their surface that no cosmetic but pure water can im part. Her shoes and stockings were good, and her step sedate, but not slow.

Such was the candidate who was somewhat roughly presented to a lady Sunday school teacher by the superintendent, "as a great big girl who ought to be ashamed of herself for not knowing what she had never heen taught." The teacher was new at her office, but she was sorry for her abashed and trembing pupil; so she said to herseif, "She must wish to learn or she would not be here; and I am giad to see her and shall be giad to teach her, too." She inquired her name, age and capabilities, and began to consider what she could do with an adult pupil who was older and

tailer than any other child in the school. To put her in the same class with younger children whose facilities in gaining sound would be greater than hers, would place her in a painful October 10.

and degraded light; to assign her a place with those who were progressing toward reading, would discourage her, as well as retard the others. To instruct her in the individual method, she thought, after ali, would be the very hest plan. She tried it and it succeeded beyond her hopes.

The first Sunday she went to school, the Culver girls chose to waik by her side, without, however, speaking to her. But they made the poor giri the subject of their discourse.

"Do you see one small Sunday school pupi with the A B C in its hand, pretty little dear". The teacher will have to put it on a chair to hear its lesson, poor bahy!"

Nellie would not have understood the sarcasm, not heing very apt in taking the meaning of any sentence which was to be understood in a very different sense to what the literal one expressed. So she looked about for the small child, thinking one of the little hrothers of the speaker must be the individual thus minutely described. A loud, rude, insulting laugh, accompanied by the fingers of the Culvers being directed to her face, gave her a complete enlightenment as to the party at whom the sarcasm was pointed.

The tears came into poor Nellie's eyes. She colored and hurried forward as fast as she could, and entered the church.

The teacher had noticed the feeling the Culver girls exhibited toward Nellie, and set about to overcome it. The following Sunday she asked Mary to give Nellie a little help. To Nellie's great surprise Mary promised to do so. Mary was fond of praise, and the teacher had told her It would be a kind, neighborly action, "and," as Mary informed her siaters afterward, "she did not know how to refuse a real lady, who was her own teacher besidea." She told her mother, who at first flatly refused, but in a few moments retracted the refusal, because she thought it would be a nice thing to say that her daughter Mary was teaching that stupid Nellie Brayer.

Mary found Nellie speiling the word "dog," but by the most infrequent mistake she was sounding "bog,' not having yet learned the difference between "d" and "h.

"Oh, I find I shail have a fine time with you, d-dunce-d.

Nellie was frightened and spelled it "dog," but called it "bog."

"It'a 'd', I tell you, d for dunce; I am sure you ought to know the letter well." "It is better to he a dunce, Mary, than unkind,

said a voice on the other side of the hedge. And the sobhing Nellie looked up and beheid the Sunday school teacher, for whom both parties had conceived an affection.

"Mary, I asked you to give Nellie help. I did not ask you to call her names or tease her and

make her cry." "But ahe is so stupid-and-and I got out of patience, ma'am."

"So I find; but unkindness is far worse than stupidity. You are hrighter than Nellie, but that is no merit of your own. God made you so; in reproaching one less gifted you are finding fault with your Maker. Do you remember the last chapter we read together in Luke's Gospel?"

Mary readly told that it was the first chapter, and the subject was, "The Child Jesus sitting in the midst of the doctors, hearing them and asking them questions."

"Was he boastful? Did he upbraid the learned who were astoniahed at his understanding and answers? He songht to be our example."

"No, ma'am, he did not. I see I have been wrong. I will never call poor Nellie a dunce again, nor sneer at her, and I will ask my sisters to be kind to her, too."

Mary wept real contrite tears; she had never heard of the Son of God being an example to children; ahe felt as well as heard it then. The seed had been sown and had taken root. Mary Culver and Nellle Brayer were friends from that time on and were both a great help to their teacher in the Sunday school.

# Young People's Department

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thing hut make a living. Those who truly seek first the kingdom of God and his righteousness usually find the making of a living an easy and a pleasant thing.

With this number Bro. Bontrager concludes his highly interesting "Glimpses of Europe." He has taken the reader entertainingly and instructively over a large portion of Europe, and opened up many doors for him who wishes to meditate to enter. We feel deeply grateful to Bro. Bontrager for his contributions, especially as they were written in the midst of husiness cares and hard toil, and we helieve his large audience unites in tendering him a hearty vote of thanks.

One year ago Sunday, Sept. 29, the missionarles at Dhamtari, India, passed through one of the saddest experiences that they had had in their work when one of their number, Bro. Jacoh Burkhard, laid down the lahors of the field for the rest that so early in life awaited him. It was fitting also that the committee which arranged the subjects for the Young People's Meeting should have assigned the subject, "A Day with our Missionaries at Dhamtari" for the 29th of September. At Elkhart the meeting was well attended and was partly memorial in character, Bro. G. L. Bender being the leader. We are glad to know that from the days of deepest gloom and trial the missionaries have come into hetter and hrighter days, and while the need for workers is urgent and no doubt felt daily, other conditions have greatly improved and the outlook seems very promising.

> For the Herald of Truth. GLIMPSES OF EUROPE.

By J. B. Bontrager.

vv

My first stop in Holland was at Utrecht, a very old city, founded by the Romans. In common with all old citles, it has its famous "ancient cathedrai," which was consecrated in 720, but has undergone many changes, as it has suffered much from storms and fire, but it is fully restored at present. There is also a museum of Dutch sacred art. The Dutch school of painting ranked very high during the classical period. Go where you will and you find some evidence of the artistic

Dutch mind. Nowhere in Europe did I find more similarity to our own people, in manners, customs and good things to eat than in the city of Amsterdam, where I spent most of my time while in Holland. This city may well he called a "vulgar Venice." The city is huilt on many small islands, forming a huge crescent. I was especially struck with its clean streets and neatly kept homes. They have the most elegant street cars I have ever seen. There are many "canal" streets, where pass all kinds of boats, from a huge "whaleback" grain hoat to a small skiff loaded with a few vegetables which were heing offered for sale. The city is noted for its diamond industries, which are the most extensive in the world. Here may be seen some very queer and quaint costumes worn by the country folk. The clattering, clumsy wooden shoe is rather amusing to one who has never heard it on the stone pavement or seen it on some 'dainty" feet. The sturdy Dutchman is generally an easy-going, husy man, indulging freely and unintermittently in his tohacco pipe and his favorite drink of Cognac Gin. I learned, however, that some effort is being made toward temperance reform. There is certainly a large field open for work in this line, not in Holland only, but through out all Europe

# HERALD OF TRUTH. There is a fine harbor here, and the docks

called the "Entrepot" are worth a visit. The hotanical gardens are said to he the finest ln Europe. The zoological garden also stands in the front rank. But the supreme attraction is the noted Rykes museum, which contains many of the hest works of Dutch and Flemish art and many paintings from other countries. The museum almost gives a history of Holland in paint-Here is found Rembrandt's "Nachtwacht, ing one of the few priceless works of art in existence. This collection is the best in Holland and one of the hest in the world. There live in this city about six thousand Mennonites or "Doopsgezinde," which is the same as our German "Taufgeslante," the name by which the Mennonlites are still known in many places in Europe. It is generally known, I suppose, that the term Mennonite or Mennonist was formerly applied to our people in derision. the same as the word Lutheran and other denominational names took their origin. it should be remembered, however, that while Luther was the founder of the sect known as Lutherans, Menno Simons was not the founder of the Mennonite denomination, and hence the word TaufgesInnte more appropriate. Still better would be the simple name Brethren, the term our early forefathers used in designating their people. I made inquiry at my hotel about the Mennonites, but no one seemed to know anything of them. Later 1 tried again at the Tourists' Bank, when one of the clerks told my informant that I wanted the Doopsgezinde; then he was able to tell me ail about them, drew forth a small map and told me where to go to find their church, which I did very easily. Arriving there I found a man sweeping the snow from the walks and getting the house ready for services the following day. From him I learned the hour at which services would be held and I made it a point to be there in good time. I wish you could have heard the singing! it was splendid, and the minister preached an excellent orthodox sermon, choosing his text from John 21:15, 16. I understood a considerable part of the discourse and enjoyed it. The attendance did not equal the capacity of the church, which seats about two thousand people. There was a large pipe organ somewhere in the bullding, but it could not be seen from the main auditorium or gaileries. There was no superfluous display or innecessary expense, but a good, substantial building, rather modern in architecture. After the services I approached one of the members, who spoke a little English, and who gave me considerable information about the congregation, although rather rejuctantly it seemed to me. I was in none of their homes, at least not so far as i know, therefore my knowledge of them is some what limited.

I left the following morning for The Hague, the cleanest and most beautiful city i saw in Europe. visited a few of the important places of interest, among them the "Peace Palace." However, I was not allowed to enter. From here i walked to Ryswick, where the celebrated treaty of peace was signed in 1697 by representatives of England. France, Spain and Germany. A monument marks the spot where the treaty was signed, and the place is surrounded by a beautiful forest, which was planted many years ago. Some of the trees are two feet in dlameter and are about eight feet apart each way. I also made short calls at Haar lem and Leyden. But my trip on the continent was now drawing to an end and I was anxious to start on my homeward journey, wblch I did from Rotterdam, a very important commercial city with many streets of water, many canals and extensive manufactories. From here I sailed to London England, where I spent a day and night, during which time I visited the famous East Side, where ilve or exist the poorest of poor people, many in hunger and degradation. i left London for Liverpool, where I met again my good ship, the "Campania," which brought me back again through severe storms and a very rough voyage to a country which I am giad to call my own and which I now love better than I ever did hefore.

i cannot express the feelings of emotion that came over me when I saw again the Statue of Liberty and our national flag. I was deeply thankful to almighty God for his protecting care and guiding providences. The word "home" has an added meaning after you have heen away in foreign lands for so long a time, although I must say that I had an exceedingly pleasant trip. I may not have seen as much as some who spend years abroad, but am well pleased, having found much food for thought and study. And I hope and pray that it may he my privilege some day to again visit some of these noted countries and others that I have not seen.

Elkhart ind

MRS. LOUISA SNAVELY DEAD.

Gave Large Amounts to Charltable Institutions. No Near Kin.

Mrs. Louisa Snavely, an aged lady, who has been feeble for some time and who was extensively known especially among the Mennonite congregations of Ohio, for her generous charitable bequests, died suddenly at the home of her pastor, Rev. M. S. Stelner and family, four miles west of Bluffton, Saturday morning. Funeral services were conducted at the Zion Mennonlte church west of Bluffton, Sunday afternoon and was largely attended. The services were conducted by Revs. M. Brenneman, John Blosser and M. S. Steiner. The remains were laid to rest in the Zlon cemetery.

Louisa Catherine Snavely (nee Kunkieman) was born in Lebanon Co., Pa., Oct. 2, 1821, and died Sept. 21, 1907; aged 79 years, 11 months and 19 days. When the deceased was three years old her parents moved to Wayne Co., Ohio, and three years later to Richland county, near Mansfield, where she was united in marrlage to Amos Wolford, Jan. 4, 1849. She lived with Mr. Wolford less than two years when he was called home to hls reward. On March 24, 1853, she was married to Joseph Snavely and moved with him to his home in Alien county and lived happily together until his departure, Nov. 30, 1889. Mrs. Snavely united with the Zion Mennonite congregation some years after their arrival in this vicinity and remained a faithful member until death. She was exacting in all her dealings and ever utilized her time to some good purpose. In her criticisms she was sometimes severe, but ever manifested a forgiving spirit when she discovered that she might have been in the wrong.

The two thoughts that gave her much concern In her latter days were, the one that she had no children of her own to care for her in her old age, and the other, as to how she might place her earthly possessions where they would do the most good for time to come in the Lord's service. It can be said of her, and that truthfully, that lu this particular she did not only prove herself to be a faithful steward, but a good example for others to follow. iier contributions for charitable and mission objects during the past fifteen years of her life amounted to over \$60,000,00. She is possibly the largest Mennonite contributor to the Lord's cause in America and probably in the world. Hers was not a "widow's mite," but it was a widow's opportunity well improved. Zion mourns the loss of a fulthful nelper, and the community the kind deeds of a God-fearing friend and neighbor.

The Mennonite Board of Missions and Charities received by far the greater part of Mrs. Snavely's gifts. The Board holds \$10,000 to be used for 'sanitarlum purposes, \$5,000 for a glrls' cottage at the Orphans' Home at West Liberty, \$3,000 toward the Fort Wayne Mission building, \$1,440 for the Old People's Home, Ohio, \$1,050 for the Orphans' Home, West Liberty, Ohio, \$1,000 for reserve on Indla Mission, Eikhart, ind., and \$1,000 each for the Kansas City Misslon and for the education of missionaries. \$24,000 is held by the same Board to be applied where most needed. Aslde

# HERALD OF TRUTH

Thursday, October 10, 1907

# J. F. FUNK and A. B. KOLB, Editors.

Entered March 4, 1903, at Elkhart, Ind., as second

#### Subscription Price.

The Herald of Truth, one dollar per year; Rund-schau und Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Works of Cheer to one address. \$1.55 a. respectively. Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the follow ing Mennonite Conferences:

- Lancaster, Pa. Eastern District (Franconia). Franklin Co., Pa., and Washington Co., Md.

- Ohio and Pennsylvania.
- Ohio, Mennonlte. Southwestern Pennsylvania.
- Indiana, Amish (Spring). Indiana and Michigan District (Fail).
- Western District, Amisb.
- Missouri, Iowa and E. Kansas. Kansas and Nebraska.
- Nebraska and Minnesot
- Alberta, N. W. T., Canada. Pacific Coast District.

from these gifts she has given several thousand dollars in smailer amounts for various objects.

The Mennonite Board of Missions and Charities is an incorporated body and controls property rated at nearly a quarter of a million of dollars. it is the largest and most representative body in the Mennonite denomination. It supports fifty missionaries and has charge of a number of charitable institutions, such as sanitariums, oid peopic's and orphans' homes. The Board consists f twenty-three representative men, of which M. S. Steiner is president .- [Biuffton News.]

#### CONFERENCES.

The second annual Sunday school conference of The second annual Sunday school conference of the Pacific Coast district will be held at Albany, Oregon, Oct. 21-24, 1907. All are invited to come and join in a feast of good things. J. P. BONTRAGER,

Albany, Oregon

The Lord willing, the fall session of the Virginia The Lord willing, the fall session of the Virginia Conference will be held at the Springdaic church (Upper District) on the second Friday of October, being Oct. 11, 1997. A full attendance is desired, and a special invitation extended to members other conferences of like falls with the contraction as to railroads, etc., write to Bish. A. P. Heratwol, Waynesboro, Vis. C. H. BRUNK, Sec.

C. H. BRUNK, Sec.

Kansas-Nebraska Conference wiii be held The Kansas-Nebraska Conference will be feel of the Light of the East Holbrook M. H., Colo., as follows: Wednesday forencon, Oct. 16, ministers' meeting; Wednesday afternoon, mission board meeting; Thursday and Friday, church colors and the Light of the ference; Saturday, preparatory services; Sunday communion; Monday and Tuesday, Sunday school communion; monday and Tuesday, butter, conference. All passengers will come to La Junta and inform Bro. David Garber, La Junta, Colo., R. F. D. No. 2, or J. F. Brunk, No. 919 San Juan Ave., La Junta, Colo. A cordial invitation is her with extended to all. R. M. WEAVER, Sec.

#### General Conference.

The Mennonite General Conference will be held with the Howard-Miami Co. congregation, near Kokomo, ind. Session to open on Wednesday morning, Nov. 13, 1907.—D. F. Driver, John Nice,

The Indiana-Michigan Conference will meet, the Lord willing, at Nappanee, Ind., on Thursday, Oct. 10, and continue until Friday evening. Bishops in, and continue until Friday evening. Bishops to meet at 9 a.m. and conference to open at 10. A cordial invitation is extended to all who have a mind to work in the cause of Christ to the up-building of his church. Those who have queetfoos which they desire to have discussed will please send them either to the secretary, J. S. Hartzler, Goshen, Ind., or to the writer. Those coming by railroad will please notify Bro. Aaron Smeltzer or the writer and arrangements will be made to meet them at the depot.

DAVID BURKHOLDER.

HERALD OF TRUTE. General Conference.

The Howard-Miami (Ind.) congregation extends The Howard-Miami (Ind.) congregation extends a cordial invitation to all workers to meet with sat the General Conference. The most convenient railway stations are Amboy on the P. C. C. & St. L. and the C. C. & L. Railways, and Greentown on the T. St. L. & W. Railway and the Kokomo, Marlon & Western Traction line. Parties coming on fast trains on the P. C. C. & St. L. Railway, hy informing us of their arrival, can be met

way, hy informing us of their artifal, and the converse, as fast trains do not stop at Amboy.

Please inform the undersigned of your coming.

E. A. MAST, Kokomo, Ind.

N. M. SLABAUGH, Greentown, Ind. N. W. KING, Amboy, Ind.

#### DEATHS

Hoover.—Bro. John A. Hoover, deacon in the Cilinton congregation, died at the home of his son; Samuel A. Hoover (where he has repeated to the past eleven years) where he has repeated to the past eleven years) when he has repeated to the past eleven years, when he has repeated to the past eleven years, when he had been to the past eleven to the past eleven in York Co., Pa., March 2, 1825. In his boyhood he moved with his parents to Wayne Co., Ohio, where he grew up to manihood and there married Susan his family to Bikhart June, 1835, and since lived on the farm where he died. Sister Hoover died Jan. 6, 1907. All the brothers and sisters of Bro. Hoover preceded him in death. Two of the children also, a children and Martin and also one daughter, Elizabeth, wife of David Lehman. Bro. Hoover was one of the best known farmers of Clinton township, where his continuous residence for over and esteemed. For eleven years he has been suffering from bodily afflictions; for a number of years he was unable to walk without crutches. The lind wonders the Hoover's ancestors or the Hoov of whom he was highly respected and esteemed. For eleven years he has been suffering from bod liy afflictions; for a number of years he water able to walk without crutions of disease were the control of the without the property of the control of

Gerber .- On the 28th of Sept., 1907, at the State Gerber — On the 28th of Sept. 1907, at the State tonginal in Massillon, Ohlo, after several months of liness, Sister Ross Gerber, wife of Bro. Levi Gerber, near Dalton, Ohlo; aged 37 Y. 11 M., 13 D. She leaves a father and mother, a husband, five children and many friends to mourn her early departure. Funeral services were conducted on Sept. 30. This was the first funeral that here, which was operated to the services were conducted on the services of the services of the services were conducted on the services were conducted on the services were conducted by the services were conducted by Lacob Nussbaum.

Barbe,-Abraham Barbe died at his home ln Barbe.—Abraham Barbe died at his home in the Banghama Stetlement, Hardy Co., W. A., March 24, 1907, aged \$2 Y. 4 M., 20 D. Funeral services were conducted at the Mennonite M. H. by Bish. Lewis Shank. April 14. Burial in the Luthera Cemetry near by. During the Cemetry near by. During the Tom poeumodis. He bore up under these afflictions with great grace

and Christian patience. He was a faithfui mem-ber of the Mennonite church for many years. We believe our loss was his eternal gain.

nelieve our loss was his eternal gain.
Kurtz.—Vis Elizabeth, daughter of Martin D.
and Anna Mary Kurtz, of Intercourse, Lancaster
Co., Pa., dele Sept. 15, 1907, after an Illiense of ons
week with appendicitis; aged 15 X, 19 M, 17
She was a member of the Memonite charge
is survived by the form of the control of the contr

Erb.—On Sept. 29, 1907, near Erb's meeting-house, Lancaster Co., Pa., of paralysis, Samuel H. Erb, aged 65 years. He was born on the farm where he died and where he had lived during his whole life. Several weeks before his death, while where he died and where he had have during mixed whole life. Several weeks before his death, while threshing, he had an attack of paralysis, by reason of which his right side was lamed. He had at that time failen into a baier and harrowly established. at that time fallen into a baler and narrowly escaped death. He was a member of the Mennonite church. He is survived by his second wife and several children. Burled on Oct. 2, at Erb's eeting-house.

Thomas.—Bro. Moses Thomas died at the home Thomas.—Bro. Moses Thomas died at the home of his son, Levi M. Thomas, in Somerset Co., Fa., aged 72 Y., S. M., 24 D. Although he was amfared for some time. He shall be a substituted to the solution of the shall be a substituted and the shall be a substituted and the shall be shall be substituted and the shall be sha which the children when day before his death, went and da at issual, but got some sharp pains during the night. The family came to his assistance, after which he went to sleep again for a white; then the pains came back and the thing of the control of the contr came together to pay the last tinder of respect to the departed brother. Services were conducted by S. D. Yoder, James Saylor, Simon Layman, Sam. Gindiesperger and L. A. Blough. Text, Heb. 11.40

FINANCIAL REPORT Of Welsh Mountain Industrial Mission for third quarter of 1907.

#### RECEIPTS.

RECEIPTS.
Contributions—Mrs. Jonas Burkholder, \$2; Mattie Witner, \$1; Susie Hess, \$1; Edna Hess, \$1;
Edward L. Helsey, \$1; Jac. C. Miller, \$1; W. H.

Benner, \$1; Ira Hershey, \$3; M. K. Smoker, \$1;
Rudojah Shenk, 50e; Ern. Delp, \$2; Dr. Leaman,
\$40; Lewis Good, \$1; J. M. Weber, \$2; Mary E.

Herr, \$1; Lirace Wenger, 22e; Emma Oberlin, \$5c;
Lirace Mrs. Bachman, \$6c; Mennonite Book & Trace!

Choolsty, \$5; a Brether, \$5; a Brether, \$5; a Jonn B. Bachman, 60.
Society, \$5; a Brother, \$5; a Brother, \$5; a Brother, \$1; a Brother, \$2; a Brother, \$4.08; a Brother, 25c; a Sister, \$2; Fiends, \$2.21; Paradise Mission Meeting, \$67.90. Total, \$119.87.

Received for Mdse., \$1,780.83; labor, \$4.10; telephone receipts, \$2.35. Total for quarter, \$1,907.15. Previous receipts, \$3,512.37. Grand total, \$5,419.52.

EXPENDITURES. Paid for Mdse., \$1,909.48; rent. \$5.83; labor, \$1.44; general expense, \$44.18. Total for quarter, \$1,960.93. Previous expenditures, \$3,447.54. Total to Oct, 1, 1907, \$5,408.47.

Gratefully acknowledged, NOAH H. MACK, Treas. Superintendent's Report.

Superintendent's Report.

Jac. B. Good, provisions, Sec; Jac. Ranck, provisions, 56c; Amos Leaman, carpet rags, 56c; Amos Ladder, "Gimpaes of Amish Mennouth Gomes." New Holland, Pa.

Contributions Received by Mennonite Pub. Co. Continuous Received by Mennonice Pub. Cs.

A. Lugabili, for India Mission, \$5; for Fort Wayne Mission, \$1; Chicago Mission, \$1; Kansas City Mission, \$1. W. H. Grubb, for Old People's Home, \$1; India Mission, 50c. I. F. Reihl, Brook Park S. S., for the support of a Bible woman in

Our Primary Lesson Helps are nicely adapted to the needs of the primary Sunday school classes. If you are not using them, kindly send your address and we will forward you sample copies for examination. This is one of the best quarteriles

Address, Mennonite Publishing Co., Eikhart, Ind.

# BARGAINS IN BOOKS

1007.

Special Sale of Books Damaged by Fire, Water

Many of these books show only slight traces of the fire, while others are somewhat scorched or smood on the edges or became wet. But every book offered in this list is complete, although on some the binding is damaged more than on others. Every one ordering from this list, however, will receive full value for the money. We have only a limited number of these books and those ordering first will get first choice. All of the books are fully worth the price at which we offer them. Some are only solied, the binding All of the books are fully with the binding we offer them. Some are only solled, the binding otherwise not being injured at all.

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oress for \$1.00.

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Dublished Weekly.

ELKHART, IND., THURSDAY, OCTOBER 17, 1907.

Vol. XI.IV. No. 42.

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## EDITORIAL NOTES

Five persons were added to the Souderton Mennonite congregation, Montgomery Co., Pa., Sunday, Oct. 13. God bless them and lead them into lives of usefulness.

The Mennonite conference of the Ohio district was held last week at the Martin M. H. near Orrville, Wayne Co., Ohio. A report of the proceedings will be published later.

Communion services were observed on Sunday, Oct. 13, at Nappanee, Salem and Elkhart. Peace and harmony prevails in all these congregations, and we are looking forward to a year of prosperous work in all the congregations of this district.

The semi-annual conference for the Franconia district was held at the Franconia M. H., Montgomery Co., Pa., Thursday, Oct. 3. Bro. Andrew Mack of Bally, Berks county, started from there at the conclusion of the conference to attend the Lancaster conference.

The Sunday school held during the summer 'n the Franconia M. H., Montgomery Co., Pa., closed Sunday, Oct. 13. The Sunday school at the Skippack Mennonite M. H. closed one week earlier. Pre. Jacob C. Clemens of Lansdale was present and augmented the pleasure of the occasion.

The Indiana-Michigan Conference, upon the request of Bish. David Burkholder, granted him the privilege of ordaining a hishop in his district. The several congregations under his charge have already given their sanction, and the work and the day of ordination is set for Sunday, Nov. 3, at the Yellow Creek meeting-house.

Golgotha.-The heautiful picture Golgotha, representing the crucifixion of Jesus, is greatly appreclated by many who have examined it and a number of our subscribers have already renewed their subscriptions for 1908, paid \$1.25 and received the picture. This picture cannot be purchased anywhere for less than \$1.00, but with the subscription for the Herald we give it for 25 cents. We hope many will avail themselves of the opportunity of getting it at this extremely low price.

The letter from Bro. J. A. Ressler in this issue will answer several questions in the minds of many people. The rumor that Bro. Mahlon Lapp and wife were about due in America probably "developed," as many rumors do; for so far as we know, no date had been set for their departure when the rumor started. That the missionaries are abundantly supplied with helpers and money is also a mistake. The supply for to-day in money does not necessarily mean abundance to-morrow or next month. Go, send, or help send.

Aimanacs for 1908.-Our almanac for 1908, both in the English and German languages, is completed and a large number have already heen sent out to fill the orders on hand. The almanac contains, as in former years, all the usual astronom-

ical calculations, weather conjectures, etc., and an excellent selection of good and useful reading matter. Prices are as follows: One copy, 6 cents; 12 copies, 45 cents; 25 copies, 90 cents; 100 copies, \$3.50. The above all by mail prepaid. One hundred copies sent by freight or express, transportation to be paid by purchaser, \$2.50. We hope our friends will send in their orders early and they will be promptly filled.

Mission Work.-A little boy in Elkhart, who is trying to raise funds for the mission cause from a ten-cent capital given him by his Sunday school teacher at the beginning of the year, had gained aimost five dollars in various ways, which he recently invested in Family Almanacs, and at the recent conference at Nappanee had about 200 copies soid. He huys these almanacs at wholesale rates and after they are sold adds all the profits to bis mission fund, and we venture to say that by the end of the year he will have a nice little sum to give to the mission cause. We should be glad to have a boy or girl or a man or woman in every congregation to work for the same cause in the same way. Who will try?

Indiana-Michigan Conference. - In accordance with previous announcement, the annual Indiana-Michigan Conference met on Thursday, Oct. 10, in the Nappanee M. H. and held a two-days' session with preaching services each evening during the remainder of the week. The conference sessions were conducted in the spirit of love and harmony and several important decisions were arrived at, as will he seen in the report of the proceedings which will appear in our next issue. Though there were no ministers from churches outside of the district present, the conference was fairly well attended. Nearly all the ministers in the district were present. The feeling of charity and forhearance seemed to predominate. May the Lord bless the work that was done.

Bro. Martin V. Brunk, minister in the Mennonite church at Waynesboro, Augusta Co., Va., after a protracted illness, passed away on the 3d of Octoher, and was buried on the 4th in the cemetery at the Springdale M. H. He was the oldest son of Bro. and Sister John and Elizabeth Brunk, deceased, of Rockingham Co., Va., and had served in the ministry in Augusta county for a number of years. The editor enjoyed a very pleasant visit at the hospitable home of Bro. and Sister Brunk a year and a balf ago. He was the first brother we met on entering the heautiful Shenandoah Valley on our return from a trip to the far South, and the memory of the day's companionship has been very pleasant. To the family of our beloved brother we extend our sympathy in their loss. May God comfort them. The congregation which Bro. Brunk served so faithfully all these years have lost an earnest exponent of the truth, and the community an esteemed neighbor and friend. May the Lord be the staff and stay of all whose hearts are hurdened with the sorrows that come with the death of loved ones.

King Edward of England rules over 396,968,000 subjects, or over one-fourth of the people of this glohe; Kalser Wilhelm of Germany rules more tban 60,000,000, the Czar of Russia 143,000,000, but there is an earthly ruler whose sway surpasses that of any of these. It is her majesty, the queen of the fashionable world, Cecile Sorel of Paris,

France. She makes Paris bow before her, and when Paris bows the world follows suit. One would naturally think that only the worldiy world would do so, but no, it is the Cbristian-in-name portion of the world that gives a large proportion of support to the ever-changing, ever-inconstant and inconsistent changes of fashlon. And a new decree bas gone forth which will mean a radical change in women's apparel. What was so "charming," so "elegant," and all that kind of gibberish this year, is threatened with such a change as will make it "horrid," "ancient" or "slovenly" in a few months. There were fad and fashion fanatics in the times of the apostles, and the apostles testified faithfully against them, but while the fanatics have not changed from that day to this, unless they have developed several new kinds of folly, the apostles or teachers of to-day are to an alarmingly large extent different from their first century brethren, for their voices have become dumb in testifying against such evils; nay, more, like the Illustration in the well-known book "Mr. World and Miss Church Member," they see through new glasses and, hehold, that which was an ahomination in the sight of the apostles is a thing of heauty, a thing to he favorably commented upon by the slickly groomed, oily tongued pulpit decorators known to the world as ministers of the gospel, but to both God and Satan as ministers of evil influences, and the expounders of a perverted Idea of the gospel. How much will Queen Cecile Sorel influence the members of the Mennonite church? Shall we he under her sway, or under the sway of King Emanuel?

Our Old People .- David prays (Psa. 71:9, 18). "Cast me not off in the time of old age; forsake me not when my strength falleth. Now when I am old and grayhcaded, O God, forsake me not until I have showed thy strength to this generation and thy power to every one that is to come." The Lord promises through the prophet isaiah to sustain and keep his people even in their old age. He gives indeed a most beautiful and glorious promise when he says (lsa. 46:4), "Even to your old age I am He; and even to hoar hairs will I carry you. I have made, and I will bear; even I will carry and will deliver you."

Often old people are forgotten, often they are neglected and not infrequently we see that they are despised and looked upon with utter contempt. which is altogether contrary to the word of God. which earnestly and pointedly commands us to honor and respect old age. Among the commandments of God, written on the tables of stone, which were given to Moses by the hand of the Almighty, was one command, which was confirmed and emphasized by the Savior and his apostles, and is known as the first commandment with promise, "Honor thy father and thy mother, that thy days may he long in the land which the Lord thy God giveth thee." Besides this we have a special command of God to the children of Israel (Lev. 19:32). "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God; I am the Lord." It is a beauthul sight to see children bonor their fathers and their mothers. and it is a noble act and shows a God-fearing spirit when young people honor and respect the old peo ple everywhere; and those who profess to follow in the footsteps of Jesus and possess the mind of Christ should under no circumstances fall to observe these plain and decided teachings of ai-

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Pre. N. Z. Yoder of Concord, Tenn., has been visiting congregations in Michigan and also looked over some wild land in the vicinity of Boyne City, with a view of locating a colony of our people there. We shall be glad to hear further developments.

Pre. Jacob Schmucker and wife, with several friends from Sterling, Kan., were visiting in Adams Co., Ind., during last week, and Bro. Schmucker conducted a series of evening meetings in the meeting-house of the non-resistant Mennonites.

Bro Samuel Ringler of Emmet Co., Mich., came to Elkhart with an excursion from the North on Oct. 8. Bro. Ringier visited an uncle, Samuei Ringier, in Elkhart and others, and also made a pleasant and acceptable call at the office of the Heraid of Truth.

Bro. H. G. Anglemoyer and wife of Silverdale, Bucks Co., Pa., spent Sunday, Sept. 22, with the brotherhood in Bedminster. Bro. Anglemoyer preached in the Deep Run meeting-house in the forenoon and visited with Pre. Jacob Rush and family and also with Pre. Enos B. Wismer and family in that vicinity.

Bro. Isaac Weaver of Elmdale, Mich., arrived at Eikhart on the evening of the 9th on his way to the Indiana-Michigau conference at Nappanee, to which place he and Bro. J. F. Funk proceeded overland the following morning. He returned home from Eikhart on Saturday. His presence at conference was appreciated.

Bro. Daniel J. Bontrager of Haven, Reno Co., Kansas, and Bro. Chr. H. Yoder of Middlebury. Ind., paid us a pleasant visit at our office on the 11th. Bro. Bontrager has been spending a few weeks with his brother Christian of near Middlebury, who is suffering of cancer and not expected to live Come again, brethren,

Sister Susannah Brunk, wife of Bro. Samuel M. Brunk of Harrisonburg, Va., is at present on a visit to her son, Bro. J. D. Brunk, teacher of music at Goshen College. She expects to remain in this part of the country, visiting relatives and friends in Eikhart and Goshen, until November, when she expects to attend the General Conference near Kokomo, Ind.

Bro. I. R. Detweiler of Goshen, Ind., left Satur day, Oct. 12, for eastern Pennsylvania, where he expected to be joined by Bro. Mellinger of the dission Committee, and together they will go to New York and investigate conditions and make preliminary plans and arrangements looking to the opening of a city mission in New York, to be conducted along the same line as our other city missions. A report of their investigations will

appear later. Sister Malinda Stoltzfus of Gap, Lancaster Co., Pa., accompanied by her daughter and niece, has een visiting with Sister I. W. Royer of Goshen, who is also her niece. Sister Stoltzfus accompanied Bro. Royer to Bristol, where Bro. Royer filled an appointment in the Barker Street M. H. on Sunday, Oct. 6, and where Sister Stoltzfus visited friends. On passing through Elkhart they made a short call at the Publishing House. She left early last week to visit friends in Kansas.

The church must grope her way into the alleys and courts and purileus of the city, and up the broken staircase, and into the bare room, and eside the loathsome sufferer; she must go down into the pit with the miner, into the forecastle with the sailor, into the shop with the mechanic, into the factory with the operative, into the field with the farmer, into the counting-room with the merchant. Like the air, the church must press equally on all the surfaces of society; like the sea, flow into every nook of the shore-line of humanity; and, like the sun, shine on things foul and low as well as fair and high, for she was organized, commissioned, and equipped for the moral renovation of the world .- [Bishop Simpson.]

By Hannah M. Durr.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven" (Matt. 5:16).

To shine means that he who professes to be a follower of Christ is to manifest in his life, walk and conversation that he has been with Jesus and jearned of him the way unto eternal life.

In order to do this, we must first of all believe in the Lord Jesus Christ as our Savior, and then follow him as our example. All who have read the New Testament will remember how Jesus said to Simon and Andrew, when he wanted them to be his disciples, "Come ye after me and I will make you fishers of men." So when we follow him and bey his commandments in all that he teaches us, then our lives in all that we do will tell to the world that we are the followers of Jesus, and in this we shine for him. That is, men will see our chaste waik and hear our pure conversation, and these things will have a good influence npon those who see us; just as the beautiful rays of the sun or of a bright light in a dark place shine, so our lives will shine and leave a good influence on the world, and this is what Jesus means when he says, "Let your light shine before men that they may see your good works," etc.

If we have repented of our sins, accepted Christ, and submitted ourselves to him to obey him, and he has accepted us, given us his Spirit and dwells in our hearts and guides us into all truth, then we can follow him: then we can love him, and then we can shine for him; but we cannot shine for him unless we have him in our hearts and walk with him and he with us.

All the light that we have we receive from him. We ourselves, because we are sinful, have no light within us-by nature all is darkness in the human heart-but when we receive Christ and he sets up his throne within us, then there is light and then the light that is within us will shine and men will see our good works and glorify our Father in heaven.

As a lamp needs oil, so we need divine grace and God's Spirit in our hearts to mold and shape our life and character. We also need this divine grace in order that we may give ourselves up fully to God's word, that is, that we may fully consecrate ourselves to his service.

Another important way of letting our light shine is to encourage and aid our leaders in the Lord's work. Our Sunday school superintendents, teachers and especially our ministers, all need our prayers, our influence, our presence in the meetings and our kind words of enconragement as we meet them from time to time. If they do not always conduct the work as we think they ought or if they occasionally make a mistake, let us in brotherly love speak to them and try to help them; withhold our criticisms, and help them rather than criticise and condemn. In this way our light will shine and we can help them to make theirs shine also.

Under all circumstances, when an unkind reporcomes to us about our brother or sister, or when we observe in the life and conduct of our brother or sister anything that does not seem to agree with our Christian profession, let us follow the instructions of our Savior and go to them and in the spirit of meekness seek to restore them. In this way, also, we will make our light shine so that men may see our good works.

In a sweet and Christ-like way!
Oh, never tell your brother's fapilie 'Oh, iet your soul's love ever shine, Dh, never tell your brother's faults.
But shine for Christ both night and day."

Sometimes when our lamps are burning the chimneys become clouded with smoke, which hides the light so it cannot shine. Do not let the smoke of worldly vanities and worldly amusements and worldiv pleasures hide your light and prevent you from shining. Let us keep oil in our vessels and suffering and needy.

our lamps trimmed so that when the Bridegroom

cometh we may be ready to go in with him to the

marriage feast, as the wise virgins in the parable.

Do not think of yourselves more highly than

you ought, but be always ready in all humility to

do your duty. Remember the example of Jesus

in all his works; he was ever ready to help the

There are many difficulties in the way to hinder

us, but we must earnestly contend against all that

would oppose us in our duties to Christ. Tempta-

tions will come, but the apostle tells us to resist

What the world needs to-day is men and women

who are not ashamed to contess Christ wherever

they go and to testify for him, and who are al-

ways willing and ready to work for him. In our

work for him we find many ways continually in

which we may shine for him. I know an aged

brother, now past his four-score years, who has

never missed an appointment unless in case of

sickness. The weather was never too stormy, the

night never too dark, nor his body too tired to

attend services. He surely manifested a good

interest in the Master's work and let his light

Dear friends, can we not follow the example

of our aged brother and not let roads or weather

or the darkness hinder us from attending church

services with the brotherhood? Let us not be-

come w∈ary in well-doing, but we must let the

world and the church know that we are in earnest

and that we are letting our light shine for Christ.

some of the comforts of life in our efforts to make

others happy. Making others happy is one of the

greatest enjoyments we can have while passing

When we think how our blessed Master suffered for us on Caivary, giving his life for our eternal

welfare, should we not be willing to make some

sacrifice for the welfare of our fellow-travelers

here on earth? Let us remember the good Sa-

maritan and how he aided the poor sufferer whom

he found by the wayside, and as Jesus said to

the lawyer, "Go thou and do likewise," so we

SOMETHING MORE.

By Geo. R. Brunk.

Some time ago an article appeared in the Heraid

entitled "Incentives to the Home," in which the

use of musical instruments was suggested as one

means that has helped to make home attractive.

The following article was written soon after in

reply to the arguments given therein, and we

thought then that as both sides had been given

a hearing nothing more should be published on

the subject. However, in looking over "Something

More" again we decided to let the writer have his

In our old school books neither of seven stai-

wart sons could break the bundle of sticks, but

the old father could break them easily-one by

one. No man can take our peculiar doctriues

from us all at once, but we stand idly by and see

Heretofore our defenders of the musicai instru-

ments have tried to stand on the ground, "in the

home, but not in worship." I have insisted that

if the Scriptures prove them right in the home

they prove them right in worship. Now we have

'something more" than ever before. A boid de-

fense of musical instruments as a means of grace.

Our brother says, "When we see that the effect

ls good we can rejoice in the cause." The ad-

vocates of tobacco, rum, life insurance, secret

societies, as well as musical instruments, all use

that argument. The great trouble is that all of

them get their eyes fixed upon a little local benefit

(real or supposed) and their hearts set on a little

closing argument in the matter.-Ed.]

them taken one by one.

suffering ones wherever we find them.

ever and whatever our work may be.

Again, we can shine by denying ourselves of

the devil and he will flee from us.

shine before the world.

through this vale of tears.

seif-gratification that these things bring, and refuse to see the far-reaching influences for evil that outweigh a thousand times all the good they do.

Our brother advocates adding "something more" to home attractions, so the children will not become "tired and restiess." Can he not see that the popular churches have followed that policy and that they have more trouble with their children than we of simpler homes?

If each generation must have "something more" than their fathers, how iong will it be till they have everything there is?

Would it not be better to pray that God would biess the children to be content with the simple life and to practice seif-deniai?

There are two ways to hold our young people: (1) by the conscience, and (2) by continuously added carnal attractions. Will we choose the latter, as the popular churches have done until they have inceptive gambling in the Y. M. C. A. rooms and church parlors and theatrical performances and even dancing-hali attachments, showing to all that will see what this plant is after it has gone to good?

David, no doubt, had a grand home, musical instruments and all, but his children were failures. On his deathbed he said how a ruler should be and then added the sorrowful words, "Although my house be not so with God" (2 Sam. 23:1-5).

What a swift current we must be in, for it is only a single step from such leaders as J. M. Brenneman pleading for the simple home and life to leaders of to-day who rise up and smite his doctrines square in the face!

Our brother hangs an argument by a very siender thread when he undertakes to make Eph. 5:19 teach musical instruments. I have noticed in dis cussions that a man is very likely to want to change the translations whenever he gets into a tight place.

Luther was a great musical instrument man and it would be just as natural for him to make Paul favor the musical instruments and keep Amos from condemning them, as it is for our brother to choose these translations rather than a haif dozen others that make Amos condemn the musical instruments, and Paul ignore them.

should always be ready and willing to help the Wiii our brother also prefer Luther's kind of ten commandments that leaves out the second May the Lord help us to shine for Christ wherone that condemns images and divides the last one into two so he will still have ten? (See For the Herald of Truth. Catechism.)

I have two literal translations of the Greek (the New Testament and Emphatic Diaglott). One of them translates Paul's words, "Making music," and the other gives it, "Praising," neither one of them lending a particle of strength to our brother's notion, which is also true of our common version and the revised.

But our brother says, "His very repetition is an indication," etc. Not at all. He simply meant not to sing alone with the lips, but that the heart should also make melody as well as the lips.

We have a parailel passage in Col. 3:16, where Pani ciothes the same idea in words that cannot be twisted. "Singing with grace in your hearts." "Grace in your hearts" here expresses the same thought that "melody in your hearts" does in Ephesians, and I think it would not be possible by any kind of exegetical juggiery to show a connection between that and musical instruments.

Further about the repetion. I think all Bible students know that it is characteristic of the Jews and their language to express an idea in a twofoid manner. I think I could give a hundred examples of this fact and will add a few to illustrate the point: (1) "Sing and make melody." (2) "Rejoice and be exceeding glad." (3) "Hear my cry, O God, attend unto my prayer." (4) "My feet were almost gone, my steps had welinigh slipped," (5) "Wash me thorougaly from my

iniquity, and purge me from my sin. If the first example proves that "there is an other way (musical instruments) to make melody to the Lord," as our brother says, then the last example proves that there is another way (that two ways) to get rid of sin.

Suppose the primary meaning of "psallo" does suggest an instrument, it is equally true that the original meaning of "Spirit" in the preceding verse is "wind," and if we want to interpret the New Testament in accordance with the original meaning of words in the classical Greek we destroy the whole fabric of uivine truth.

Every Bible student knows that the old Greek words to be used in the pages of inspiration had necessarily to be given new and exaited meanings.

But if we grant that Paul had a stringed in strument in mind when he wrote those words, it by no means proves that he sanctioned their use. Just as he could have carnal warfare in mind and say to Timothy, "Endure hardness as a good solwithout believing in carnal warfare, and just as he could have the heathen races in mind and say, "Lay aside every weight and run," without endorsing the Olympian games, and just as Christ in his parable of the prodigal could have a gold ring and dancing in mind and make a spiritual application without believing in either, so Paul could make a spiritual application of the stringed instruments without at all believing in their use in the church or home.

But if you apply the rule our brother uses to those other Scriptures, then you make Paul justify the heathen games and war, and make Christ en dorse dancing and the wearing of jeweiry.

I wish now to correct a false impression. I do not and never have held that musical instruments are sinful in themselves. Neither are cards, biiliards, tobacco, rum, or any other inanimate thing with which men corrupt themseives. And all the above are advocated by church people either on the grounds, "When we see that the effect is good we can rejoice in the cause," or "so the inmates will not get tired or restiess."

No, I do not mean that our people are advocating cards, etc., yet. They are only advocating the principles that landed the popular churches where they are.

The brother holds that musical instruments cannot be wrong, for they were used in Israel and are spoken of as being in heaven.

Weli, golden crowns were worn in Israel (Psa. 21:3) and are spoken of as being in heaven (Rev. 4:4). Will he therefore hold that they may be worn by pilgrims here? Did Paul and Peter make a mistake when they thought Christians should not wear gold? Our conditions and circumstances are so different from those in Israel and in heaven that we cannot reason from one to the other.

There wili be golden streets in heaven, but it would certainly be wrong for us to have them now; but the New Testament is silent and therefore, according to our brother's argument, it would be all right.

The brother further says that God does not draw distinction between the voice and the instruments.

Now, when God took Lazarus to heaven and left the rich man in hell, I think he made quite a distinction. Just so when he put song lu the church to the giory of God and left the musical instruments out with ail other human inventions, he made a very great distinction. God makes as great a distinction between song and musical instruments as he does between believer's baptism and infant baptism. God is the author of the first and man the author of the last in both cases. Yet the infant baptist has some very cunning points that people mistake for arguments.

(To be continued.)

Jesus did not come to reform men, but to redeem them. Nothing can make flesh fit for God (John 3:6). God's one and only remedy for sin is Christ. "For there is none other name under heaven given among men, whereby we must be saved, neither is there salvation in any other."

Let it never be forgotten that religion is an individual and personal matter in which no one can act for another. No one can repent for another, or believe in Christ for another. Sin is personal, and so is salvation.

transpiring events in connection with some of our very old people. On the 2d of October, as noticed in last week's Herald, Maria Drake, an aged grandmother and member of the M. E. church, residing near Elkhart, who has been blind for forty-two years, passed her one hundred and first birthday, and a number of her church people came to visit her to remind her of the fact that she was not forgotten among them. On Monday Oct. 7. Bro. Samuel Powden, a mem-

We were led to these reflections by recently

her of the Mennonite church, residing four miles south of Elkhart, passed the anniversary of his ninetieth birthday and the brethren and sisters in his vicinity, including the senior editor, had a season of song and prayer with him, also to make him feel that in the hearts of his brethren and sisters in the church there is a desire to assist in smoothing down the paths of affliction for him through this vale of tears with acts of kindness and words of love. He also for a number of years has been almost entirely blind.

On Wednesday Oct. 9 (a week ago vesterday). was the anniversary of the one hundred and third birthday of Sister Elizabeth Lehman of Mount Joy, Pa, and while, at this date, we have no direct information as to what the brethren, sisters and friends did for her on that day to assure her of their love and regard for her in her extreme old age, we feel sure that they have not forgotten her and have brought her some tokens of their inter est in her welfare. God bless the aged sister while she sojourns among us and may she still enjoy the brightest tokens of divine love and

#### PERSONAL MENTION.

Pre. Joseph Zook, of the A. M. church of Mifflin Co. Pa. is in very feeble health and confined to his bed.

Pre Samuel Kemp and wife of Iowa visited the brotherhood in Moultrie Co., III., over Sunday, Sept. 22.

Bish, E. A. Mast of Howard Co., Ind., attended the recent conference near Kalona, Iowa, and also visited a number of congregations in other localities

Pre. Elias Yoder and Noah Yoder and wife, who had made a trip to Norfolk, Va., and spent the summer there, returned to their home in Somerset Co., Pa., to spend the winter.

Bro. Jacob Longacher and wife of Elkhart spent some days in their old home at Berne, Ind., visiting Sister Longacher's sister, wife of Joseph Rich and other friends in the vicinity.

Bro. John B. Alderfer of Worcester. Montgomery Co. Pa. in iumning from a milk wagon last Saturday had the misfortune to break two bones in the ankle of one of his limbs and is therefore laid up

Bro. D. Shellenberg of Rueckenan, Russia, made another visit to the famine-stricken district of Terek a month ago and distributed 200 roubles among the poor and the sick of the district. He found some in the direst straits.

Two sons of Bro. Simon C. Kulp of Towamenciu. Montgomery Co., Pa., have been suffering of typhoid fever for some time. One of them has so far recovered as to be able to sit up. We hope they may have a speedy recovery.

Bro. J. L. Landes and wife of Chambersburg, Franklin Co., Pa., are on a visit to their son, Bro J. C. Landis of 124 Garfield Ave., this city. We were glad for the pleasure of meeting Bro. Landis and enjoyed a very pleasant visit with him.

Bish. Jonas Bontrager of Reno Co., Kan., during the latter part of September went to Dodge City to hold communion services with the Amish Mennonite brethren there. He was accompanied on this trip by Sister Lydia Raber of Holmes Co., O.

The bishops Henry Unruh of Muntan and Henry Peters of Liebenau, Russia, were appointed as evangelists to visit the new congregations in the

# TIDINGS FROM THE CHURCH AT HOME AND ABROAD

EOREIGN MISSIONS

India. — American Mennonite Mission, Dhamtari, C. P., india. Stations: Sundarganj, Rudri, eper Asylum, Baiodgahan. J. A. Re HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, iii. A. H. Leaman, Supt.
 Chicago. — Mennonite Gospel Mission, Emerald

Avc and 26th Street Chicago III. Chicago.—Hoyne Avenue Mission, Cor. 33d Street and Hoyne Avenue. Toronto, Canada.—Home Mission, 75 Tate Street.

Samuel Honderich, Supt. Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Noah

sion, New Holland, Pa., R. F. D. No. 4. Noan H. Mack, Supt. Philadelphia.—Mennonite Home Mission, Cor. Am-her and Dauphin Streets, Philadelphia, Pa. Ft. Wayne,—1209 St. Mary's Ave., Ft. Wayne, Ind. M. Hartzler, Supt.

J. M. Hartzler, Supt. Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt. Kansas City.—200 S. Seventh St., Kansas City,

Kan. J. D. Charles, Sunt. BENEVOLENT AND OTHER INSTITUTIONS.

Orphans' Home .- West Liherty, Ohio. A. Metzier, Old People's Home,-Marshaiivilie, Ohio, R. F. D.

J. D. Mininger, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener,

La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

Long Green, Maryland, Sept. 25, 1907 .- To the Editors of the Heraid of Truth:-Greeting. I notice in the Heraid of Truth of this week that you say I had gone to Inmestown Va This is a mistake. I had no thought of going there. I am now at this place trying to teach the Word to a small congregation who have had no resident minister for about ten years or more. The Lord willing, I expect to remain here until November. While many have become discouraged and some fainted by the way. I believe the work can be revived and the church huilt up here to the honor and glory of God. The interest is growing, for which the Lord be praised. Yours for the Master's 091199 C. Z. YODER.

REMARKS .- We gladly make the correction. Our informant was at fauit, and we shail he glad to have our readers read carefully and promptly write whenever any inaccuracies like the above appear.—Editor.

Garden City, Mo., Oct. 3, 1907.-Dear Herald Readers: - Greeting. Bro. Chr. Hauder, of the Bethel congregation, attended the Mennonite conference held at Cherry Box iast week and returned home on Saturday to fill the appointment in his home congregation on Sunday. He reported a good meeting and remarked that he wished we ali could have been there. We had a fair attendance at Sunday school and two teachers were appointed to fili the places of Sisters Minnie Hauder and Dora Bixler, who are away at school. On account of the rain we did not have our young people's meeting on Sunday evening. COR.

Farmersville, Pa., Oct. 1, 1907.-Beloved in the Lord:-Greeting in the hiessed name of Jesus. Happy is he that has mercy on the poor. Yea. happy is that people whose God is the Lord. Read the 145th psaim. it is pleasant to praise the Lord. ite is Lord of ail and his tender mercies are over all his works. This has again been acknowledged during the past month by the hrethren, J. M Nunemaker of Colorado and Elias Groff of Stras burg in our own county. Besides our home ministering brethren, we were giad to have our bishop with us. Our counsel meeting was held at both places and peace was confessed, and also a desire expressed to take part in the communion: also that improvements should be made in the upbuild-

ing of God's kingdom. One of the hroken-of hranches that confronts us is the use of fermented "These if they ahide not still in unhelief shall he grafted in, for God is ahie to graft them in again." "All Israel shall be saved." Some of the hranches that are grafted into the true Vine bear large clusters of fruit and the grapes are fully rine Who will rean the harvest? Brethren hear the angel crying, "Thrust in thy sickle and rean, for the time is come for thee to reap, for the harvest of the earth is ripe" (Rev. 14:15). God bless you all. LIZZIE M. WENGER.

Markham, Ont., Oct. 7, 1907 .- To the Readers of the Herald of Truth:-Greeting. The semiannual conference of the York county district was held at the Wideman M. H. on the 4th of October Several local matters were considered. A goodly number of members were present and the discus sions were interesting. On the 6th of October we had our fail communion services at the same place Our hishop, Bro. Samuei Wideman, who was hurt by falling from an apple tree, has so far recovered that he conducted the services yesterday. Over one hundred memhers partook of the sacred embiems and apparently the exercises were enjoyed by those present. L. J. B.

Fikhart, Ind., Oct. 8, 1907.-A pleasant and we believe a profitable day was spent with Bro. Samuei Powden and wife on Monday, Oct. 7, which was the ninetieth anniversary of Bro. Powden's hirthday Bro Powden was formerly from Lancaster Co., Pa., where there may still be a number of oider people who were personally acquainted with him: at any rate, in his own recoilections he can still recount at his advanced age many incidents and reminiscences of former days. Bro. Powden still enjoys reasonable health, though his eyesight is practically gone and his hearing is hard, yet with all these afflictions his heart goes up in gratitude to God for the many comforts and blessings he enjoys, and is looking forward to the time when the Lord shall come to call him to his eternal rest. A number of the neighbors and hrethren and sisters (including his son Jacob and wife) gathered in and while some time was spent in pleasant conversation, a goodly portion was also devoted to singing appropriate hymns, reading the Scriptures, exhortation and prayer, which appeared to have been very encouraging and was much appreciated both by Bro. and Sister Powden, and ail went to their homes realizing what the poet expresses in the old anniversary hymn, with which many of our readers are familiar:

> "Days and weeks and months returning. Bear us gently down life's way, Still their lessons we are learning With each anniversary day."

Herbert, Sask., Canada, Sept. 28, 1907. - Dear Herald Readers:-Greeting. As there are thus far only a few of our faith in this community, it is seldom that news is sent from here. However, it is hoped our number may soon be increased. Indeed, there are inducements here equal to and in some respects superior to those of other new settiements. Farming land here is of excellent quality and may be bought at from \$8.00 to \$20.00 ner acre. As in many other places so here we had a very late spring, consequently crops were not put out as early as usual. Still those who had their soil ready in proper season had their crops cut before any frost came. Threshing has just hegun, and wheat has yielded as high as twentyseven hushels to the acre. What the general average may be cannot be determined yet. The price of wheat is now 92 cents f. o. b. cars, Herbert. Oats and barley vary in yield, owing to the iateness of sowing. Potatoes yield a large crop here. Fruit trees are being introduced, from

which we will hear later. One great need here is "more cultivated land," although on all sides one sees virgin prairie helng hroken. Bro. A. C. Koib is doing good work with his steam plow and is very busy. Hundreds of acres of prairie which he has broken will be under crop next year, while early breaking of next spring will also be put into

Last Sunday we attended services at the home of Ahr. Kiassen, where Pre. Peter P. Wiebe and Pre. Johann Neufeld of the Brueder-Gemeinde delivered very inspiring addresses in German, from 1 John 1:1-5 and Tit. 2:11-15. Those who had gathered took dinner with Bro. Kiassen's, and at 2 p. m. the meeting was again called, when Bro. Kolh was requested to occupy the time with an address in English, to which he consented, basing remarks on Ezek. 18:4-9. This was followed hy a few closing remarks in German hy Pre. Neufeld. We were indeed giad to meet in worship. although it made us wish we might do so with more of our own faith. We invite those who contempiate making a change of residence to come and see this community. Herhert is on the main line of the Canadian Pacific Railway, has a commodious new depot, an elevator, mill, good stores, lumber vards, a capable physician, etc., and affords inducements which many other new localities do not. Any one wishing to communicate with some one here may address Bro. A. C. Kolb, Herbert, Sask., or Bro. L. S. Hostetler, Rush Lake, Sask., or Eli Berkey, Herhert, Sask.

For the Herald of Truth A TRIP TO THE AMERICAN MENNONITE MISSION.

By M. C. Lehman

IV.

Driving through a heautiful mango orchard we arrive at the Leper Asylum. From a distance we see only a large compound with a stone wall enclosing it. A closer inspection reveals a most interesting place. Two long rows of houses are where the lepers live. A large well with a banyan tree near it is most picturesque. A large tank for washing clothing is also a place of interest. To one side are several gardens where the iepers spend many hours, forgetting the terribleness of their disease hy raising such vegetables as they like. A hanana grove yields them considerable

Just as we enter the compound we pass the house of the caretaker or man in charge. To the left is the chapei or church where we will attend Sunday afternoon service.

Lines on the floor indicate where the iener people must sit, so as to avoid danger of contagion. The lepers are taught to sing hy a native women of some culture and ability, who is a natural leader among them. The service is conducted as the services in the orphanages are. The lepers now number about one hundred and twenty. of whom nearly all are Christians. In remarkable contrast to some other people they show great gratitude for what has been done for them. The church is no more than a cement floor raised from the ground about two feet with walls at both ends and a tile roof. The open sides are partly closed by a native vine which creeps over the roof and adds a cozy appearance to the place the lepers iove so much.

The Leper Asylum is under the direct manage ment of the Mission, but belongs to the Mission to Leners in India and the East. The English government gives a liberal donation for their support and so the poor unfortunates are cared for. The missionaries are careful in working with the lepers. The danger of infection, aithough not to be ignored by any means, is not so great as one might imagine in the home land.

Land has been donated and new buildings are being put up for the accommodation of more lepers. This work is most fascinating. Some Bible work is being done among the neighboring viilages by the leper women.

#### For the Herald of Truth. AN OPEN LETTER.

To the Memhers of the Mission Committee of the Menn. Board of Missions and Charities.

1907.

Dear Brethren:-Greeting in the most worthy Name. I hesitate to write on the subject to be treated in this letter, for I fear I shall he regarded as a chronic croaker. But we are forcibly reminded that our people at home are not kept posted as to the real state of affairs here and it is our duty toward God and the work he has here established to keep them informed. Recent letters from America show that it is generally beileved that Bro. Mahlon Lapp is on his way home already. Where such an impression came from, we are at a loss to know. Can it he possible that our people think he is of so little account in the work that he can just "pack up and go" at a moment's warning? And that his anxiety to get away from the work is so great that he would "drop everything and run" just as soon as intimation was received that he has permission to go, without arranging for his very important work to he taken in hand hy some one eise? A moment's reflection will tell any one that it is not the matter of a day to turn over the management of a viliage of 800 acres with 400 people.

But that is only hy the way. It is stated hy the Board that Bro. Lapp and his companion are given rest as a resuit of the warning from the sickness and death of Bro. Burkhard. That the missionaries agree with the Board is shown hy the fact that we asked that the Lapps be relieved on the very day that they granted the leave. By the time Mahion and Sarah return to India in 1909 (if God spare them to come hack according to pian), there wiii be others who have been on the field as long as Mahlons have been now. If this leave is to be taken as a precedent and six years are to he considered a term of service entiting to leave, by the end of 1910 there will be nine missionaries with leave overdue. And hy January of 1911 there will be two more.

Remembering that January, 1911, is just a little more than three years off and that the new missionaries-to-he, who are to take the places of those who are to he relieved then, are not yet appointed, we do have to wonder a little at the outlook. The experience necessary to fill the places of these eleven missionaries cannot be gained in a few short months; so, hrethren, we earnestly ask you to consider the situation in the 'India Mission'' as regards workers.

It is true, these eleven wili prohabiy not ali leave at once. But it must be remembered that if missionaries are to he kept alive and well they cannot be kept at work at the rate required of the Dhamtari missionaries for the past few years. The climate of India is too exacting.

God has wondrously preserved the workers far, but to keep up this line of work indefinitely would seem to us to be tempting God. Help us pray! Pray for workers!

Yours fraternally, J. A. RESSLER.

Dhamtari, C. P., India, Sept. 12, 1907.

For the Herald of Truth.

SUNDAY SCHOOL CONFERENCE REPORT.

Report of the Second Annual Sunday School Conference held at the Canton Mission, Canton, Ohio, Sept. 28, 1907.

In response to a program sent out by the mission workers and congregation at Canton, Ohio, for a Sunday school conference, a number of brethren and sisters gathered from the different congregations in eastern Ohio and enjoyed a rich spiritual feast. We were heartly welcomed by the band of workers and congregation and soon learned to enjoy their associations.

The meeting opened at 10 a. m. with song service and devotional exercises conducted by the hrethren P. R. Lantz, N. A. Lind and J. K. Hooley. In the absence of I. J. Buchwalter, who had been

# HERALD OF TRUTH

appointed moderator, but could not be present on account of the death and funeral of a near relative, Bro. P. R. Lantz was elected to fill the vacancy. The following officers were also elected; N. A. Lind, assistant moderator; Levi Mumaw, secretary; A. C. Ramseyer, assistant secretary; Anna V. Yoder, chorister; J. K. Hooley, treasurer.

The meeting was opened by a thorough discussion on "The Mission of the Sunday School" hy an essay hy Lydia A. Stutzman and a talk by A. C. Ramsayer, in which five great missions were pointed out as heing the prime objects in view. They are as follows: (1) To keep the child on the straight road to glory; (2) to bring the straying ones back; (3) to teach the Bihle; (4) to prepare workers for God's service; (5) to inspire individual interest.

"Our Responsibility in the Present Age," was next discussed by Curtis Zeigier, in which he said in part: Man is a responsible being. Man's responsibilities are greater at this present time than at any time in the past, brought about by having past history, by liberty of speech and freedom of the press. General discussion followed, in which were pointed out some of the great evils of the iand and our responsibilities in helping to remove them; our every-day duties and the fuifilment of them as to our life and toward helping our feilow heings.

Bro. S. H. Miller having heen delayed by a late train, arrived at the mission as the general discussion closed and having heen assigned a part of the topic, gave us an interesting talk, in which many new facts were unveiled and laid hefore us, especially noting the small duties of life in which may he able to scatter sunshine along the way. Read 1 Cor. 10:12.

Noon intermission. After the noon hour we again opened our meeting with song and praise service, followed by a chlidren's meeting conducted by Anna V. Yoder of Weilersville, Ohio. It was inspiring to hear the children, who had once been neglected and unnoticed, but have now heen brought into the Sunday school through the efforts of our workers at this place, repeat their recitations, telling of a Savior's love and giving praise to Him above by singing the heautiful Christian songs which we all hold dear. Surely the Lord will crown our efforts with success if we are only willing to be used in his service.

The regular work was again taken up. "How does conformity to the world affect Christian work?" Essay by Dora Wenger of Orrville, Ohio. Discussion by Enos Detweiier of Columbiana, Ohio. As soon as our minds are filled with the things of the world we forget God. We should rightly apply 2 Cor. 6:14. Let us live as near to the teachings of our Lord Jesus as we can and we wiii have no desire to conform to the world.

"Joy of Service." Essay by Laura Milier. Taik by N. A. Lind. Not a thing that becomes full. A summing up, of ail-. The ionger we live for Christ the better we enjoy the service. If we are not enjoying our Christian life it is an evidential fact that there is yet something between us and our God. A general discussion followed in which many experiences were related enumerating the joys of our service. However full as our joys may be while here below, we are yet subject to sorrow and disappointments and only await the final call when we may go hence to enjoy the reward of our service in the fullest sense, when we shail be like Him and shail see Him as He is.

A collection was taken for the benefit of the Mission, amounting to \$18.69, receipt of which was gratefully acknowledged by the superintendent, Bro. P. R. Lantz.

After a few hours' intermission, the evening sea sion was opened at 6 p. m. by song service and devotional exercises conducted by S. H. Milier. Some time was devoted to singing and open conference, in which many responded and manifested their willingness to go on in His service and follow His commands, after which Bro. Enos M. Detweiler gave us a talk on "Ye are my Witnesses. May we ail be true witnesses for Him who died

for us and hecame our witness in the kingdom above that we may come boldly to a throne of grace through His name.

A good interest was manifested throughout each session. May the influence go forth for good and result in the saving of many souis.

Fraternally yours, LEVI MUMAW, Sec.

#### ACTIVE SYMPATHY.

it is easy to he sympathetic when the exercise costs no more than the shedding of a few tears, the heaving of a sigh, or the uttering of a few words of pity. A momentary distress at visible suffering is often thought to he the indication of a tender heart, when in reality it is no more than seif-pity in the presence of uncomfortable experiences, or at hest a mere shadow of active sympathy. To sympathize actively, lovingly, and with entire forgetfuiness of seif, is an experience never enjoyed hy many very good people. This is a state of the soul, in which the emotions may be entirely quiescent, but where there exists a deliberate purpose to do good, to comfort the weary, to strengthen the afflicted. This is a matter of the will no less than of the desires.

Truest and best sympathy can never he divorced from love. We are wanting in a most vital element of Christian zeal when we offer our service but withhold our iove. The great revivai that is some day to sweep over the church is to be a revival of love, wherein every man loves God with the purest and most trustful devotion, and loves his neighbor because of the grace of God that makes ail things possible to him. It was through the wooing of Christ's love that backsiiding Peter was reciaimed, and by the exercise of the same spirit that he became again the foundation and pillar of the church of God. His love was imperfect and faitering; yet it was genuine, and the Lord said, "Feed my lamhs," Feed my growing sheep," "Feed my grown sheep." This work of sympathy was congeniai to the honest soul of Peter, and it called forth all the unused energies of his great nature, so that soon after he was exhorting the memhers of Christ's body in Christ's own language to love one another from a clean heart fervently. What greater thing can Christians do than to love and erve as Christ did?

How broad is the measure of your love? How far do your sympathies extend among the needy and afflicted of humanity? The multiplied millions of human beings in sin and sorrow and darknessdo they exert no claim upon your active sympathy? Feed my sheep-the whoie flock-from a heart that loves and grows in love .- [Nashville Christian Advocate.

> For the Herald of Truth PSA. 145:18.

By Carrie O. Whitman.

"The Lord is nigh unto ail them that call upon him, to all that call upon him in truth. Jesus, Savior, thou art dearer

As the days go fleeting hy, Just to know that thou art nigh Weak we are and prone to wander

Oft forgetting thee to fear; Then a whisner silent, hovers Just to say that thou art near

Near to lead and guide and comfort, Near to hear us when we cry; Jesus, Savior, what is dearer Than to know that thou art nigh?

Trembling feet may falter daily, Weary grow the watching eye; Still we hear a sweet voice saying "Fear not, loved one, I am nigh."

And when death shall beck us heav'nward To our home with God on high, Sweet to know, to lead us thither, Christ, the Lord, is standing by.

# TOPIC: Christ in South America. Ex. 20:1-8. Oct. 27, 1907

EDITED BY A. B. RUTT.

#### THE LESSON MOTTO.

"It is my deep conviction, and I say it again and again, that if the church of Christ were what she ought to be, twenty years would not pass away till the story of the cross will be uttered in the ears of every living man."—S. Calhoun.

#### DAILY READINGS.

October, 1907. 21. M.—Rome's work in South America. Rom. 1:

18-32.
22. T. — What is our duty? Matt. 28:19, 20.
23. W.—God's presence assured. Psa. 91:3-14.
24. T.—God wants all men saved. Rom. 5:6-

24. T. —God wants all men saved. Rom. 5:6-11.
25. F. —How can they he saved? Rom. 10:13-17.
26. S. —God's will concerning us. Isa. 52:10; Luke

27. S. --Christ in South America. Ex. 20:1-8.

#### A SPECIAL MESSAGE.

South America is a vast continent containing about 7,000,000 square miles-nearly one-seventh of the land surface of the glohe-with a population of a little less than 40,000,000. Many of the republics forming the continent are more or less turbulent, uprisings are frequent, patriotism is for the most part fickle, although social and national conditions are improving almost everywhere. In the fifteenth and sixteenth centuries the whole continent was overrun by Spanish adventurers in search of the fahulous wealth that lay hidden in the courts of the native Incas or rulers and in the numerous mines. The greedy Spaniards plundered as they went. The natives had attained a high state of civilization, hut were sun worshipers. They were poweriess against the brutal Spaniards, having learned the arts of peace and not of war. Their magnificent palaces, the splendid ruins of which are to-day the wonder of the world and the envy of modern sculptors, were ransacked and destroyed, the Incas deposed, puppets to Spanish authority set up and the Roman Catholic religion, through the zeal of the Jesuit fathers and other of the more fanatically disposed monastic orders of the "church," became the religion of the country, excepting about 7,000,000 native Indians who retired to their mountain fastnesses that defied the boldest adventurer or "missionary." The races rapidly became a mixture of natives and Europeans, mostly of the Latin races. Catholicism was represented in very many sections by the most degraded and degenerate priesthood which those degenerate times produced. The people have been under the burden of such ecclesiastical dominion ever since, except in a few countries, especially Brazil, and while they are groaning under the degrading burden they are powerless, because while they hate many of their priests as individuals they fear them as representatives of a power that has absolute dominion over their temporal and eternal welfare. The church and state are under the power of the clergy. However, Protestant missions have been established in every country in South America, except possibly in French Guiana on the northeast coast. But Rome has a strong hold on the people, and, especially in Brazil, immigration, of which 98 per cent, is Catholic, from Spain, Portugal and Italy adds to the Catholic strength and moral degeneracy. Rome has repressed independence of thought and liberty of conscience until now a vast proportion of the people are intellectual sluggards. Such people it hard to reach with true views of life, the more so because the literature of the country la largely French or translated French fiction. In religion the great mass of the people, especially the negroes-who were formerly slaves-are simply bap-

tized pagans, though nominally members of the

There is no color line among the races in South America. All mingle together socially and in a domestic way, Indians, negroes and whites, and while the missionary problem is thereby made less complex, the results of such intermixture do not seem desirable. The existing conditions rather show the great need of the gospel of Jesus Christ among the people and especially of women missionaries and school work. What social improvement has been accomplished is largely the result of missionary effort. It is sad to see one Christian offering the gospel to save the soul and another "Christian" (?) offering rum and licentiousness to destroy the body. Indeed, the moral and spiritual conditions in most of the South American countries, in consequence of Rome's undisputed sway, are indescribable. In Chile, where conditions are perhaps superior to any other Catholic country in America except possibly Mexico, the lowest proportion of illegitimate hirths in any province was 33 in every 100; the highest a little over 66 in every 100! And conditions have been improving for some years!

#### POSSIBILITIES.

The possibilities in South America are wonderful. The almost entirely nndeveloped industrial resources, the growth of religious liberty, the loss of Romish power and influence, combine to make the outlook enconraging, especially among the native tribes. It must be remembered that of that vast Inca Empire, comprising in its time Ecuador, Peru, Bolivia, Chile and part of Colomhla, there still remain a large number of pureblooded native Indians, and although three centuriea of slaviah subjection to Rome has demoralized them, yet, with the uplifting influences of the gospel, and an experimental knowledge of salvation, these people have shown what they really can be. Where they came from is a mystery. But the work of evangelizing them is hard. Priestcraft, witchcraft, idolatry, and the like, make work slow and hard. Let it he remembered that the fearful Romiah inquisition was not finally abolished in South America until 1821. The adherents of the Romish church try to-day in America to ridicule the idea that the Romish church was ever as cruel as history represents it to have been. The "church" claims that history was written by biased writers. Nevertheless South Amer ica showa ua that as late as 1836 the penalty was death for holding any worship other than Roman Catholic in Bolivia or Peru! As late as 1896 the constitution of Ecuador excluded all other worship! Even to-day, while there is nominal religious liberty nearly everywhere, there are at least three countries in South America where Protestant people, if not persecuted, are at least deprived of many privileges and civil prerogatives. The Methodist Episcopal church alone is doing work among the natives and even now can own no real estate in the three countries named. But men made of true heroic mold have bravely plunged into the dangers and have penetrated into the very centers of this forbidden country, all of them at the risk and some of them at the cost of their lives, and where the blood of these noble martyrs has been spilled, the Christian church will yet find a foothold. And the converted lncas themselves make the best missionaries. The efforts of missionaries in South America provide the most fascinating kind of reading. Educational work is the most promising way of reaching the people, for hy this means the young and the most ambitious are reached. "No other form of effort approaches it in effectiveness for stopping the mouths of ene-

mies, breaking down prejudices, gaining popular sympathies and tightening the grip on the public mind. The Bible work opens more doors, but the school work opens more hearts than anything else in the field."

What is the responsibility of the Mennonite church toward South America. The command is, "Go, preach the gospel to all nations." South America, the nearest of all foreign mission fields, contains many of these "nations" to whom we are to preach the gospel-that is, if we are true disciples of Him whomave the command. Yet Souta America is less in our mind than other nations farther off. Nevertheless money is heing gathered for mission work there. In the space of a few minutes the Maple Grove congregation, Topeka, Ind., raised over \$200 by voluntary contribution for the support of a mission in South America. Others are coming forward. Our next need is men and women to go. But it takes MEN and WOMEN, whose spirits will not flag and whose faith will not falter at the aeverest trials.

#### THOUGHTS.

Only a few years ago Ecuador held an oldfashioned auto da fe in its capital, Quito, when a consignment of Bibles was burned on the public square.

A woman was formally hurned to death, and two others were subsequently threatened with the same fate—all for disobedience to Romish iniquitous demands.

The priests, through the confessional, hold the women in abject subjugation to Rome, and the women hold the men by holding the children. God help the helpless!

No other mission field seems likely to have its evangelization so largely in the hands of women as in South America. It will take women to free women from the slavery and degradation of priesteraft.

In Colombia, as in other countries, the Roman Catholic religion is established by law, though other religions are tolerated, "if not contrary to Christian morsis or the law." Perhaps if Romaism would set up the Bible for a looking-glass, its own practices in Colombia would be the first to fall under condemnation.

#### UNANSWERED YET?

Unanswered yet, the prayer your lips have pleaded In agony of heart these many years? Does faith begin to fall, is hope declining. And think you all in vain those falling tears? Say not the Father has not heard your prayer. You shall have your desire, some time, somewhere?

Unanswered yet? Tho' when you first presented This one petition at the Father's through Exemed you could not wait the time of asking. So anxious was your heart to have it done: If years have passed since then, do not despair, For God will answer you some time, somewhere. Unanswered yet? But you are not unheeded;

Unanswered yet? But you are not unneceed, The promises of God forever stand; To him our days and years allke are equal. "Have faith in God!" It is your Lord's command. Hold on to Jacob s angel, and your prayer Shall hring a blessing down some time, somewhere. Unanswered yet? Nay, do not say unanswered;

unanswered yet: Nay, on not say unanswered; Perhaps your part is not yet wholly done. The work hegan when first your prayer was utered, And God will finish what he has hegun. Keep incense burning at the shrine of prayer, And glory shall descend, some time, somewhere. (Inanswered yet? Faith cannot he unanswered;

Her feet are firmly planted on the Rock.
Amid the wildest storms she stands undaunted,
Nor qualis hefore the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "it shall he done some time, somewhere."
—[Mrs. F. G. Burroughs.]

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man (Rom. 15:1).

Young People's Department

TEMPERANCE.

By P. F. Baumgartner.

Temperance means a moderate use of all things

useful and the total abstinence of all things

War, pestilence and famine are rightly num

hered among the greateat evila of this world.

But there is one evil greater still, that of in-

temperance. While the first three have slain

their tens of thousanda, the latter has slain un-

counted miliions. While the former have wrought

their ravages for a time, and then for a time

ceased, intemperance takes no rest, does its de

structive work continuously. And instead of

diminishing in the land, it is always increasing in

the number of its victims and in the evils and

The sin of drunkenness is almost as old as the

world. We read of it back in the days of Noah,

and since then there has never been a time when

the world has been free of the curse. Solomor

brings his wisdom to bear upon the evil, of which

doubtless he saw much in his surroundings: "Be

not among wine-bibhers." Once firmly ensuared

in the tolls, rescue seema almost impossible

Neither let us imagine that it is only the weak

and foolish who are thus ensnared in the toils of

the tempter. I have read of a young man who had

fession. His learning and skill were inquestioned.

his services were eagerly sought, and life seemed

to have nothing but success for him. But little

by little he fell into the hahit of atrong drink until

at last it hecame his entire master. No advice

or remonstrance could avail anything. Appetite

grew to be stronger than anything elae. After

an earnest and tearful pleading with him one day

by one of his friends he sorrowfully turned to his

friend and said, "You mean well and I thank you,

but it is too late. I could not do any different

now even if I would. The power is gone. Say no

more to me, hut leave me to myself. I cannot

refrain from drinking. I will keep right on drinking until it kills me." In less than a week from

that time the end came. The weakened and ex-

hausted constitution could stand no more, and

life went out in delirium tremens. Oh, that awfui

Solomon cautions all people to keep out of the

way of this temptation. "Look not thou upon the wine when it is red." We are not to be ruled by

sense or appetite, but by reason and religion.

We are not even to look in the direction of sin,

lest we be snared hy it and be led captive thereby

Those who would be kept from sin, must be care-

ful to keep themselves from all the occasions and

beginnings of it; they must fear and as far as

possible avoid coming within reach of its alluro-

ments, lest they be overcome and entangled in its

"Who hath woe? Who hath sorrow?" It em-

broils men in quarrels, and leads them to say

and do things which lead men to quarrel with

them. Many have woe and sorrow who cannot

heip it, hut the drunkard wilfully brings these

evils upon himself. They provoke strife and dis-

"When the wine is in, the wits are out." The

passions are aroused; there are angry words and

disputes, hot words and hard blows, and often

It is amazing that among the greatest pearls

of our Sunday\_school boys there is danger that

they will some day be spoiled by drink. There

are so many teachers even now who either absent

themselves on the day of the temperance lesson

or teach it half-heartedly and ineffectively. It is

the duty of the teacher to fortify the child against

the temptation of the drink habit. "Cast thyseif

word: "It is too late!"

snares.

turhance.

won a high place in the ranka of the medical pr

wretchedness it entails.

harmful

down," says the tempter. "There is no danger in it for you, even though great men have become drunkards." Every up-to-date man or boy should know that it is not occasional drunkenness that is chiefly to he feared, but "alcoholism," the diseased condition of the habitual tippier who was never drunk in his life. Drunkenness is more dangerous to the neighbors, hut alcoholism is most harmful to the tippler himself and his children's children. Not that every drinker will surely come to drunkenness or even alcoholism, but every drinker is setting an example and maintaining a custom that will surely bring others to woe and sorrow in any case. No man has a moral right to do what if all the world follows his example would produce more harm than good. Then how much less from the Bihle! And when one does for selfish pleasure what is sure to hring sorrow to others, he is a traitor to the brotherhood of

Since no man can live an independent life as a Christian we must as the followers of Christ give up those things which would cause our weaker brother to stumble. This applies not simply to sinful acts, but to questionable indulgence. Abraham Lincoln said. The liquor traffic is a cancer no society eating out its vitals and threatening destruction, and all attempts to regulate it will aggravate the evil. There must be no attempt to regulate the cancer; it must be eradicated, not a root must he left behind; for until this is done, all classes must continue in danger of becoming victims of strong drink." If the liquor traffic is a cancer, are not those who keep it up, whether by their sales or by their example, cancer-planters?

Alcohol assails every part of the body. Just as the drunkard's eyes are inflamed so are his stomach, hrain and hiood. The red eye is nature's signal-flag of danger.

What a vast waste of time is due to drink! Time is money in a very literal sense, and enough time is wasted in drinking and the loafing and sickness that goes with it, to change poverty to plenty in drunkards' homes. It is half the hattle to keep our eyes from lingering on the things that would harm us. Here we see one of the chief benefits of prohibition. Where liquor selling is forbidden it cannot be set in windows to tempt the passer-hy. To say that prohibition does not lessen sales would be to say that husiness men do not know their husiness when they set their goods attractively in costly show windows. And it would also imply that laws, enabling men to collect legal debts, are useless. 'The outlawed saloon has no rights in the courts. A look may seem harmless enough in itself, but it may lead to something harmful. There is no safety in the use of pure liquors instead of the impure. Doubtless they are less deadly than the drugged and poisonous mixtures which are manufactured and sold for wine, brandy, whisky, etc., hut woe, sor row, poison and death are in them ali. Safety is not in light wines, ale and cider. Drunkenness ahounds in all wine-growing districts.

Upon this point in regard to strong drink all are agreed: It is safe to leave it alone. No one ever lost money by leaving it alone—or health, or friends, or position, or character, or happiness. No one ever let it alone and then was sorry he did so. No mother ever urged her child not to leave it alone. No father, in naming the elements of success for his boy, ever inserted the saloon.

Most men—probably all men—when they begin to use alcohol think they are stronger than it is. Most men are sure they can go up to the danger point, but not a step over it. Farther on they come saddy to resilize that the best proof of strength with regard to alcohol is to leave it alone. Every one admits that there is danger. Needlessly to incur danger is to tempt God; it is a form of suicide, of self-murder. When one indulges in strong drink, what does he indulge in? The lower part of one's self always, and always at the expense of the higher. There is no danger in indulging one's appetite for good hooks, or profitable conversation, or deeds of charity, or

Bible study, prayer and missions. The danger is aiways in induiging one's lower self.

singly in industrial ones tower seal.

There are other dangerous industrial entering of them akin to intemperance. The man who impure, whether in thought or act, its a drunkard of a most hestial kind. So is a gambler. So is a glutton. So is a miser. There is a perilous intoxication in the pursuit of money or the ambitious seeking after place and power. An alcohol drunkard is not by any means the only kind of drunkard.

Men in every age, in government and in social life, have made foois of themselves by drink. As in the time of Herod, the king, a crown was stained from a wine glass. If Herod had not put wine into his mouth he would not have put out of that mouth his promise of unlimited reward for a graceful dance.

There is an "at last" to all indulgence in evil. There is a time when it passes the indulgence of God, a time when the trap springs and the victim is caught. Oh, think of that young people, hefore you begin any evil or doubtful course!

God made the brain for thinking, not for drinking. One might as well expect to make a warm, bright fire of water-logged wood as to think clearly with a hrain soaked with wine, beer or any other intoxicant or narcotic. From head to foot win? makes the drinker a fooi. It is said of Rohinson Crusoe that having vainiy tried to caten the goats on his island hy approaching them on the level he finally succeeded in capturing them hy coming down on them from the hillside. The goats never look up and hy coming at them from the highlands they were taken hefore they realized it. Whisky makes a goat out of a man. The habituai drunkard never looks up. His thoughts, his emotions and desires all dip. His eyes are bent in the direction of the ground. He knows nothing about the stars.

Liquor is the devil's way into a man, and a man's way to the devil. Therefore "watch and be soher." Reason things out for yourself and choose the safe path, the path which has been tried and proved to be without disaster and danger, and where you are not unwilling to have God know what you are thinking and doing.

North Lawrence, Ohio.

#### ALONE

It is human to stand with the crowd, it is divine to stand alone. It is manlike to follow the people. to drift with the tide; it is Godlike to follow a principle, to stem the tide. "Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest

judgment."

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain, honor or pleasure; it is divine to sacrifice all these on the altar of truth and duty. "Thou shalt in any wise rebuke thy nelghbors, and not suffer sin upon them." (See Gal, 2:11:14. "Whosoever forsaketh not all that he hath, cannot be my disciple." "Love not the world, getther the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

"No man stood with me, but all men forsook me," wrote the battle-scarred apostic, in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world. (See 2 Tim. 4:10.)

Truth has been out of fashion since man changed his rohe of fadeless light for a garment of faded leaves. Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style. Abraham wandered and worshiped atone. The Sodomites smiled at the simple shepherd, followed the fashion, and fed the fames. Daniel dined and prayed alone. Elluh sacrificed and witnessed alone. Jeremiah prophesied and wept alone, Jesus loved and died alone (Luke 2:348, 48) RMLT 26:56; Luke 13:341. And of the

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Easter, Pa.
Eastern District (Franconia).
Franklin Co., Pa., and Washington Co., Md. Virginia.

Canada

Ohio and Pennsylvania.
Ohio, Mennonite.
Southwestern Pennsylvania.

Indiana, Amish (Spring).
Indiana and Michigan District (Fall).

Western District, Amish

Missouri, Iowa and E. Kansas. Ksnsas and Nebraska. Nebraska and Minnesota.

Alberta N. W. T., Canada

Pacific Coast District.

lonely way his disciples should walk, he said, Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Of their treatment by the many who walk in the broad way, he said, "If we were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you."

In the present, as of old time, worldly professors of religion persistently decline to recognize or receive the prophets, messengers and servants of God. They are ever the first to repudiate them, and cry out, "Crucify them! Crucify them!" They see only the natural and human and are utterly unable to discern the divine.

The church in the wilderness praised Abraham and persecuted Moses. The church of the kings praised Moses and persecuted the prophets. The church of Caiaphas praised the prophets and persecuted Jesus. The church of the popes praised the Savior and persecuted the saints. And multitudes now, both in the church and in the world. applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth to-day.

Wanted, to-day, men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life Itself. "If any man come to me, and hate not his father, and mother, and wife, and children, and

brethren, and sisters, yea, and his own life also, he cannot be my disciple."-[Selected.]

#### HOME JEWELS.

Patience is one of them. Nobody succeeds in business if he "flies mad" at every little untoward event that happens there. It is interesting to note the longsuffering that people will exercise in order to have their enterprises prosper. The most successful of business men are generally the most patient-and they are not necessarily less energetic on that account. The train does not run any slower because it keeps on the right track, and waits at the station or elsewhere; till every obstruction is removed. Now a home is an enterprise; and everybody connected with it should be patient in making it a success. Remember that trying incidents will occur; but do not let them "try" all the kindness and decency out of you.

Perseverance is another home jewel. "We never can live here," says some one, and immediately goes at work hreaking up his or her habitation and forming another. Do not despair because this inconvenience and that discomfort get ln your way; but keep at work improving the place where you live. It is astonishing how many nice little touches can be given day hy day to the "home picture," If you persevere ln lt. Here la a mantel

# HERALD OF TRUTH

that needs decking; there is a window that would evidently like to be a home for plants; yonder is a curtain that can be gracefully draped; the dining-table would feel better and smile more graciously, if a little differently arranged. And perseverance comes also into the financial part of the business; do not despair because it costs a little more to "keep house" than you had supposed it would; see if the added strength contributed by home life will not enable you to earn more. A home is a growth, and is worth persevering for.

Bravery is another home jewel. Of course we do not refer to physical courage, in case a burglar or sneak-thief should be found in the house; that is understood. But there are a thousand and one little things in which one can be brave, such as sickness, financial loss, accidents, unexpected delays, intrusions, untimely rackets, annoyances by neighbors, annoyances by those in our home. It often requires a great deal of courage for one person to withstand that which another would pass without notice.

Good manners is one of the most splendid jewels in the tiara. Do not drop all your politeness the minute you enter your own door. Keep up "the habits of civilized society" in your home family circle. It is an education, and tends toward making every member of the family more acceptable abroad.

Good speech is worth considering. Do not tolerate careless pronunciation, senseless slang, or even ungrammatical language. Correct such, gen tly, but inexorably, every time you hear it used. Of course, no family that cares aught for itself will tolerate for a moment in ita mldst elther vulgar or profane language!

Tidiness, if not one of the godly virtues, is certainly next door to it. A clean home goes far toward being a good home. Let everything be so pure and orderly that the purity and order will have its effect on all who come within its range.

But faith in God is the brightest jewel of aii. Do not neglect to cultivate and make use of it every day and hour of your life. It is the only light that can illuminate your home to its utmost capacity.

#### For the Herald of Truth. OUR CHURCH PAPERS.

As a number have written in regard to the publication of our church papers, I will also add a mite. I have taken the Herald for thirty-five years, and it has always (with a few exceptions) been very good for me. I was always eager to get it from the post-office. Many times I was encouraged and enthused until the teara would flow freely. The Herald has always been spoken of as our church paper and has been recognized and acknowledged as such in almost every con gregation throughout the entire church. It surely has always stood up for the Bible and gospel truths, and if it has done that for forty-four years it can continue to do the same in the future. My little experience in canvassing for papers proved to me that the two church papers have a tendency to make divisions, which is surely not right, and besides this there is much extra expense con nected with it, which is simply a waste of meana

As for church ownership of the papera and periodicals, I would be satisfied either way. can enjoy it edited and printed by two or three or half a dozen just as well as if It were done by the whole church, providing the true goapel principles are upheld and maintained as heretofore.

The name of the paper always suited my taste well, and should there be a union of church papers I would prefer the old, original name, "Herald A BROTHER of Truth.

Vietula, Ind.

#### CONFERENCES.

The accord annual Sunday school conference of The second annual Sunday school conference the Pacific Coast district will be held at Albany, Oregon, Oct. 21-24, 1907. All are invited to come and join in a feast of good things.

J. P. BONTRAGER,

#### October 17.

The Kansas-Nebraska Conference will be held Oct 16-22, 1907, in the East Holbrook M. H., Colo., as follows: Wednesday forence, Oct. 15, ministers' meeting: Wednesday firernoon, mission board meeting: Wednesday Fridays, church conference; Sansay, preparatory services; Sunday, conference, Monday and Tuesday, Sunday school conference. All passengers will come to La Junta and inform Bro. David Garber, La Junta, Colo., R. F. D. No. 2, or J. F. Brunk, No. 910 San Juan Ave., La Junta, Colo., A cordial invitation is herewith extended to all.

R. M. WEAVER, Sec.

General Conference.
The Mennonite General Conference will be held with the Howard-Miami Co. congregation, near Kokomo, Ind. Session to open on Wednesday morning. Nov. 13, 1907.—D. F. Driver, John Nice, D H. Bender, Committee.

Ceneral Conference.

General Conference.
The Howard-Mismi (Ind.) congregation extends a cordial invitation to all workers to meet with us at the General Conference. The most convenient railway stations are Amboy on the P. C. C. venient railway stations are amboy on the F. C. & St. L. and the C. C. & L. Railways, and Greentown on the T. St. L. & W. Railway and the testomo, Marion & Western Traction line. Parties coming on fast trains on the P. C. C. & St. L. Railway, by informing us of their arrival, can be made and the common of their arrival, can be a common or the common of the common way, by intorming us of their arrival, can be met at Converse, as fast trains do not stop at Amboy. Please

E. A. MAST, Kokomo, Ind.

N. M. SLABATUGH, Greentown, Ind.

N. W. KING, Amboy, Ind.

#### MARRIED.

Weaver—Cuip.—On the 29th of September, 1907, at the residence of the officiating minister, George Lambert, 110 Garfield Ave. Elkhart, Ind., Bro. Banks C. Weaver to Sister Martha Cuip, both of the Elkhart congregation. We wish our young brother and sister God's blessing and a large measure of uscfulness in the Master's cause.

#### DEATHS

Oberholtzer.—On the 21st of September, 1907, In Hatfield, Montgomery Co., Pa., of Inflammation of the bowels, Sister Oberholtzer, wife of David Oberholtzer; aged 69 Y., 6 M., 10 D. Interment n the Franconia Mennonite cemetery.

Nyce.—On the 3d of October, 1907, in Lower Sal-ford, Montgomery Co., Pa., infant child of John W. Nyce. Burled at the Salford Mennonite M. H. Hug.-George Hug was born Sept. 17, 1835, in

Hug.—George Hug was born Sept. 17, 1809; Reihen, near Sinsheim, in Baden, Germany Jide at Elikhart, Ind., Sept. 28, 1907; aged 2d 17, 19 D. He came to America in 1809 and 1871 he was mar-ried to Sister Lenn Hege. Gard 1877 he was mar-ried to Sister Lenn Hege. Garder of Bish. Ulrich Hege of his native Mcermany. In 1872 he came with his family to Elikhart and for several came with his family may larm about three miles ge Hug was board , Germany; died Sinsheim, in Baden, Germany; died came with his family to Eiknart and to section, years resided on a small farm about three miles northeast of Eikhart. Afterwards he removed to the city and for twenty-six years resided on the premises where he died. For many years he was engaged in sprinkling the streets of Eikhart and premises where he died. For many years he was engaged in sprinkling the streets of Elikhart and in that vocation became familiarly known to almost all the men, women and children in the eity. He is survived by a sorrowing widow, four sons, the district of the survived by a sorrowing widow, four sons, the district of the survived by a sorrowing widow, four sons, the district of the survived by th weeks of his illness, with much prayer and earnes weeks of his illness, with much prayer and earnest desire, he gave his all into the hands of God and thus leaves to the sorrowing friends the assurance that they need not mourn as those who have no hope and that he has gone to the rest prepared for the children of God. Peace to his ashes.

the children of God. Peace to his ashes.

Kulp.—On the 8th of Oct., 1907, in Hatfield.

Montgomery Co., Pa., of paralysis, Bro. Isaiah C.

Kulp, after an illness of only three days; aged

48 Y., 6 M., 13 D. Burled Oct. 13 in the Plain

Mennonite cemetery.

Anglemoyer.—On the 8th of June, 1907, ln Union Anglemoyer.—On the 8th of June, 1997, In Union Twn. Eikhart Co., Ind., of consumption, Sister Gertrude M. Anglemoyer, adopted daughter of Samuel J. and Mary C. Voder and wife of Oliver Samuel J. and Mary C. Voder and wife of Oliver Anglemoyer. She was the mother of five children, cour of whom preceded her to the spirit world. Her sorrowing husband and infant child, survive to mourn her early death. Sister Anglemoyer was Her sorrowing husband and infant child survive to monn her early death. Siter Anglemoyer was come years ago, and lived a consistent Christian life. May the Lord console the bereaved husband and relatives, and grant them a bissent of in the rest which remarks the site of God-in the rest which remarks the site of God-en the site of God-rest of the site of God-en the site of God-REMARKS.—For some cause the above notice was mislaid and forgotten, for which I kindly ask forbearance.

#### KANSAS-NEBRASKA CONF. MISSION BOARD. Report for Quarter Ending Sept. 30, 1907.

Received from the Penna. Cong., Newton, Kan—Home Mission, \$1; Evangelizing, \$2; K. C. Mission, \$2; O. P. Home, \$2.50; Orphans' Home, \$17; Foreign Mission, \$30.20; not stated, \$36.10. Total,

491.50. Mlan Valley Cong., Okla.—Incidentals, 25c; Min-Milan Valley Cong., Okla.—Incidentals, 25c; Min-isterial, 32.25; Home Misslon, 31; Evangelizing, 15.69; Chiego Misslon, 31.69; K. C. Misslon, 32.65; O. P. Home, 50c; Orphans' Home, \$5.50; Foreign Misslon, 32.50. Total, 31.86.—Ministerial, 32.80; West Liberty Cong., Kan.—Ministerial, 32.80; Misslon, 35.75; K. Wangelining, 32.60; Chicago Misslon, 35.75; K. Tome, 34.55; Poreign Misslon, 31.11; Ornal stated, 50c; next new foreign misslon, 31.11; Ornal stated, 50c; next new foreign misslon, Springs Cong., Okla.—Miscellaneous, 34.75.

 Total, \$37.45.
 Springs Cong., Okla.—Miscellaneous, \$4.75.
 Spring Valley Cong., Kan.—Chicago Mission, \$7;
 Mission, \$10.16; Foreign Mission, \$27.27. Total, \$44.43.

N. C. Mission, \$10.1c; Foreign Sinssion, \$4.12. Total, \$44.8.3. Biocomington Cong. Kan.—Chicago Mission, \$2. Biocomington Grape, New Horizon, \$4. Total, \$10. Mission, \$4.0. Mission, \$4.0. Mission, \$2.0. Chicago Mission, \$3.0. K. C. Mission, \$3.0. Total, \$30. Total, \$30.5. Deleasant Valley Cong. Kan.—Evangelizing, 50. Pleasant Valley Cong. Kan.—Evangelizing, 50. Pleasant Valley Cong. Kan.—Evangelizing, 50. Mission, \$5.0. Foreign Mission, \$5.0. Foreign Mission, \$3.0. Soc. Mission, \$10. M

Gratefully acknowledged J. G. WENGER,

Harper, Kansas.

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**Dublished Weekly** 

ELKHART, IND., THURSDAY, OCTOBER 24, 1907

Vol. XLIV. No. 43.

NOTICE.—All matter intended for publication siness matters, orders for books, papers, etc. or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

#### EDITORIAL NOTES

in the Molotschna district in Russia the brethren Bish, Abm. Goerz of Ohrloff and Heinrich Jantz of Halbstadt were chosen to represent the Mennonite people in the Duma or national council

It is said that in the United States there are at the present time 64,763 blind persons and 89,287 that are deaf and dumb. How kind it is that we have so many institutions and schools where these unfortunate people are educated and cared for!

To Our Patrons in Canada.-In compliance with recent changes in the Canadian postal regulations all publishers in the United States who have subscribers to their papers in Canada are compelled to pay the postage on these papers and periodicals by putting stamps on them at regular rates. This compels us to expend in actual cash each week ahout \$4.50 for Canada postage, and this increases our expenses considerably. Many of the publishers are talking of increasing the subscription price. We will not do that, at least not at present But we will ask our Canadian patrons that they will help us along by paying for their papers in advance. The time for the renewing of your subscriptions will soon be at hand and if those who know themselves to be in arrears will kindly send us the back pay and with it also the amount necessary to pay for the paper until Jan. 1, 1909. we will greatly appreciate the favor. We hope our patrons will generously respond to this appeal and do us the favor asked for.

THE PUBLISHERS.

The superintendent of the high schools in Chicago, Ill., announces the determination of the Board of Education to enforce strictly its regulation against the high school "fraternities." Every member of a secret society is to be barred from all public recognition. The Chicago Tribune of August 30 says editorially: "It is intolerable that a few boys and girls should set at defiance the authority which ought to control."-[From the

Mennonite.1 The action of the Board of Education of Chicago in this line is certainly commendable. It is bad enough for the United States government and society in general to have to contend against the influence of all these various societies and nnions, without having the boys and girls at school already set themselves up in defiance of law and order, and the children and young people at school have certainly something more important to do in the line of education for their own personal improvement than to waste time, attention and ability in promoting secret societies and the foliles usually connected with them.

Needs of the Mission .- The article in another column of this paper by J. S. Shoemaker on the needs of our mission in India should be carefully and prayerfully read and such action should be instituted to send them speedy relief. To place

our hrethren and sisters in a position in which they have to make themselves personally responsible for money to carry on the work, certainly carries with it the inference that we are not doing our duty. Perhaps we are getting too many irons in the fire, and instead of concentrating our efforts upon one or at most a few objects and pushing them to a successful issue, we direct our minds, our means and our efforts to too many different projects at the same time, and consequently all must suffer to a greater or less extent. An other point: Some of us sometimes are a little fickle-minded and need every little while something new, something that will excite special interest and attention, and then when the novelty is worn away we lose much of our "first love," and with it much of our interest. As Bro. Shoemaker suggests, we feel that it would be unwise to send more workers to India until the question of finances is solved in a more satisfactory way.

One Hundred and Three Years Old .- We clip the following from the Mt. Joy (Pa.) Herald and feel sure that many of our readers will be interested in the dear old sister of whom mention has been made in our columns a number of times.

"On Wednesday, Oct. 9, 1907, Mrs. Elizaheth Lehman celebrated the 103d anniversary of her birth. Mrs. Lehman is a native of Lancaster county, and with the exception of a few years, spent with her daughter in Chicago, has resided within its horders her entire life, the major portion of the time in this borough. She is possessed of a remarkable memory and delights to relate the early history of this part of the country. Remarkable as is her memory, her physical condition is no less remarkable. The past summer she visited friends in Lancaster, twelve miles distant, and frequently walks four or five blocks in the borough to call on friends. Much of her time is occupied in fancy needlework. Only last week she presented to a friend a wall-pocket made of different colored silks and neatly worked on the edges. The card enclosed bearing date July 12,

Rejoicing in Tribulation Also .- There are some very strange declarations in the word of God when we look at them from a human standpoint. Some of them are indeed hard to understand even from a spiritual point of view, and as long as we have not passed through the experiences which bring these truths as living realities before us, we do not realize their full signification, and as a natural consequence they still appear mysterious to us. Experience is a live teacher and from her we learn wisdom, and the lessons we thus learn are seldom forgotten. The following story illustrates the thought upon our mind very forcibly: A man while out in the field on a cold winter day found a serpent frozen cold and stiff and apparently He pitied the poor reptile, took it up and placed it in his bosom to bring it to his home and care for it. While being carried along in this way the natural warmth of the man's body revived the serpent and it began to show signs of life and activity, and was ready to thrust its poisonous fangs into the body of its friend who had shown t so much kindness and was ready to place it where it could enjoy life and happiness. But the poor dumh reptile had no appreciation of the kindness of its benefactor, and, unless caged and kept confined, would have endangered the lives of its henefactor and his family.

How often do we find men and women, to whom God has given reason and intelligence and hesides this the blessed Bible of love and peace, who manifest the same spirit as the serpent and who do not hesitate to injure their best friends, putting forth every effort to injure and destroy, if it be possible, the influence, reputation and property of those who have been good and kind to them. History gives us many examples where even the professed followers of Jesus persecuted, tortured and put to death the harmless, nonresistant lambs of Christ in the most cruei and inhuman manner and gloried in their inhuman triumphs over those who with Jesus prayed, "Father, forgive them, for they know not what they do." This is indeed the wisdom which descendeth not from above, but is "earthly, sensual, devilish." The followers of the Lord Jesus Christ should ever remember the new commandment which Jesus gave to his disciples, "A new commandment I give unto you, that ye love one another."

#### PERSONAL MENTION.

Bro. Wiens and Bro. Schultz, of the German Mennonite Mission in Cbicago, left there on Oct. 15 to attend the German conference near Hender-

Bro. D. Schellenberg of Rueckenau, Russia, recently made a trip to the Terek settlement and there distributed 200 roubles among the poor, the widows and sick families. He reports that be found there much poverty.

Bro. M. B. Fast, our German editor, left last Friday morning for a trip to Nebraska, to be present at the conference of the Mennonite Brethren to be held this week at Jansen, Neb. We wish

him a pleasant and successful trip. Bish. Jonas D. Bontrager and wife and Pro. Jacob Petersheim and wife left on Oct. 1 for an extended trip to Pennsylvania, Ohio and indiana, where they will preach the gospel in the several

Amish congregations they visit. Bro. J. S. Hartzler of Goshen, ind., spent Sunday, Oct. 13, with the Maple Grove congregation at Topeka, Ind. Bro. J. M. Yoder of Mifflin Co., Pa., who is attending Goshen College, spent the same day with the Olive congregation.

Bro. S. G. Shetler of Somerset Co., Pa., recently made a trip to the churches in Illinois and Iowa. where he earnestly preached the Word. Upon his return home he filled the regular appointment at the Kauffman M. H. on the 6th of October.

Bish. S. F. Coffman of Vineland, Ont., spent Sunday, Oct. 13, at Sherkston, Ont., and served the congregation there with communion. Sister Malinda Mann, formerly of the Fort Wayne Mission in Indiana, accompanied itim. He returned on Monday afternoon.

Bro. Amos Dyer, who has spent nearly a year in Chicago and assisted our brethren there in the missions, preached his farewell sermon and in company with his sister and another worker, he will sail early in November for Central Africa. to engage in mission work there.

Bro. John L. Landis and wife of Chambersburg. Pa., are spending some time on a visit with their son, Bro. Jacob Landis, and wife in Elkhart, Ind. Bro, Landis spent several days in Chicago last week. Bro. and Sister Landis also attended services with the Elkhart congregation on the occasion of the communion services on the 13tb.

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Bro. Hess, one of the workers in our Chicago city missions, left there on the 10th of October, for a short vacation to several points of interest in the West, including conference at La Junta, Colo., and the Kansas City Mission.

Bro., William Witmer and wife of Columbiana, Ohio, have been visiting with Bro. and Sister Noab Reed of Elkhart Co., Ind., and together they visited friends and the Puhlishing House on the 15th. They also attended the conference at Nappance on the 10th and 11th of the month.

Bro. D. E. Bontrager and wife of Reno Co., Kan., accompanied by Bro. Amos Milier of the same locality, visited with their friends in the vicinity of Middlebury, Ind., during the past three weeks. They expect to return home during the present week. They called at the Publishing House on the 16tb inst., and laid in a supply of hooks to take along home.

Bish. Isaac Peters, our aged brother near Henderson, Neb., is still active in the work of the Lord, and withal his pen is not idle. He is now writing an article under the title, "Eine Geschichte von der Ursache und dem Zwecke der Entstehung der Auswanderung der Mennoniten aus Russland nach Amerika." The first number of this article appears in the "Rundschau" of this week. It will be of interest to all the readers.

D. F. Jantzen, formerly editor of the "Mennonitische Rundschau," and later one of the mem bers of the faculty of the Central Mennonite College at Bluffton, Ohio, moved to Beatrice, Neb. some months ago, in hopes that a change of climate might benefit his wife's failing health A letter from him informs us that they expect to move to Phoenix. Arizona, this week because of the higher altitude of that section. We hope the change may bring about the boped-for improve-

For the Herald of Truth. OPPORTUNITIES AND RESPONSIBILITIES.

> By J. S. Shoemaker Sec. of M. B. of M. & C.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10)

Great opportunities for doing good are constantly presenting themselves to the Christian church. Great responsibilities are resting upon us as individual Christians because of these opportunities. Doors are being opened almost everywhere for the reception of the gospel. Consecrated workers are greatly needed to carry the glad messages of salvation to all nations. The 'Macedonian" cali is heard on every hand. The Master's command, "Go ye into all the world, and preach the gospel to every creature," is ringing in the ears of the church more than ever before. Will we bravely, faitbfully and cheerfully take advantage of the opportunities to do good, as they present themselves to us? Or will we idly fold ur hands and close our eyes to the pressing needs of the mission and charitable work of the church?

lf Christ considered the salvation of the lost and the evangelization of the world of sufficient importance to leave his home in glory, taking up his abode in this world of sin and sorrow; becom ing poor, despised and rejected of men, and hecame willing to suffer the death of a martyr, that all who believe on him should have eternal life, should we not show our gratitude by cheerfully giving our time, talents and means to support the glorious cause for which he gave his life-blood?

Have we considered that "the earth is the Lord's, and the fulness thereof"? Yea, "the cattle on a thousand hills are his." We as Christians are but stewards, having but the oversight of small portions of his vast domain. How about

our stewardsbip? Have we been faithful stewards or have we been consuming our Lord's money upon our own lusts? Have we been as much concerned about filling the Lord's treasury as we have our pocket-books? Have we as stewards been wisely distributing our Lord's money? These questions are worthy of our prayerful consideration.

A number of our congregations have been contributing quite liberally toward the support of the various mission and charitable institutions of the church. Individuals have also done much in lending a belping band for the extension of Christ's cause and kingdom on earth. It is encouraging to know that our beloved church has in recent years been making rapid strides in founding and supporting mission and charitable work, and we believe the Master's "Well done" will be spoken of her in the "crowning day," if she continues to press on and takes advantage of the opportunities of doing good as the days pass by. We wish, in behalf of the Board, to return our sincere thanks to all who have so kindly contributed and express our gratitude for the hearty co-operation and liberal support given to our church institutions.

Those who truly love Christ and his cause are not only awaiting, but seeking opportunities to do good, both at home and ahroad; we are interested in the Master's work both in the home and foreign fields, but we wish to call the reader's attention more particularly to the needs of India at this time. We herewith give a few sentences copied from a letter recently received from Bro. "We are glad for the expressions of Ressier: confidence from the brethren, and we believe we do have the confidence of the Board so far as they can see the situation; but we can't help wondering just a little wby it is that our crying appeals for help do not receive a more ready response, if the brotherhood in general believes what we say." In making his appeal for help, Bro. Ressler has in mind both funds and workers. We helieve it would be unwise to arrange to send any more workers to India until the question of finances is solved more satisfactorily. At the iast annual meeting of the Board it was decided to send a stipulated amount each month to India; the amount decided upon was supposed to be sufficient to meet their monthly needs, but we are sorry to say that funds have heen running short both at home and in India. The Board was obliged to borrow \$1,000 to make the stipulated monthly remittances to India. The workers were obliged to horrow money at that end, hecause our monthly remittances were not sufficiently large to meet their current expenses. Appeals for more workers and means have come to us again and again from the workers in India; shall we shut up our "bowels of compassion" against them, or will we supply their needs by giving as "the Lord hath prospered"? It is true, the expense of conducting the work in India amounts to consid erable, but when we consider the great number of orphans that must be supported, and the leper asylum with its pitiful inmates who must be cared for, besides the necessary improvements, the doc tors bills, food, raiment and numerous other things that are needed to carry on the work, we do not wonder that the expenses are high.

When we make an estimate of the combined wealth of the brotherhood in America, we feel convinced that the church is well able to abundantly supply the needs of all her institutions without any inconvenience whatever. If we ali gave as the Lord hath prospered there would be an abundance in store.

If the great amount of money which is annually spent by some of our people for things that are absolutely unnecessary, were turned into the treasury of the Mission Board, we would have an abundant supply for both home and foreign work. The following questions sometimes arise in the

minds of those who ought to give: 1. is it really my duty to give? Our Lord hath said, "Freely ye have received, freely give." Again. "Give, and it shall be given unto you." Giving

was also a requirement of the law. "Every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee (Deut. 16:17). We should not question whether it is our duty to give, but should be grateful for the privilege to give for the extension of Christ's

kingdom. When should I give? "As we have....op portunity." Many opportunities present themselves. Give when funds are needed for the Lord's work. The various church institutions need support continually. Give regularly; the renter who pays his rent regularly seldom has trouble with his landlord.

How much shall I give? Paul says, "As the Lord hath prospered." Give according to your income; the Lord will not expect you to contribute if your income is meager. It is well to consider the example of the poor widow who gave hut two mites. The Jews gave the tenth; of course, we as Christians are not required to live according to the Jewish laws and customs, but we believe that all who enjoy the innumerable blessings of the gospei should he constrained by love to give a greater proportion of their net income to the Lord's service than did the Jews. If, however, we all gave one-tenth, as did the Israelites, we would have means in abundance for the Lord's work.

To which of the institutions shall I give? We answer, to those most in need; they are all worthy of our liberal support. When the needs of the various institutions are unknown, it is well to contribute to the general mission fund and the treasurer could then use it where most needed.

System is an essential to success in any profession, business or work; hence we wish to emphasize the necessity of systematic giving, being assured that the same would prove much more satisfactory, both to the Board and the institutions referred to. Some of our congregations have adopted the plan of contributing to the Lord's work regularly each month. If the same plan were adopted in all our congregations the problem of supporting our home and foreign mission work would be easily solved.

"Remember the words of the Lord Jesus, how said, It is more blessed to give than to receive" (Acts 20:35). "The liberal soul shall be made fat; and he that watereth shall be watered also himself" (Prov. 11:25). "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully (2 Cor. 9:6)

After prayerfully considering our relation to the jost, to the needy, to the Lord, and to the church and her institutions, let us with one accord contribute as the Lord hath prospered and as the Holy Spirit may direct, then the Lord's work shall greatly prosper

For the Herald of Truth.

SOMETHING MORE.

By Geo. R. Brunk

(Conclusion.)

1. The musical instruments originated among

the wicked for self-gratification. 2. God gave the law through Moses down to the minutest details of worship, hut did not pro vide for instruments. (They came in afterward

iike kings, polygamy and divorce.) 3. When the gospel was complete and therefore containing God's will concerning worship, there is not found one word that will justify their use in

the home or in the church. These three facts should convince any fairminded person that man has no right to add them to the worship of God in the home or church.

The hrother emphasizes the fact that God commanded the musical instruments in Israel.

Not in his original law. Afterwards he did, and not only that, but he commanded kings and slavery and divorce, and even gave David Saul's wives; hnt none of these things was his highest will, but because of the hardness of their hearts.

Our brother says that David repented of his sins, but we do not read that he ever considered instrumental music a sin.

1907

True, David repented of his sin in the case of Uriah, and God never tolerated murder and adultery; but where do you find that David repented of his divorce, war, or polygamy? Why should he when God in his wisdom saw fit to tolerate them in that age? David took a new woman in bis last days. Now David was saved. We hold and never did hold any other opinion. But along with that we would say, if possible in tones of thunder, that no Christian under gospel light could live as he did witbout mortal sin.

The very same word of God that allowed David bis musical instruments allowed him his polygamy to the day of his death, and if that justifies our brother in the one it does in the other, for the same gospel that leaves out polygamy leaves out the musical instruments. When I class them togetber, I do not mean that they are alike in kind or degree, but only that they are alike in having no divine sanction for the Christian. We are not under the law at ail, and the heathen can show as much gospel for his prayer machine as our brother can for his praise machine.

There is not one word to show that the musical instruments (literal) bear any relation whatever to heaven. Horses are mentioned as being in use in beaven as well as harps, but I do not suppos that our brother would on that account claim that his teams "have a place or relation in heaven."

The brother's remarks on the philosophy of sound are misleading. Tobacco and rum are a part of God's creation plus man's cunning manip ulation according to natural law, but are nevertheless two of the great evils that curse the world, but are zealously defended by such as use them on the grounds that "when we see that the effect is good (our system demands it) we can rejoice in the cause."

It is possible in every department of nature, sound not excepted, to abuse ber laws and by the cunning craftiness of men invent things that him der the work of God. God created man upright but he hath sought out many inventions. David put instrumental music and the religious dance together. Will our brother defend both? If not.

wby not? He says, "If the New Testament were to discard them it would likely say so."

You could hardly expect the New Testament to name everything in the Old Testament separately include or reject. The New Testament expressly says that all the Old Testament ordinance are done away and forbids all the ordinances of men, and musical instruments most certainly are ncluded in that under one head or the other.

There are a good many things that God allowed in the Oid Testament that the New Testament is silent about that after all would not be right for us under gospel light. If we may spend miliions for musical instruments because God allowed them in the Old Testament and the New Testament is silent, why can we not build a million-dollar church and cover it with gold because God commanded the Jews to do so and the New Testament is slient, you say the spirit of the gospel forbids it, then reply that the same spirit forbids the musical instruments.

The brother says he doesn't read of musical instruments in hell, etc. Does he read of cards, billiards, theaters, race horses, saloons, brothels, or any other inanimate thing with which men corupt themselves, being there? If not, does he call everything good that he does not read of as being in hell. If we examine the Bible we will find that hell was prepared for impenitent sinners and not for the instruments of their wickedness

He says we demand a "Thus saith the Lord" for the musical instruments, but do not give a "Thus saith the Lord" against.

True, and he is just the same way about infant baptism, and burning incense, and sprinkling holy water and burning candles-or does he think that every thing is right that is not expressly condemned in the Bible?

HERALD OF TRUTH.

About other extravagancies let us pnt away our instruments and then perhaps our talk will have weight with those who are extravagant along

I did not quote Zwingli as a pattern for ns to follow. I only wanted to show that even he in the midst of all his errors could see that the Bible was against the position some of our leading brethren are now taking.

Our brother informs us that the Scriptures he quotes he is aware justify the musical instruments in the church house, but he will not add or take from on that account.

In reference to this do not be deceived. The Scripture he quotes that recommend the use of musical instruments is all in the oid covenant that Paul declares is done away, and those who go back to it for a rule of life have fallen from grace (Gal. 5:1-4).

The same authority by which he seeks to establish the musical instruments among Christians, will establish slavery among them, for both are in the Old Testament and recognized by God, and the New Testament does not forbid either

He says he will add or take away nothing to teep them out of the church. But I wish to say that as God's last will and testament leaves them out, he has already "added to" in teaching that they are to be used as a means of grace.

I agree with him that the musical instruments graw on the carnal part of the congregation and feel as sure that it has the same effect on the individual. They were invented to please carnality at first and they fulfil their office.

Conway, Kansas.

For the Herald of Truth. REPORT

Of the Missouri-lowa Conference, held at Cherry Box, Mo., Sept. 26 and 27, 1907.

Devotional. Reading of Eph. 1, and prayer by J. M. Nunemaker.

Organization. Moderators, Andrew Shenk and Daniel Kauffman; secretaries, J. R. Shank, S. G.

Lapp and J. S. Shoemaker. The conference sermon was delivered by J. S. Shoemaker. Text, Matt. 16:18.

Conference is not a new invention, but is after the apostolic order (Acts 15). The purpose of conference is still similar to the first conference; namely, to soive problems confronting the church and to unify the body of believers.

Christ is the foundation, the rock, and came a threefold purpose: (1) To seek the jost. (2) To save the lost. (3) To establish his chnrch. He is also called the chief corner stone (Eph. 2:19-22), and precious foundation (1 Pet. 2:16). We are not to build upon any denomination, but upon Christ. The church is more than the visible organization. It is composed of all those who are spiritually connected with Christ. We become members through "repentance toward God and faith toward our Lord, Jesus Christ." God is preparing the material. Every true believer has a place in the building as the different stones had a place in the temple. Let us yield ourselves to his appointment. We need to be prepared as "lively stones" through a genuine repentance that comes from a conviction of sin and contrition or sorrow for sin. Not a sorrow for being caught or found out in our sin, hut a sorrow that causes us to abhor sin. The truly penitent will confess their sin, make restitution and become willing to forsake all sin and iniquity.

The underlying principles of Christ's church are: (1) Faith in the atoning merits of a crucified Redeemer. Good works do not justify (Eph. 2:8), but they are the result of a justified, regenerated life. (2) Separation from the world. The foundation for separation is a regenerated heart. Washed swine still have the swine nature and wallow in the mire again, but by the grace of God the swine nature can be changed. (3) Non-resistance (Matt. 5:38-44). The question is not alone, Do I believe in the doctrine as tanght by Christ? But do I make it practical in all the walks of life? Are

we non-resistant with our tongues, in politics, and in our dealing with the world? Our Master acted not from the standpoint of what he could do, but from the principle of love. (4) Humility. We should bave an bumble spirit and exemplify the principle of humility in our daily walk and conduct. We preachers should not be so quick to feel that we are such good preachers. We need the spirit of John the Baptist (John 1:23). True humility will express itself in our conversation our conduct and our dress (Matt. 6:2). Why are people so anxious about their clothing? There are a few simple rules that should govern what we put on viz: Is it comfortable? Is it for service? Does it make your influence count for God instead of seif?

"My Church." Remember it is the institution of which Christ is the head, not any particular denomination. The question with us in making a choice of a church home is not, Where can I bave the most liberty for self-indulgence? But where can I have the most freedom in doing the whole will of God? We must not ignore the church organization because it is ordained of God. When he spoke to the seven churches in Asia, he embodied the idea of organization (Rev. 2, 3). If we work according to divine direction and are really the body of Christ, then we need not fear that anything shall be able to prevail against us

"The gates of heli shall not prevail against it." God has provided many ways or means to lead men into the way of righteousness. There are also many means by which men are led into evil ways: Formalism, fanaticism, scepticism. Not only are the followers of Ingersoli in danger, but those in the visible church who deny the doctrine of the divinity of Christ and reject the teachings of God's word. Zeal and earnestness are no evidence of being right. We need to build fairly and squarely upon the word of God. Covetousness. This is manifested in the desire for earthly gain, and in a stinginess in filling the treasury of the Lord. Intemperance. Pride. Among the popular sins neglected by public speakers is pride. Let us test the church by the doctrines and principles of the Scriptures. Let us be sure to build right and we shall be found acceptable to the Lord when he comes to claim his own.

There were a few words of testimony given by all the ministers and deacons present. The brethren and sisters assembled also bore testimony by a rising vote

A report of the churches brought out some facts that need our prayerful consideration. Among them are: (1) Decrease of membership by moving away. (2) Decrease of membership by falling into the snares of worldiness. (3) Need of having workers in places where the church can use them.

QUESTIONS AND RESOLUTIONS.

What should be our purpose in attending conferences?

(1) To consider problems that affect the weifare of the church. (2) To assist in framing, and give our voice in adopting such resolutions as may tend to unify and strengthen us in the doctrines of Christ and bis church. (3) To receive and impart instructions tending to the spiritual edification of hoth ourselves and the church in general.

What problems confronting the church to-day should receive more general and intelligent consideration from the puipit?

(1) Repentance, conversion and regeneration (Luke 24:47; Acts 2:38: Acts 3:19; 17:30; John 3:3, 5). (2) An awakened conscience (Heb. 9:13, 14, 18; 1 Pet. 3:16). (3) The spirit of sacrifice (Luke 9:23; 2 Cor. 8:9; Phil. 3:8; Rom. 12:1, 2). (4) Separation from the world (2 Cor. 6:17, 18; 7:1; Jas. 1:27). (5) Submission, both to Christ and the church (1 Thess. 5:12, 13; Heb. 12:25; (To be continued.)

Innocence in this world does not exempt from suffering. The greater a person's influence is for good, the more be may be persecuted, even unto death, by his own kindred (John 12:10).

In the Bienheim congregation in Waterloo Co., Out., votes were taken on Saturday afternoon, Oct. 12, for a miluster. The names of Bro. Gilbert Bergy and Moses H. Shantz were presented and yesterlay (Sunday) the lot was cast and fell on Bro. Moses H. Shantz. Communion services were held at Bienbeim and Manheim yesterday forenoon. May the Lord biess Bro. Shantz in his work and may he prove an instrument in God's hands to the salvation of many souls.

Newton, Kan., Oct. 14, 1907.-To the Readers of the Herald:-The congregation at this place beld examination meeting on Sunday, Oct. 6, and almost universally peace was expressed, for which we were glad, and on Sunday, Oct. 13, we held our communion services, at which time one hundred and eleven partook of the sacred emblems of the broken body and shed blood of our dear Savior. Some of the members for various reasons were not present and in the afternoon of the same day there was a funeral of a little child that had been drowned a few days before. The brethren T. M. Erb and D. D. Zook conducted both these services. By this sudden death we are reminded again that there is but a step between us and death. Oh, that the unsaved would take warning and prepare to meet their God! To-night quite a number of our people expect to leave for Colorado to attend the church and Sunday school conferences which will be held there. May they all have an enjoyable time, as the refreshing shail come from the presence of the Lord. . . .

From Far Away Russia.-We feel an interest in the progress of Christianity everywhere, and for this reason we are glad to give reports of the work wherever on the wide expanse of the earth it may be done, and especially among those of our own faith. In the Mennonitische Rundschau, our Germau paper, we find an account of two brethren who have been sent into the "cheerless wilds" of Siberia, as we used to think of that country, to preach there the word of God. But Siberia, like other parts of the world that in times past were aimost uninhabitable, is opening up and is being brought under cultivation and civilization, and in the course of time we may be able to hear tidings even from Siberia that may be encouraging and instructive to us here in America. The Rundschau says: "The two bishops, Henry Unruh of Muntau and Henry Peters of Liebenau, have been officially authorized to go to Ufa and Siberia, to visit the congregations and stations there, to preach to them the word of God and to set in order all the church needs that may be necessary. The Lord bless his work among the people and brethren there.

Chicago, Ill., Oct. 11, 1907.—Dear Herald Readers:—Greeting in our Master's name. Although it has been some time since the last correspondence from this place was published, yet the Lord is still with us and is blessing our work. Sometimes results are not as great as we would like to see them, but for this we cannot blame Him who giveth "exceeding abundantly above all we ask our think."

or think."

We are glad to be able to inform you that, in reply to your prayers and ours, the Spirit of the Lord has moved and has added to our force of workers Slater Lucy Mishler of Elimdale, Mich. May he give her abundant grace to labor for him. Our Sunday school teaching force has also been increased, so that we will have, after Oct. 13, nine regular teachers.

Bro. C. D. Eash, who has assisted us the past few Sundays, will help at the Home Mission Sunday school hereafter.

ay sensol nereater.
Sister Lydia Belle Stutzman, who is attending

a kindergsrten training school, is teaching one of our primary classes.

Bro. Charles Sleber of Freeport, Ill., is expecting to come to the city about the 15th of October. It is his purpose to work in the city and assist us in the evening and Sunday services.

the work with children looks very encouraging. The work with children looks very encouraging. The total attendance in our Sunday school the past few Sundays has heen between 95 and 100; sbout fifty of this number are children under the age of ten. The total enrollment for the month of September was very nearly 150.

The Wednesday afternoon children's meetings were started the last week in September with good attendance.

Since starting this article (about three hours ago) we held our nrst session of the Sewing School for this winter. Forty-three girls were present and an interesting time it was for them and the teachers as well. Another class of perhaps nearly that many girls is expected to-morrow afternoon. It is necessary to have them come on two different days because of a lack of teachers.

On Monday evenings we have a meeting for boys only. This meeting will be largely social and literary, its purpose being to get in touch with the boys and to win them into Sunday school and the other religious services.

and the other rengious as rectaing services, atthough not as good as we would like to see it, is increasing and good interest is being manifested. Bro. S. E. Algeyer of Champaign Co., Olio, stopped with us a short time this week on his way to Morrison, Ill. His sermon on Wednesday evening was highly appreciated. A number of men were present and we trust the seed sown may bring conviction to their souls.

Bro. Hess left the city on last evening for a few weeks. He expects to attend the conference at La Junta, Colo., visit Kanasa City Mission and other points of interest. Bro. Wiens and also Bro. Shuitz will leave on the 15th to attend a conference of their people in Nebraska. Bro. Leanan also expects to be gone for a few weeks. We trust God may hiess their efforts while absent from us and at the same time direct the work in Chiesgo.

On Thursday evening (Oct. 10) Bro. Amos Dyer preached a farewell sermon at the Home Mission. Bro. Dyer with his sister and another lady expect to sail from New York City on Nov. 2 to engage in missionary work in Central Africa in conjunction with the Africa Inland Mission. Bro. Dyer spent the greater part of the past year in Chicago and while here was a great help at all of our missions. Our brother will be greatly missed by a large circle of friends, but it is our prayer that loss to us may mean salvation to many a poor beathen and savage soul in that dark land which men have called the "Open sore of the world." How noble of a young man to thus spend his life for his assater!

With a sincere desire to ever do our Master's will and asking that you ever pray for us and the work, I sm yours in behalf of Chicago's lost,

A. M. EASH.

From the Toronto Mission.—While Christ was going through the cities and villages he was moved with compassion, because the people were as sheep without a shepherd. This condition is yet existing at the present day. We find that "the harvest truly is plenteous, but the laborers are few." We need to pray "the Lord of the harvest that he will send forth more laborers into his heavest."

At the last meeting of the mission committee appointed by the Ontario conference it was decided to add another brother and sister to our present working staff and also secure another hall on a more prominent street, as soon as a suitable building can be obtained. The work aiready be-

gun demands more workers to carry it on satisfactorily and yet the staff needed here could take care of more services; hence the decision.

We have heen presenting the matter hefore God in prayer and he has "set hefore us an open door," and we have secured No. 461 King street, where we expect to open services in addition to the work aiready beguin.

We expect Bro. A. H. Leaman to be with us after the General Conference, to assist us in the opening of the new station. But we must have more laborers in the field who are called of God and qualified both spiritually and physically to take up the work at once, or the cause of Christ will suffer in this part of his vineyard. Surely God has at least one hrother and sister some where in Ontario, and if not ln Ontario, in the United States, whom he has been calling for this place, for God's children have been praying. Now, dear brother and sister, if the Spirit has been giving you convictions that you ought to lahor with us, we earnestly invite your correspondence and your convictions will be considered by the mission committee

God has been blessing us in many ways and we praise him for the same. The brotherhood at Markham and other visitors have been assisting us very much in our Sunday meetings. Bro. Summers of Gosben, ind., has been with us over Sunday and expects to be with us for our Wednesday evening meeting aiso.

We are sorry that Sister Mann could not remain with us, for her services were very much appreci-

Bro. Abram Shank, who has been confined to his bed with Bright's disease since the middle of March, passed to his reward on Oct. 7. Remember the widowed sister and family before the throne of grace. Hoping to bear from some of you soon, I am yours in His service.

SAMUEL HONDERICH, 75 Tate St., Toronto.

Communion services were held in the Blough meeting-house in Somerset Co., Pa., on Sunday, Oct. 13, and at the Stahl meeting-house on iast Sunday, Oct. 20. Bro. Noah Blosser was present and assisted in these solemn services.

The Lower Saiford Sunday school, which our people have maintained during the summer, closed for the season last Sunday. We hope it may not be many years until the hrethren there may find it convenient and profitable to maintain an "evergreen" Sunday school.

The conference of the so-called "Peter's Church".
holds its annual session during the present week
in the congregation near Henderson, Neb. We
should have been gind to meet with the hrethren
there on this occasion, but circumstances prevented. We wish God's rich blessing to the work,
and trust their efforts to hulid Zion may redound
to the glory of God and the salvation of many
souls.

For the Herald of Truth.

A TRIP TO THE AMERICAN MENNONITE
MISSION.

By M. C. Lehman.

A trip to Rudri is not a pleasant experience enroute during the worst of the rainy season. One would not think that so much mud could be possible. The ground, where the road is not graded, is like a sponge to a considerable distance. Just this morning the writer came from there and on the way at some places the water came to within five inches of the tonga\_sext.

came to within we include to the state of the Rudri is a village of a few hundred inhahitants, situated to the right of the road generally taken by the missionaries to go to the station at that place which is near to the village. Approaching it from the north we are impressed first with a

07.

jarge bungaio with a veranda the entire length of the front. This accommodates two missionary families and one single missionary. A compounof about two acres is to the rear of the hungaio. This is about equally divided into two parts. In the eastern part is the boys' orphanage. The stone wall surrounding the compound forms the outside wali of the huildings, which ali face inward. A large house near the bungalo answers the purpose of both schoolhouse and church. To the east is a long row of buildings or rather one iong huilding consisting of ten rooms in which the boys live. Around the compound come in succession the hospital, weaving-room, room for untainted leper boys, room for small boys, store house, eating-room, and the place occupied by the deafmutes and hlind.

In the western half of the compound is a place for the blacksmithing, carpentering and other industrial work of the boys. A row of houses for native helpers is to the one side of this place. To the rear of the entire compound is the place where the native Christians live.

Rudri is an effective evangelistic center as well as an ideal place for a hoys' orphanage. Bible women are in training for work among the neighboring villages. Near the Rudri bungalo is a famous temple of the Hindus. Nearly side by side stand these two edifices, one representing the life-giving and refining religion of the living God, the other the representative of ages of ignorance and superstition. Pray and help that the right influence may win.

For the Herald of Truth
INDIANA-MICHIGAN ANNUAL CONFERENCE
REPORT.

Conference was held in the Nappanee Mennonite meeting-house on Thursday and Friday, Oct. 10 and 11, 1907.

The hishops met at 9 o'clock on Thursdsy morning and conference opened at 10 o'clock with devotional exercises by Bro. Eli Stofer of Dekalb Co. Ind.

The bishops, Bro. David Burkholder and Bro. John Garber, were in their places as moderator and assistant moderator respectively; also J. S. Hartzler as permanent secretary was present. Bro. John F. Funk was chosen as assistant secretary sind the following brethren were elected as committee on resolutions; J. K. Bixler, G. L. Bender, Daniel Coffman.

Bro. J. K. Bixler had been appointed to preach the conference sermon, from which the following is a brief summary. The sermon was based on the text, I Cor. 16:13.

We as ministers are to watch, to stand fast in the fsith, to quit ourselves as men and to be strong.

We may be steadfast and yet wrong. Our steadfastness must be in the faith. Success is not determined by numbers, but hy steadfastness to gonel principles.

Conformity to the world is gaining ground. Intermarrying with the world is taking away from our congregations many members, and this subject needs to be faithfully taught. Our brethren are heginning to mix up a good deal with politics, and when politics occupies the mind, spirituality is crowded out.

We are to conduct ourselves like men, not as children. We need men who will teach boldly against all social evils. There are important prohlems that we must face. Among them, the needy congregations, support of the ministry, so that so meny poor sermons may be avoided; how to get our members into a more spiritual condition and heter established in the faith.

Discouragements are contagious. Ministers will inspire their members with a like feeling as they possess themselves. Remove the cause and the disease will take care of itself.

After the sermon, all the bishops, ministers and deacons present responded and expressed themselves in harmony with the teaching and willing to abide in the doctrine. The brotherhood, also,

HERALD OF TRUTH.

by a rising vote, gave assent to what was presented in the sermon and in the remarks of the brethren.

The forenoon session was closed with prayer by Bro. Jacob Christophel.

AFTERNOON SESSION.

Devotional exercises were conducted by Bro.

John F. Funk.

The minutes of the last conference (1906) were read by the secretary and approved.

In reference to the Rules of Order and Discipline adopted at last year's conference it was found that a majority of the congregations had not ratified them, and a revision of the same was asked for. A committee, consisting of the brethren J. K. Bixler, J. S. Hartzler and G. L. Bender, was appointed to make said revision and present it at the next sanual conference. Then the following questions were considered and acted upon:

Question 1. Do we as a conference sanction and approve of the proposed idea of holding our Sunday school conferences once every two or three years, and instead have quarterly district Sunday school conferences of one-day sessions? If so, how should our districts be divided?

On motion the following was adopted: Resolved, That this conference recommend the holding of local Sunday school conferences with the Amish brethren the coming year.

Question 2. Can husband and wife who have been expelled from the church for breaking the marriage vow be received again as memhers as long as they are parted and not living together as husband and wife?

Answer.—Resolved, That when one or both parties repent and show contrition for their sins and express a willingness to live with the other party they may be reinstated into church fellowship. Question 3. Is it right for our people to make

a display with flowers on funeral occasions by placing them on the casket and on the pulpit?

Answer.—Resoived, That we discourage all display at funerals, especially of flowers. Adopted. Question 4. Would this conference recommend mission study classes?

Answer.—Yes.
Afternoon session closed with prayer by Bro.

Henry Weldy.

FRIDAY FORENOON SESSION.

Devotional exercises were conducted by Bro.

John M. Hartzler of Fort Wayne.

A summary report of the number of members, etc., was read by the secretary, which will be given elsewhere.

The following was adopted: Resolved, That Question 5 be ruled out and that the committee be instructed to frame a resolution embodying the thoughts given in yesterday's discussion. Adopted, Question 6. What should be done with a brother who carries a life insurance policy?

After a long discussion the following answer

was given: Whereas, The term "life insurance" is in itself mislesding, and as such companies refuse the poor, the lame, the malmed and the blind as policy holders, or receive them at an exorbitant rate, and as such companies are conducted for "filth 'piere's skek," and

Whereas, The church as established by Christ provides for its dependent members; therefore

Resolved, That any person holding a life insurance or accident policy, after being given due time in which to withdraw from such companies and fails to do so shall be expelled from the church (Jer. 17.5; 49:11; Luke 14:12-14; Eph. 5:1; John 5:20).

Question 7. What more can be done in this conference district to supply our needy congregations with ministers than has already heen done? Forenoon session closed with prayer by Bro. George Lambert.

FRIDAY AFTERNOON SESSION.
Devotional exercises were conducted by Bro.
Amos Cripe, after which the following answer to
Question No. 7 was read and adopted:

Resolved, That the bishops shall have the right to assign ministers to congregations where needed with the consent of the ministers to he assigned and with the consent of the congregations to which such assignments see made, when ratified by the conference. The congregation from which such minister is taken must show good reasons for retaining such ministers. If there are no sufficient ministers in the district the bishop may ordain brethren from any congregation under his charge to be sent to such needy congregations.

It was requested that Question 1 of last year's conference be reconsidered. The question was as follows: Is it consistent for our bethern to have lightning rods on their buildings?

Answer.—Insamuch as the apostle Paul teaches in Rom. 14:15. "But in thy brother be grieved with thy meat, now walkest thou not charitably; destroy not him with thy meat for whom Christ died." and inssmuch as lightning rods cause of fense, we do not allow the use of same. Members having them shall be given reasonable time to remove them, but failing to do so shall lose their membership (Rom. 14:15; 1 Cor. 10:13-33).

#### MISCELLANEOUS BUSINESS.

Resolved, That Bro. C. K. Hostetler be reappointed to act on the Local Board of the Fort Wayne Mission. Adopted.

Resoived, That Bro. A. B. Kolb be chosen by acclamation to act as director on the Mennonite Board of Missions and Charities. Adopted.

Resolved, That Bro. J. S. Hartzler be appointed as director from this conference on the Mennonits Board of Education. Adopted.

Resolved, That three brethren be appointed as delegates to the General Conference. The hrethren J. K. Bixler, J. S. Hartzler and G. L. Bender were appointed.

On motion, Bro. J. S. Hsrtzier was appointed to act on the committee of arrangements for General Conference.

The brethren J. K. Bixler, Rudy Senger and G. L. Bender were appointed a committee to arrange for district Sunday school conferences.

On motion it was decided that a minister in each congregation be requested to correspond with Bro. I. R. Detweiler with a view of organizing a mission study class.

a mission study class.

Resolved, That this conference approves of the church ownership of its publishing interests and that the conference elect one member to act with members already appointed as a committee by other conferences to arrange for such ownership. Bro. N. S. Hoover was elected to act on this

committee.

Bro. Hoover gave a report of the committee appointed to collect funds to pay railroad fare and traveling expenses of bishops in aiding the wesker congregations. He urged that collections be taken and forwarded to the committee, as their treasury

was empty.

Bro. D. H. Coffman was re-elected to serve on the above committee.

The committee in charge of supplying needy congregations with ministers was discharged, but after due consideration and in view of the fact that the committee had in hand some unfinished business involving the collection of several notes not yet due, the committee was re-elected and continued.

Resolved, That the conference sanctions the ordination of another bishop in Bro. Burkholder's district.

On motion, Bro. David Burkholder was elected moderator for the conference session of 1998, and Bro. John Garber assistant moderator. Bro. D. H. Coffman was elected treasurer and J. S. Hartzler as sccretary for a term of three years.

Conference in October, 1908, it was decided, will be held in Elkhart, Ind., on the usual date. On motion adjourned.

J. S. HARTZLER, Sec. JOHN F. FUNK, Asst. Sec.

P. S.—Thirty-seven bishops, ministers and deacons were present at the conference.

# TOPIC: The Simple Life - A Call for True Devotion. 2 Cor. 11: 3; Matt. 11: 7-11. 4 Nov. 3, 1907

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

From the cumbersome rubbish of pretense, from the superficial, from all that hinders true discipleship and close communion with thee, do thou, dear Lord, in mercy deliver us.

#### DAILY READINGS.

- 28. M.—The wasted life. Luke 16:19; 12:16-21.
- 28. M.—The wasted life. Luke 16:19; 12:19-21.
  29. T.—Spiritual laziness denounced. Amos 6:1-7.
  20. W.—A call to women. Isa. 32:9-11.
  31. T.—The pace that kills. Luke 15:11-16.
  November, 1997
  11. F.—A call and a warning. Hos. 10:12-15.
  2. S.—Preparation for work. Heb. 12:1.
  3. S.—The Simple Life.—A Call for True Devotion. 2 Cer. 11:3; Matt. 11:7-11.

## THE MEDITATION.

Christian living calis for simplicity in all things, together with singleness of heart and purpose. There is no time for folly, no room for the complexity that makes up "modern" society, no place for the loafer or the sluggard. Much of what is looked upon as the evidence of civilization has an ennervating tendency. The Christian religion gives every opportunity for every quality that develops true manhood and womanhood, mental, moral and physical ruggedness and strength, for in the exercise of the Christian virtues and duties those qualities are called into play that develop the highest type of humanity. Primeval man dwelt in tents. The Lord dwelt in the tents of Shem, but the devil dwells in many of the palaces of Japheth. God made the country, but man made the cities. The city is continually recruited from the country. Most of the great religious heroes grew up in the country, and the most successful in all times lived simple lives. God's providence and economy calls for strenuousness and seifdenial. Satan calls for seifish indulgence, ease, pleasure and the gratification of the senses, ail of which sap the life of its finest qualities and hence of its highest usefulness. What a grand host of moral, intellectual, physical and spiritual giants combined, civilization would show if the "simple life" of gospei teaching were universally ob-

#### ILLUSTRATIONS.

The lives of Joseph, Moses, Daniel, Rechab, John the Baptist, all the apostles and of Jesus himself serve as forceful illustrations of the simple iife. Likewise the great leaders of almost aii great religious movements were examples of the life of self-denial and of simplicity. The man that "keeps the body under" is the man who keeps the soul on top and so keeps the best of which he is capable ready and available for service. The engine that is leaking steam in every valve is not the one that is picked for service that calls for strength or speed. And God has made every human being an engine with wonderful powers, but many are sidetracked, many are ditched, many are useless because of serious defects in the internai machinery, many are always in the repair shop and many are ready for the scrap heap long before their time.

## The Evil of Indulgence.

Self-indulgence ruins men; self-denial makes them. Self-indulgence is the Delilah on whose lap many a noble head has been shorn of its power and manhood forever. Seif-denial is the angel that leads us ever onward and upwardalong a rough and thorny path, it may be truebut places at the last a crown of never-fading glory on our brow. Self-indulgence sells its glorious, everlasting birthright for a mess of

sottage; self-denial foregoes the present gratification and has her reward in feasting on eternal There is self-indulgence in that terrorstricken and ruined Belshazzar; and there is selfdenial in the prophet who stands erect in his presence and tells of the doom the guilty man has brought upon his soul.

#### Self-Consecration.

would not be insensible to the many noble and glorious illustrations of this principle that are to be found in almost every human pursuit. 'Honor to whom honor is due." But by this same rule I have often felt that, if we want the noblest manifestations of this principle that the world can furnish, we shall have to look for them in the lives and labors of Christian missionaries. In such men as Eliot and Brainerd, among the squalid miseries of savage life with the North American Indians; the Moravian Brethren among the Esquimaux of Greeniand, where social existence is perhaps at the lowest possible ebb that it can ever be to be social existence at ail; and Williams, closing his martyr life with a martyr's death in the South Seas; and Knibb, with his seraph spirit and lion heart, demanding that the oppressed should go free on the West Indian Islands; and a Moffat and a Livingstone in Africa; and a Morison and a Milne in China; and Judson in Burmah, and Henry Martyn in Persia, and a hundred others of whom time would fail us to tell. Talk of consecration! There it is, not talked about, but lived out in the daily lives and ceaseless devotedness of these men-"men of whom the world was not worthy."

#### BIBLE HINTS.

2 Cor. 11:3. This is a strong reflection on false apostles and their teaching. How subtle are they? Versatility of character and conduct, coupled with great activity and the ability to accommodate themselves to the caprices, prejudices and evil propensities of those to whom they minister, they are able to corrupt the minds of the people and hold before them a false standard of Christianity aud lead them from the simplicity of the gospel to an activity that makes much outward show and pomp. Beware of such teaching and such living.

Matt. 11:7. Curlosity leads many people by the nose. Those who go to hear men's opinions will hear shaky theories and specious though faise teachings. Religious fads come and go, but the simple gospel, standing on everlasting foundations, can never be shaken or moved. If you would be steady, immovable, get firmly grounded on that foundation. There is nothing like the simple gospel to make a man steady.

Matt. 11:8. How about the religious world to day? Do they go after the man clothed in soft raiment and the oily tongue, or the man clothed in camel's hair and preaching evangelical re pentance? Christ was more than a king, more than a prophet, yet he was not found in "king's houses," but in a manger; not in the school of Gamaliel, but in the carpenter shop. John was contented to dwell in the desert, since God wanted him there. Christ was content to live the life of the poor, though he was the Son of God. Earthly ambition seeks the high places in the world and in the church, but true godliness minds not high things, but condescends to men of low estate How does God look upon those who are struggling to rise, even by trying to pull others down? Is that apostolic simplicity, or is it Christian? God's truth may be solemn and severe to a perverted religious or moral taste or to a generation steeped worldiness, but the truth alone shall make

Matt. 11:10. Every Christian is a messenger comes along, many accept Christ, and the world hears of a great ingathering. Who receives honor? Too often is the honor bestowed where it does not belong, but God knows, remembers and re-

SUBJECTS FOR TALKS OR ESSAYS.

- The strength of simplicity.
- 4. The style as well as the teaching of the

When we examine ourselves in accordance with the admonition of the apostle, we often find that we are led by the divine Spirit. Some may goodness of God and yet are not led by the divine men; that is, they make a pretence of religion like because he loves him and because of all the biessings, both temporal and spiritual, that he receives from him and because of the eternal life he has brought to us through the sufferings of Jesus on the cross, he it is who really glorifies God here on earth and he it is who shall enjoy

him forever in heaven. Let us examine ourselves and our motives and our manner of life and worship, and see whether we are prompted by a true spirit of love and a desire to glorify the almighty Father in heaven, or whether we are simply seeking the favor and honors of men, and let us constantly remember that those who desire to worship God acceptably must worship him in spirit and in truth.

Blood of Christ.-As there can be no remission of sin except through the shedding of the blood of Christ (Heb. 9:22), and his valid sacrifice which he has made, therefore all who knowingly and persistently reject this atoning blood must remain forever under guilt and unforgiven sin.

# HERALD OF TRUTH.

Young People's Department

From the Goshen College Record we learn that

the brethren C. B. Blosser, R. R. Ebersole and

H. B. Reed and Sister Anna Kauffman are attend-

ing the Indiana State University this year, while

Bro. O. C. Yoder is attending Rush Medical Col-

lege, and Bro. B. F. Thut is attending an Eastern

MENNO SIMONS.

in connection with a short sketch of the life of

1. That Menno Simons was not the founder of

2. That Menno and his fellow-believers were

It is a well-known fact that many-perhaps the

majority of people, and some of them are Menno-

nites-think that Menno Simons was the founder

of the Mennonite church or Mennonite "faith,"

as some ignorantly call it. That this is not true

has been made evident by many reliable authori-

ties, and I hope that our young people especially

who are more intimately acquainted with the con-

stitution and history of the United States than

they are with the principles of faith and the his-

tory of their church, will at least pay enough at-

tention to this fact that it will be forever settled

place and home of Menno Simons, our church to-

day is still known by the name it had before

Menno's time—Doopsgezinde, in some parts of

Germany and in Switzerland, Taufgesinnte. Jacob

Mehrning, in his history of Baptism, uses the

terms Waldenses and Taufgesinnte for the same

body of people. He states that they were sorely

persecuted in this (the sixteenth) century. Later

There was at that time, however, as there al-

ways should be, a distinction made between even

the Waidenses. Some ignorant historians and

story writers (even including Martha Finley Far-

quarharson in her book "Cassella") have classed

all Waldenses in one body. There were some in

the southern countries, in the Alps of southern

Switzerland and of northern Italy, as also along

the borders of France, several Vaudois villages,

who had been so sorely persecuted that at last

in sheer desperation, they offered armed resistance

to their cruel foes and on several occasions re-

pelled the incursions of the bloodthirsty persecu-

tors who ventured into their mountain fastnesses,

inflicting fearful losses upon the invaders. They

are not to be classed with the so-called orthodox

Waldenses who always, even in the most fearful

trials, endured patiently, as did their great Master.

the sufferings to which their tormentors subjected

That Menno and his fellow-believers were not

up a king, called themselves the new Israel and

proclaimed that Jesus was coming to set up a

in accord with the Munsterltes and never had any

these same people are called Mennists.

Let me tell you then that in Holiand, the birth-

Menno Simons, 1 find it necessary to make and

the church which now bears his name.

not in accord with the Munsterites.

medical college.

prove two statements:

new Jerusalem and speedily destroy all who would not unite with them.

Menno Simons was born at Witmarsum, Holland, in 1492, and died on Friday, the 13th of January, 1561, at the age of sixty-nine years. His parents evidently were of the farming class and strict adherents of the Roman Catholic church. In his youth he attended the seminary of one of the religious orders of the church, where he acquired a knowledge of Latin and Greek. In 1515 or 1516 he was ordained by the bishop of his see to the priesthood and put in charge of the church at Pinningum. Beside him there were two other priests at Pinningum, one older, the other younger than Simons. With these, he says, "i spent my time in the way those of our station were wont to do, in drinking and playing and other follies." At the same time he seems to have fulfilled his priestly duties faithfully, according to the ideas of his superiors in office.

About the year 1524 the persecution against the Taufgesinnten, Waldenses or Wiedertaefer was renewed in Holland, Germany, Switzerland, Austria, France and England with the most terrible severity. In the city of Munster, Germany, one John of Leyden had placed himself at the head of a band of fanatics. They took possession of the city, set up their own government, called themselves the new Israel, the city, the new Jerusa lem, proclaimed that Jesus was coming, and warned all to come to them for safety against divine wrath. Among those who were led away by this horde was Menno's own brother, Peter This was almost more than Menno's heart could bear. Before this he had had grave doubts about the doctrine of transsubstantiation, i. e., the changing of the bread and wine of the communion into the real flesh and blood of Jesus Christ, but he was afraid to investigate the Bible for himself, for fear of being led astray by a wrong understanding of its teachings. But now he resolved that he would once and for all investigate the Word for himself, for he had been made the butt of many a sacrilegious joke by his fellow-priests on account of his ignorance of the Bible. Before this he had not even touched the Bible.

Instead of setting his doubts regarding to mass at rest, a study of the Word but made them greater. In deep contrition he went often to conession to his superior priest, the doubts bounted him.

In his trouble he went to Martin Luther, who his turn had previously gone for counsel to a Waldensian minister for instruction on this very matter. Luther gave him some light, and Menno was satisfied that the doctrine of transsubstantiation was an invention of man. Daily he received more light as he studied. The matter of infant baptism caused him much concern. The bishop as well as the church fathers taught him that the children are cleansed from inbred sin by baptism. For this doctrine he could find no proof the Bible. In his perplexity he appealed to Luther, who told him that children must be baptized on their own faith, so that one would take better heed to their ways and see that they walked in the ways of the Lord. But for this view he likewise found no proof in the Bible. Bullinger, to whom he next appealed, made a parallel of baptism and the Jewish rite of circumcism, but this applied only to one sex and was ridiculous. He soon found out that there was a vast difference of opinion on this subject among the learned men and so he decided that the Bible must be his teacher, for he saw that dependence upon the interpretations of church fathers upon whom he had been trained to lean unquestioningly, was a very dangerous thing since they differed so widely. He rightly concluded that by following their own human reasonings and then trying to make God's word fit their ideas, they all had been deceived. As he received light from God's word so he preached, and ere long it began to be rumored about that Father Simons was entangled with heretical fallacies. Outwardly, however, he was still the Roman Catholic priest as of yore. His fluency as a speaker and his quick perception,

wit and mental power soon made him a champion against the fallacies of the Munsterites, and it that secured for him such long toleration in the Roman Catholic church, for everybody leaned on our Menno saw that he was himself also wrong and that although he was winning the applause of men he was not right with God. He would have stepped out of his priestly office then but for the easy, pleasant life which it afforded him, and the fearful peris which awaited him should he publicly renounce his faith. He earnestly im plored God to open the way for him, to enlighten him and strengthen him. Almost miraculously was the way opened for him. Just at this time the Munsterites had been overcome in a battle, and of 130 prisoners thirty-nine were executed, among which number was Menno's own brother Peter Simons. This incident was the turningpoint in Menno's life. He saw how these deluded people were willing to die for the erroneous opinions they professed and believed, while he knowing the errors and abominations of the Romlsh church, was still in communion with her, simbecause of the ease, comfort and safety i afforded him

His message is Christ, the crucified, risen and ascended Savior and Mediator. He will proclaim this by word of mouth and by his daily life Again, the Sunday school teacher in some obscure corner may not be known or heard of, but may in his or her simple manner be faithfully prepar ing the hearts and minds of a class for the acceptance of Jesus. The minister or the evangelist

- The simple life the ideal life
- 3. Influences that ennervate. gospel a plea for simplicity.

For the Herald of Truth. EXAMINE YOURSELVES. 2 Cor. 13:5.

By T. T. J.

we are weaker than we had thought ourseives to be; but if we have a real, earnest longing desire for heavenly things and for the blessings and privileges of the religion which Jesus taught us while upon earth, we will naturally be led to acknowledge the virtue and purity of the divine life, and if we acknowledge the divine life and consecrate ourselves to the service of God and walk in all the precepts given us in his holy word, acknowledge the divine life and the power and Spirit, because they live simply a moral life, that they may thereby gain the honor and respect of the Pharisees of old, to be seen by men, and not because they desire thereby to glorify God; they have an outward form of religion, but in their works they deny the power thereof. He who lives a Christian life in order that he may thereby glorify God is led by the divine Spirit, and he who lives a Christian life that he may gain the honor and respect of men is not actuated by the proper motive and his religion is vain. We may live a moral life for fear of the punishment an immoral life might bring, but he who serves the Lord

communion with them, will become very evident to any one who will take the trouble to read in Menno's works his unqualified disapproval of their ways. The reason why ignorant people think the Mennonites are descended from the Munsterites is because they get their information from the side of the persecutors. All that the fanatic Munsterites and Waidenses or Mennonites had in common was the rejection of infant baptism, adults only being baptized by them, though the Munsterites baptized by immersion and the Waldenses by pouring. Yet on this one similarity, i. e., that they both rejected infant baptism and did not acknowledge the pope as supreme authority, the persecutors ignorantly classed them as one and hence the Waldenses were often made to suffer as coreligionists the punishments intended for the wild, fanatic, murderous horde of Munsterites who set may have been his boldness and success in stopping the mouths of his Munsterite adversaries him for help in case of argument. With all this

Still he hesitated in outwardly severing his connection with her, although at heart he had long before severed himself from her. His teachings and his life had undergone an entire change. About this time he issued a work against the horrible blasphemies of John van Leyden, leader of the Munsterites. Nine months after the death of his brother, Menno relates, God graciously gave him Spirit, help, power and a guiding hand, by which he was enabled to forsake a good report. honor, rank and all the abominations of the mass. and everything, and in deepest poverty and temporal misery willingly yield himself to the cross of Christ. Henceforth he lived a pious life, sought the despised people of God and endeavored to lead the erring world into the way of life

(To be continued.)

# YOUNG MEN AND THE SALOON

The outlook for the young man who drinks is filled with darkness and the shadow of death. He is like one whose lamp has gone out and is facing the midnight storm. The rain is in his face. Darkness is round about him. The stars overhead are hidden. His lantern is flameiess, and the lightnings which momentarily fill the night with fire leave the darkness more impenetrable than before. The path before him is sodden and black as the storm. A cail to his companions is of little help, for they are in the night as well as he. He has no heart to proceed, but whither shall he turn? It is as dark on the one hand as on the other. Whichever way he turns it is the same.

This is a dark picture. But is there anything hopeful in the outlook for one who is of known intemperate habits? What path of usefulness is open before him, what place of responsibility? What railway company will admit him to any responsible service? What business house wants him? What contractor wishes him in his employ? Who will vote for him for the treasurership of any corporation or to fill a position of trust in civil life? The very best stations in life are barred to the man who "tarries long at the wine." is not the way dark? Does not the storm beat in his face? And what good will the recommenda tion of his convivial companions do him? The man who seeks to rise to the tower by a rotten stalrway is worse off than before. The conmercial world is against him. Every high and honorable station is closed to him. He must givup the bottie or cease to aspire. Over the gate of the best things there is written, "No Admit tance." The man with the whisky bottle carries hls own epitaph wherever he goes. The reason of his own exclusion from the confidence of busi ness men is in the bottle in his pocket. The inevitable result of this man's folly is that he

#### Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

must consort with his own kind. He must labor with fellows of his own craft. He must toll or let it alone in the menial callings and pick up a livelihood at odds and ends as best he can. Or if he be of noble family he is sometimes endured for his friends' sake. But the inebriate is a repudiated man, a discredited man. Sad as it may secm, yet the saddest thing about it is that it is true.

Or if there be, indeed, a sadder thing it is this, that he is himself responsible for the position in which he finds himself; not wholly, perhaps, but uitimately and morally. Society has not repudiated him, but he has repudiated society. He has gone counter to the known convictions and teachings of all good men and women. He has ignored counsei and precept, and he is at the foot of the toboggan because he wanted to ride. He may have heen weak and he may have been tempted, but his own will was umpire. Others have faced the same temptations and have resisted them. Other men have met Gambrinus in the way and have conquered him. 'The temptations that mastered him they have mastered. Biame if you will the iaw that has thrown the temptations around him, and it is to be blamed and wholly and unsparingly condemned, but that is another thing from the phase of the matter we are considering.

We must not forget that man is a moral agent, and it is the individual moral agency in one's own downfail that we are now considering. The law compels no man to enter a saloon. It compels no man to take a drink. It compels no man to get drunk or to spend his money in self-ruinationman's own free agency comes in here. We have known men in towns where there were no licensed houses to send away to other towns and have the vile stuff shipped to them, and then deliberately sit down and drink themselves drunk. Where the citizens had interceded for these men and had put temptation out of their way by prohibitory ordinance, and did what they could to protect them against the vice to which they were addicted, they refused to abstain but "sought it yet again," to the sorrow and disgust of those who befriended them. And the point in my arguing is that the drunkard has no one to blame for his condition so much as himseif. I trust that i am not uncharitable or unsympathetic, but I wish to make this truth plain: that no drunkard can escape the responsibility of being what he is. However much the state may be reprehensible, and we do hold it responsible for placing temptation in his way, yet the drunkard cannot clear his record or his soul by saying, "The state tempted me and I drank. Adam was held responsible although the devil tempted him, and while Satan was punished for tempting, yet Adam was punished for sinning. God holds the drunkard responsible. His condition is the result of his own transgression.

The emphasis of this point only makes the inebriate's condition appear ail the more pitiable. and the more it is investigated from the viewpoint of moral accountability the more the rain beats in his face and the darker the night grows around him. And so the warning that comes to all young men is to have nothing whatever to do with this destroyer of usefulness and hope, good citizenship and nobie manhood. It is not a thing to be trifled with. The outer rim of the maelstrom is a sure prophecy of the vortex that swallows all. Keep out of the suction!

October 24

"Who would give a thought to me to-day I had made the wrong decision?" he said, a little while ago. That is a question which every young man can well afford to ask himself. There is only one answer to it .- [Sunday School Times.]

# CONFERENCES.

## General Conference.

The Mennonite General Conference will be held with the Howard-Miami Co. congregation, near Kokomo, Ind. Session to open on Wednesday morning, Nov. 13, 1907.—D. F. Driver, John Nice, H Bender Committee.

#### General Conference.

The Howard-Miami (Ind.) congregation extends a cordial invitation to all workers to meet with us at the General Conference. The most convenient railway stations are Amboy on the P. C. C. venient railway stations are Amboy on the P. C. C. & St. L. and the C. C. & L. Railways, and Greentown on the T. St. L. & W. Railway and the Kokomo, Marion & Western Traction line. Parties coming on fast trains on the P. C. C. & St. L. Railway, by informing us of their arrival, can be met at Converse, as fast trains do not stop at Amboy. at Converse, as tast trains do not stop at Amboy.

Please inform the undersigned of your coming.

E. A. MAST, Kokomo, Ind.

N. M. SLABAUGH, Greentown, Ind.

# N. M. SLABAUGH, Greent N. W. KING, Amboy, Ind.

#### MARRIED.

Sensenig-Weaver .- On the 3d of October, 1907. Sensenig—Weaver.—On the 3d of October, 1907. At the home of the bride's parents in Terre Hill, Lancaster Co., Pa., Benj. B. Sensenig of Martin-dale and Mary A. Weaver were united in marting-by Bish. Benj. Weaver. The Lord bless them in oir new relation.

Troyer-Miller .- On Oct. 9, 1907, at the home Troyer—Miller.—On Oct. 9, 1907, at the home of the bride's parents near Monitor, Kanasa, Bro. Sylvanus N. Troyer and Sister Celestia Miller were united in marriage by Bish. S. C. Miller of Windom, Kanasa. May God's blessing ever follow them through the journey of life.

## DEATHS.

Bergey—Ezra Bergey, son of Bro. and Slater David Bergey of New Dundee, Ontario, died Wed-neaday, Sept. 25; aged 24 V., 7 M., 5 D. Funerai was held Saturday, Sept. 28, at the Bienheim Men-nonite M. H. Services were conducted by Bro. Noah Stauffer from isa. 25:29. Ezra had teaching school at New Dundee of falling health, the went to a make rapid murpovement. But while there he contracted a cold and left for home Sept. 20. The cold developed into pneumonia and he there he contracted a cold and left to Robinson 20. The cold developed into pneumonia and he died very unexpectedly. Wednesday morning, Sept. 25. He was a faithful member of the Mennonite church for nearly three years, took an active part in church work and was superintendent of the Blenhelm Sunday school.

Blenheim Sunday school.

Kuip.—On the 8th of October, 1907, in Montkuip.—On the 8th of October, 1907, in Montkuip. and the 1907, in Montdi years. He had been in feelh ehatih for several years and was stricken with the fatal disease
while sitting at the breakfast table. He see
vived by a widow and several brothers and siters.
Buried in the Plain Mennonite buryling-ground on Sunday, Oct. 13.

Sunday, Oct. 13.

Shank—Bro. Abram. Shank died at his home in the city of Toronto, Ont. Oct. 8, 1907; aged 87 Y. 3 M., 1 D. How a years and confined to his bed marly seven months. He was anxiously awaiting to be delivered from his affliction and go to his heavenly home. Funeral services were conducted at the home on Wednesday evening, from the control of the control of the confined to the home on Wednesday evening, from the control of th

assisted by L. J. Burkholder, from Rom. 5:23.
Weldy—Sister Amanda Weldy, wife of Broad Kerley, site of Broad Kerley, site of Broad Kerley, site of broad Kerley, site of about thirty-two Sections of the Section Research 
Say, of what use are you to the Lord? Are you letting him use you, or are you trying to use him? Stightly solide. A \$1.00 book, sent prepaid for \$96-Masses and Classes.—A study of industrial con-ditions in England. A very interesting book. However, pages, 12 mo, eloth binding. By Henry Tuckley. Cranston & Curts. A few of the chapters are and follows: Tollers on the Thames, Business are and Men. English Clerks, Her Majesty's Mills. London Working Girls, English Mechanics, Brittish Work-working Girls, English Mechanics, Brittish Work-

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Christian Martyrs. By Thielman J. Van Braght,
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Blographical Sketch of Pre. John Gell (of Bucks Co., Pu., where he preached 55 years), by John F Funk. Paper cover, 5c; per dozen, 50c.

Catechism (Mennonite) presenting the principles of the Mennonite faith, in short questions and answers. New edition (1965). Paper cover, 10c. Printed also in German at same price.

Not long ago I saw a picture of a low-hrowed, brainless creature called "The Genius of Whisky. His siippers were rosetted with skuils, his ankles were ciamped by broken fetters, his belt was beaded with bottles. From the circlet about his neck a human skull depended. His right arm, drawn up to his breast, was filled with coffins, and with his left hand he placed a coffin in a niche where unnumbered others were resting. It was one more added to that age-long list which no man can number. It was the coffin of an old man of honorable name who had been killed in a saloon brawl. No one knows, when he gives himself up to the deceptions of the bottle, how soon his coffin may be placed side by side with those that have filled the catacombs of the unheroic and pitjable

Over the door of every saloon it may be written, as it was written over the gate of Dante's inferno, "Abandon hope, ye who enter here."-[David Reed Miller.]

#### HIS DECISION.

Twenty-five years ago a young man was sent as a special clerk from Milford, Mass., to Chicago. He was placed in a responsible position, and soon made the acquaintance of many other young men

to whom Chicago was a commercial Mecca. The new cierk was a pleasant fellow, and had a taste for social life; but situated as he was, the social life had to be such as he could make for himself, and that was, not unnaturally, the free and easy comradeship of other clerks. Almost without realizing it, he found himself gradually drifting into dissipation. It was a social drink here, a quiet game of cards there, and always a cigar in the mouth. Every moment that was not spent in business or in bed was given to things which at the time seemed to him innocent enough,

but which were really undermining his manhood. After he had been in Chicago a month or two, he met an old classmate of his from his home town. A few evenings later he found himself in

his friend's room. "Look here, old fellow," said the friend, "I want to have a straight talk with you."

"Go ahead," said the other, pleasantly. "I will. Now what have you got out here in Chicago? A clerkship with a chance. What does the chance depend on? Education and friends. What is your education? Nothing but a highschool training, and most of that forgotteu. Who are your friends? Young men who flash other people's money. Now what are you going to do? Run to seed and end worse than you began, or fit yourself for a useful future?

"If you wish to fit yourself, join an evening school, study part of the time out of working hours, and spend your Sundays as you ought to spend them. Purify your life, broaden your understanding, and you will make something of yourseif. But if you prefer to stay as you are, take another drink, pass around the cigars, and be a

'jolly good fellow' with the boys." The young clerk thought it over. His cigar went out and dropped from between his fingers. He saw two futures-one full of ease, but ending in failure, the other fraught with hardship, but leading to success. He knew the choice was his. "I thank you, old fellow," he said, at length. "I necded it."

At the end of a week the cierk was a member of an evening class and had selected his church. He gave up drinking, smoking, cards and clubs, and began to use the public library and to get back something of his old-time interest in books. He was surprised to see that he had dropped out of his vapid life as easily as he entered it. Nobody tried to drag him back, nobody seemed to miss him. In less than six months his opportunity came, and he seized it. Ten years later he was a rich man.

To-day he is loved and respected by all who know him. His henevolences have made the grass greener and the sky bluer to hundreds of poor

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able Answers to Prayer. Large Paper cover. 12 mo, 320 pages Into the Light. Paper cover. 

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# HERALDOFTRUTH

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, OCTOBER 31, 1907.

Vol. XLIV. No. 44.

EDITORIAL NOTES

Thanks. - We thank our correspondents who have so generously supplied us with articles and news items during the recent past. We appreciate their help and hope they will continue to assist us in this way in the future.

Change of Address .- Ali interested will notice that the address of the Toronto Mission will hereafter be 461 King Street, E. Toronto, Ont. All mail matter should he addressed in this way after Nov. 1. See correspondence from Bro. Honderich.

in the report of the annual local Mennonite Sunday school meeting of Wayne, Stark and Medina counties, Ohio, some important and practical subjects were considered and discussed. The report is valuable to all interested in Sunday schools and should be carefully read by all, but especially by Sunday school workers.

Another Laborer Called Home .- As will be seen in our ohituary column, Bro. Martin W. Brunk of Augusta Co., Va., who has labored in the ministry for some years, has been called to his reward. The Lord comfort the surviving family and give the church another active worker to supply the vacancy caused by our brother's departure.

The new song book, "Songs of Faith and Hope," advertised in last week's Herald, is an excellent book, one that will recommend itself to our Sunday schools and other religious meetings, but it is printed only in "round" and not "character notes." Inquirles have come to us to have them in shaped notes, and we regret that we cannot supply them in that way. Otherwise we helieve that this is one of the best hooks now published.

Fire broke out in the house of Sister Hug, widow of the late George Hug of Eikhart, Ind., on the 25th of October and caused about \$500.00 worth of damage. Only a few weeks ago the husband and father died after some months of painful suffering, and now fire wrecked the house. Truly, misfortunes do not come singly, hut He who tempers the wind to the shorn lamh will not withhold his hiessings, for he is indeed a very present help in trouble.

At a recent general conference held at Milwaukee, Wis., hy the Evangelical Association, resolutions were adopted denouncing dancing, theater-going, card-playing and all efforts to secure money hy questionable methods. Thoughtless, prayeriess marriages were lamented. Ministers were required to refuse to officiate at marriages when one of the parties has been divorced on other than Scriptural grounds. The government was petitioned to rule against Sunday desecration in the postal and other departments and to avoid all unnecessary labor. The use of tobacco and liquor were declared injurious, and the membership of the church requested to abstain from their

Sound Doctrine.-The apostle Paul lays a decided stress upon the teaching of "sound doctrine," while at the present time we do not hear much about it. This is a free-thinking age and to please the people we must not be too decided in our views and even if we are confident that we are

right we must be careful that we are not too strenuous in maintaining the doctrine lest we hurt the feelings of our brethren or draw scorn and contempt of the people upon us and lose our influence. Any one who is weak on this part of our Christian faith should read the sufferings of the martyrs and the firmness, devotion and unyielding tenacity with which they adhered to the teachings of the gospel. The apostle says, "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13). And again to the church at Smyrna the Spirit says, "Be thou faithful unto death, and I will give thee a crown of life."

While much that appears in "The Delineator" does not concern or interest us, it contains much that is worthy of perusal. In the last issue the great problem of the homeless children is taken up in a series of well-written articles. Not only the homeless children, but the childless homes are taken into consideration, and the drift of the articles is that with proper management the homeiess child will find a warm welcome in many a childless home. America is old enough and ohservant enough to know that either of these cor ditions are undesirable in every way for the welfare of the nation. The homeless child, uncared for, will, If It survives, often become a part of the undesirable portion of the social world, the more dangerous as the child may he intelligent. for even in this "most favored nation of the world" the chances for the demoralization of such a child are far greater than for its elevation to a useful life. Such instltutions as Orphans' Homes are doing a work, the value of which ninety-nine out of a hundred people greatly under-estimate It is one of the most worthy institutions in the world, because it aims at both saving the poor little neglected ones from death or worse, and training them into lives of uscfulness. Well managed institutions for the care of homeiess children are worthy of every public and private support. and most of all when they are conducted along purely religio-industrial-educational lines, as is the case with our Orphans' Home at West Liberty. Ohio, our orphanage work at Dhamtari, Indla, and the same kind of institution at Hadjin, Turkey But if there were a thousand of them, there would still remain thousands of orphans and homeless children uncared for and unsheltered from exposure to the material clements and the worse exposure to the elements in society that demoral-

#### PERSONAL MENTION.

Bro. Jas. McGowen, of the Nappanee (Ind.) A. M. congregation, filled the regular appointment at Barker Street, Mich., on Sunday, Oct. 20.

Bro. Geo. Lambert preached at the Olive M. H. in Elkhart Co., Ind., on the 20th of October. The services, however, were cut short by a funeral at that place.

Bish. H. B. Rosenberger, of the Blooming Gleu congregation, Bucks Co., Pa., spent Sunday, Oct. 20, with the brotherhood in Franconia, where he with others, visited a number of friends in that

Bro. Daniel Rose, formerly of Elkton, Pa., has recently moved to Johnstown and his future address will be Cor. Bedford and Cedar Streets. Johnstown Pa. His correspondents will kindly notice the change.

Bro. J. M. Nunemaker of La Junta. Colo., who has been traveling during the latter part of the sum mer in the interests of the La Junta Sanitarium, ls, according to latest "eports, with the brotherhood in Michlean.

Sister Sarah Lehman, who has been visiting in the West for some months, has returned to her home in Lancaster, Pa. Her husband, Bro. J. S Lehman, filled the regular appointment at Elkhart last Sunday and expects to go east also in a short time

Bro. John F. Bressier of Oregon has changed his location from Aurora to Portland, where he proposes to start in gospel mission work. He has rented a building for this purpose and expects to be ready for work by Oct. 27. His future address will be 763 Hood Street, Portland, Oregon.

Bro. Irwin Long, of the Olive congregation, Elk hart Co., Ind., spent two weeks in Oscoda Co., Mich., and returned home on the 23d. He purchased a small tract of land, but has no idea of living there. He is well pleased, however, with the outlook.

Pre. M. S. Steiner of Columbus Grove, Ohio, and Pre. Noah H. Mack of New Holland, Pa., attended conference with the brethren of the Isaac Peters congregation near Henderson, Neb., week before last They also had in mind to visit a number of the German congregations in that state.

Bro. Joseph W. Detweller and wife of Emmet Co., Mich., took in an excursion to Indiana two weeks ago and visited their son, Simon Detweller. and family near Goshen and a large number of relatives and acqusintances in the county. Wo were glad to meet the aged brother, also, in Elkhart on the 19th inst.

Bro. Irwin R. Detweiler of Goshen, Ind., who is at present on a trip through the Mennonite settlements of esstern Pennsylvanis, conduct services in Florin, Lancaster Co., Pa., on the evening of Oct. 21. He is traveling in the interests of the Mennonite Board of Missions and Charities

Bro. John Schwartzentruber and wife of Holmes Co., Ohio, spent some time during the recent past in visiting with the Old Order Amlsh people and friends in Lagrange and Elkhart counties, Ind Durlng their stay they slso visited the Publishing House in Elkhart and made a purchase of s numher of valuable books. Their brief visit was an acceptable one. Come again.

Our old friend, John Bechtel of Peabody, Kan. turned up in Elkhart very unexpectedly on the 25th of October, and we made a short visit with him on the street. It was fourteen years since last we met, and time has brought many changes sluce then. Friend Bechtel was born and brought up in this county, but most of those whom he then knew passed away and he meets but few familiar faces. We were glad to meet with him again.

Sister Holdeman, wife of Davld Holdeman of Warwick Co., Va., who has for some time been visiting with relatives in Wayne Co., Ohlo, where she was taken sick and has been suffering for some time, but was improving, has had a relapse and has been scriously ill since. Bro. D. Holdehan, her husband, with one of the daughters came to her aid a week ago. Bro. Holdeman was formerly a resident of Elkhart, Ind., and southern

#### REPORT Of the Missouri-lowa Conference, held at Cherry Box, Mo., Sept. 26 and 27, 1907.

#### (Conclusion.)

Which is the most effective in keeping the church in proper order, preaching or discipline? We would conclude from the following Scriptures; Eph. 4:11-15; 2 Tim. 4:2; 1 Thess. 5:14; 1 Tim. 5:20, that neither is truly effective in the absence of the other. By preaching, the Word

is expounded and the believer is indoctrinated. By discipline, the flock is trained in the principles of the gospel and governed by its rules of order; hence they need to be coupled together in order to be most effective.

When a complaint is brought by non-professors against any of the members, what should be done in the matter?

if the nature of the complaint is such that it is worthy of consideration, an investigation should be made at once in the spirit of Gal. 6:1, to ascertain lts origin, and if the character of the com plainant is not questioned, the party against whom the complaint is brought should be informed of the nature of the complaint and by whom brought, ln order to rectlfy the misunderstanding or existing wrong. When there is danger of the church hecoming involved, it is wise to counsel with the overseers of the church before any definite steps ore taken.

In this age of intellectual development and culture in the power of expression, when much insincere surface work is done, how can we impress the need of having the Spirit to enlighten and lead us into sincerity and truth?

(1) Intelligent teaching that will help those having Intellectual difficulty to understand God's way (2 Tim. 2:15; 1 Pet. 3:15).

(2) We should be convinced of the need of the Spirit, by living in the Spirit (Gal. 5:16, 18, 25). (3) Keep before men the fact that unconsecrated knowledge and culture is vanity (1 Cor.

(4) That the Blbie studied by the direction of the Spirit is the only source of true wisdom and

enlightenment (1 Cor. 2:11). (5) Through preaching and teaching the truths of the gospel by Spirit-filled men (1 Cor. 2:4).

What may and should be done in teaching and discipline to stay the ravages of pride among our own people? What advice has this conference to give as to how to put these things into effect?

(1) That all our members continue to preach and teach the doctrines of humility, simplicity and non-conformity with no uncertain sound.

(2) That all preachers and Sunday school workers not only teach the principles of humility and simplicity, but exemplify the same at all times.

(3) Every member of the church should pray for the spirit of humility and seek to exemplify the same along every line.

(4) To make these suggestions effective: (1) it would be well that we remind one another in the spirit of love and helpf-tiness, how we may improve along the line of humlilty and simplicity. (2) When the above measures fail, the overseers of the church should see that these things he set

What is the sentiment of this conference with reference to the publishing interest being owned and controlled by the church?

We, as a conference, believe that a publishing house owned and controll d by the church would be a means of unifying the church in general, hence we are in favor of the church owning and controlling its own publishing interests. To this end we hereby appoint Bro. S. G. Lapp to be the representative of this conference, to serve as a member of a committee to formulate plans leading to the founding of such an institution.

#### MISCELLANEOUS BUSINESS.

1. Report of District Mission Board. (a) Officers for ensulng year-J. H. Hershy, president; J. J. Weaver, vice-president; J. P. Cook, treasurer (b) Treasurer's collections: Home evangelizing.

etc., \$213.10; M. B. of M. & C., \$45.60; K. C. Mission, \$32.70; K. C. Mission workers, \$23.63; India Mission, \$117.20.

2. Three evangelists were appointed for the coming conference year - J. P. Berkey, Daniel Kauffman, I. S. Mast.

3. J. P. Cook and John C. Driver were chosen as trustees for the K. C. Mission.

4. John C. Driver was chosen as district member of the M. B. of M. & C.

5. Three delegates were chosen for the General Conference-J. D. Charles, D. B. Kauffman and I M Kreider.

6. A request from S. G. Lapp for privilege to ordain such ministers he sees are qualified for the work in his district was granted. 7. A decision was made to hold a spring con-

ference at Surrey, North Dakota, if favorable to the congregations there. 8. The next regular conference will meet at the

Mt. Zion church, Morgan Co., Mo. 9. Daniel Kauffman was chosen as a member

of the committee on arrangements for the General Conference. Bishops present: Andrew Shenk, S. G. Lapp,

Daniel Kauffman, J. S. Shoemaker. Ministers: D. F. Driver, I. S. Mast, J. R. Shank, J. M. Nunemaker, D. B. Kauffman, John M. Kreider. C. S. Houder, Henry Harder, J. P. Berkley, lra E. Buckwalter, C. A. Hartzler, George Bissey, I. J. Johnston.

Deacons: John G. Detwiler, John C. Driver. THE SECRETARIES.

#### For the Herald of Truth.

#### PEPORT Of Sunday School Conference held at Mt. Pisgah Church, near Cherry Box, Mo., Sept. 24, 25, 1907.

After the usual opening exercises an organization was effected which resulted in the election of J. S. Shoemaker as moderator, and S. G. Lapp as assistant, H. J. Harder and C. A. Hartzler as secretaries, and J. M. Kreider as query manager.

After an address of welcome by N. H. Detweller and a response by Ira Buckwalter, the following subjects were discussed:

"How can the work of this conference be brought to the Sunday schools?" S. G. Lapp. (1) Make some one responsible for a report, of the work done, to each school. (2) Urge people to read the published reports more carefully.

"The Young Disciple." 1. "Dangers Threaten ing Them." J. M. Kreider. Thoughtlessness and frivolity, indifference, pride, desire to he like others, fashions, unbelief, the social problem.

"Their Possiblities." H. J. Harder. (1) Possibilities are measured by the opportunities for work, both at home and abroad. (2) Within the young disciple lles the power and energy for the carrying on of any great work, but it takes the older and maturer mind to direct the work.

"Influencing their Associates." J. S. Shoe maker. (1) Influence is the characteristics of our life impressed upon others by our conversation, conduct and adorning. (2) "Every moment of our lives we are treading upon chords that shall vibrate through all eternity."

"Is more Spirit and less Form necessary?" Desta Wilson. (1) Form is the instrument through which the Spirit works. (2) Form is the product of the life or spirit within. (3) Novelty is no evidence of spirituality.

What are proper and improper incentives to nterest old and young in Sunday school work?" J. R. Shank. (1) A desire to excel others, and competitions, are wrong incentives. (2) A desire to excel ourselves and to help others, are proper incentives.

"How can we supply the deficiency of qualified workers in our mission Sunday schools?" Brenneman. (1) By prayer. (2) Offering ourselves as workers. (3) By cultivating a real ionging for the saivation of iost souis. (4) By a systematic placing of the qualified workers.

"Special work for children's encouragement, geographical lessons, memory verses, songs, ques-

tions, when observe and how often?" Emma Shank. Whatever he the means of encouragement used, iet all he subservient to the idea intended to he taught.

"Sunday School during the Week." Fannie Shank. (1) By example, and living out the teaching contained in the lesson. (2) The class is a place for recitation and not for preparation.

"Points in Unsuccessful Teaching." J. C. Driver. (1) Teacher doing all the talking. (2) Unprepared lessons. (3) Frequent absence. (4) Tied too close to the text hooks. (5) Substituting intelligence for spirituality. (6) Love of honor. (7) Asking hard and puzzling questions. (8) Neglecting the duil pupil, while attending closely to the brightest.

"Points in Successful Teaching." (1) Spiritfilled. (2) Prayerfui. (3) Interest in the work. (4) Thorough preparation. (5) Personal work. (6) Love for souls. (7) Consecration. (8) Sociability. (9) Humility. (10) Lead and do not force.

'Singing." 1. Melody. 2. Time and Effect. J. H. Hershey. (1) Singing gives expression of the life within. (2) Music is the voice of the soul, and should contain harmony and the power of elevating the soul.

The following resolution was adopted. Resolved, That it is the sense of this conference that more attention should he given to the Godgiven faculty of music. Singing is a delightfui, God-honoring, spirit-uplifting service which reaches the souls of men in a way that nothing else can. We need more consecrated brethren who are gifted along this line to allow themselves to he used in this work-brethren with a comprehensive knowledge of the rudiments of music and an aptness to teach it to others; who are more interested in teaching people to sing than in the size of their fees; who have a horror for gay, giddy music, knowing that it tears down rather than huiids up Christian character; who are wholesouled in the service of their Master, and whose influence and life are as effectual in awakening an interest in the cause of Christ as in training

neonle's voices. Resolved, That we encourage such brethren in their work, and welcome them to labor among our congregations.

"Tardiness. 1. Its Cause. Essay by Emma Rohrer. 2. Its Effect. I. S. Mast. (1) Destroys interest. (2) Causes loss of first impressions. 3. How Eradicated. Ira Buckwalter. (1) Be an example yourseif. (2) Begin on time. (3) Teach it in the home.

"Conscience as a Factor in Christian Service." Danlel Kauffman. (1) Conscience decides our moral questions. (2) It moves us to do our Christian duty. (3) Conscience a safe guide when ln harmony with God's will, but becomes seared by not heeding God's word. (4) It is the medium of God's message to man.

"How Get the Indifferent Interested." C. A. Hartzier. (1) Interest them in the right thing. (2) Talking about the indifferent destroys interest. (3) Exercise sincere sociability. Notice pupils individually:

"Teaching of Temperance." Temperance means refraining from the indulgence in anything that is injurious, cither physically or spiritually. It is the moderate use of all things lawful.

"The Teacher's Interest in Pupils-What does It include? How far extended?" J. M. Hershey (1) The pupil's interests should be the teacher's nterests. (2) It should extend to the daily life of the pupil, and especially so where children have no parents.

"Dutles of Parents to Children." 1. In the Home. D. F. Driver. Children see in their parents their ideal of manhood and womanhood; therefore so live before them that their ideals may be the best. Deal with children as you think they should deal with the next generation.

2. In the Sunday School. D. B. Kauffman. The parent's responsibility does not cease when the children are enrolled in the church and Sunday school, for these are only aids in helping the parents hear their responsibility.

# HERALD OF TRUTH

3. in the Church. Andrew Shank. Parents owe their children a good example. Provide for them good literature, and so far as possible, good associates. Duty does not end with our own chilguard against this great evil. dren, hut extends to all within our influence. Do not criticize other people's wrong-doing before the

chlidren, but teach against the wrongs themselves. The Sunday schools represented at this conference were thirteen in number. The average number of puplis in the schools as reported was 37. A query box each evening was the means of hringing out many helpful suggestions.

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C. A. HARTZLER, H. J. HARDER, Secretaries.

For the Herald of Truth

## REPORT

#### Of the Third Quarterly Sunday School Meeting held in the Roseland Mennonite M. H., near Roseland, Neb., Oct. 13, 1907.

Meeting opened at 7 p. m. with song service by Bro. C. Snyder. Emanuel Schiffler was chosen moderator and Noah L. Good secretary.

Devotional exercises were conducted by the moderator from Psa. 109:1-16.

First topic discussed: "The Foliy of Foolish Talking." By Alhrecht Schiffler and an essay by Sarah Burkhard. Foolish talking comes from a corrupt heart, a heart wherein Satan dwelis. Ref., Prov. 14:8; 12:24; 15:2; Eph. 5:4. Christian peopie should and will refrain from this. If we are guilty of it, we should ask God to cleanse and purify our heart. A thing once sald can never be unsaid.

Second topic: "God's Method of Supplying Work-By Bro. C. Snyder and an essay by Henry Burkhard. Method means the way of doing things. God's method of supplying workers is hy the way of training. He cannot train any one except they wholly submit themselves to the Lord. God knows and directs all plans for the best. Organization is the greatest method whereby God supplies work ers. No progress can be made without organ-

Third topic: "Cause and Result of Failing to Follow all the Way." By John Schiffler and an essay by Geo. Hoykman. 1. Causes: (a) By neglecting prayer. (b) By disobeying God. (c) By associating with bad company. (d) By indulging in foolish talking, etc. 2. Results: (a) Rulned character. (h) Banished from God. (c) Rev. 10:15. Christian people failing to follow all the way throw a had reflection upon the world.

Meeting closed with prayer by D. G. Lapp. NOAH L. GOOD, Sec.

## REPORT

#### Of the Annual Local Mennonite Sunday School Meeting of Wayne, Stark and Medina Counties, Ohio.

The annual local Mennonite Sunday school meeting of Wayne, Stark and Medina counties, Ohio, was held at the Martin M. H., near Orrville, Ohio, Oct 12 1907.

The meeting was opened at 9:30 a.m. with song service and devotional exercises conducted by I. J Buchwalter and D. H. Horst.

Organization: N. A. Lind, moderator; I. J. Buchwalter, assistant moderator; A. C. Ramseyer, assistant secretary; D. D. Hartzler, chorister.

The minutes of the previous meeting were read and approved.

The subjects: "Necessity of Instilling the plain Bible doctrines into the minds of our Sunday school pupils," "How can the chorister help to make our singing more spiritual?" and "What effect has the absence of the teacher on the Sunday school?" were thoroughly discussed in the forenoon session, in which the following thoughts were presented:

The future of the church depends upon the teaching we instii in the undeveloped minds of our

youths. There is more worldliness creeping into the churches to-day than ever before, therefore it is very necessary that we teach the whole truth to

A chorister should be spiritual, punctual, acquainted with the thought of hymns, and use great care in selecting songs for different occa sions. Singing is one of the great avenues through which we can unite our talents in praising our heavenly Father. A pupil may have a high amh tion in the Sunday school, but it can be easily blasted by the absence of the teacher. An absent teacher is a hindrance to the superintendent, causes the pupils to be absent and those who are present will become disinterested.

#### NOON INTERMISSION.

The afternoon session was opened with song service and devotional exercises conducted by N. A. Lind, followed by a children's meeting, conducted by Anna V. Yoder. A very instructive talk was given by the leader. A number of Scripture verses were repeated and several appropriate recitations were given by the children, interspersed with gospel songs.

A "Round Table, conducted by I. J. Buchwalter, was worthy of its position which the executive committee gave it, following the children's meeting. Many good ideas for the solving of the simple, every-day problems that confront us in the Sunday school work were given. Especial emphasis was placed on the similitude of the table in the home where the famliy gathers to partake of the natural food, compared with the spiritual table spread so bountifully with the spiritual food on which we all may feast freely if we are willing to accept the great invitation.

Another general topic was discussed in which 'The Aid of the Mission Cause Through the Sunday School" was enumerated and many truths and suggestions were presented, especially emphasizing the need of making our convictions practicable.

An offering was taken to defray the expenses of the meeting and, if any balance, same to be given to the Walter Chapel Mission Sunday School. Amount paid to the mission committee, \$17.10.

After a few hours' intermission, the evening session was opened at 6:30 with song service and reading of Scripture and prayer by Adam Brenne-

J. W. Kropf, president of the committee on misslon Sunday schools, gave an interesting report on the work that had been done and is now being done hy the committee. He reported that the Walter Chapel Sunday School was being well attended and they hoped to make it an evergreen school; meeting every Sunday at 3 p. m. He also made an earnest plea for more teachers.

"What should be the nature of the social gatherings of our young people?" was next discussed by Amy Hackman and Levi Wenger, followed by a general discussion. Many good and practicable suggestions were presented for the improvement of our present social gatherings and a plea made for more consecrated young workers who are not ashamed to stand for the right and he the means of transforming some of the practices of our young people into pure, ennobling and elevating exercises that will lift to high and noble living.

J. W. Kropf, E. S. Hostetler and D. H. Horst were appointed a committee on mission Sunday schools for the ensuing year. J. K. Hooley, J. S. Gerig and H. N. Stauffer

were appointed an executive committee for one A short time was devoted to open conference,

after which the meeting adjourned to meet in one year at the call of the executive committee. The talks throughout the meeting were inter-

spersed with singing, led by the chorister appointed by the meeting and the choristers of the several different schools represented, which aided greatly in keeping up a good interest throughout

May the Sunday school cause continue to grow that the gospel may be scattered to every tribe LEVI MUMAW. and nation.

A. C. RAMSEYER, Secretaries.

For the Herald of Truth THE FOLLY OF EXTRAVAGANCE.

#### By Gideon Eash.

"As the partridge sltteth on eggs and hatcheth them not, so he that getteth riches, and not by right, shall jeave them in the midst of his days and at his end shall be fool" (Jer. 17:11).

Allusion is here made to a well-known fact in natural history. If a partridge or quail or any other hird brood the eggs of another species the young will not stay with the one that happened to broad them, but at the first opportunity they will assort with their own species. Those of us who have been brought up in the country have seen the dismay of the farmyard hen having a brood of ducks or geese when after a while they take to their natural element, the water. So the text suggests that a man may gather to himself the property, properly belonging to another, but it will, by and by, leave him again. Often it seems to slide, as it were, from hetween his fingers, so that he seemingly does not know what became of it. The question here comes up as to the cause of this slipping away of the accumulations of means and possessions. The natural conclusion would be that they were not honestly gotten and God did not add his hlessing, and consequently they were soon lost or in some way passed into other hands.

My mind, however, goes out on another line of thought, and the question presents itself. What has caused the dark days of financial disaster that come up so frequently in our lives?

Some would tell us that the unlimited credit system from time to time causes these troubles but it seems to me there is something back of that. Some would assign it to the prevailing spirit of speculation and financial gambling that manifests itself so strongly; but again 1 would say, I see something still back of that. Others tell us that these results are brought about by fluctuations in the market and the sudden shrinking in value of securities, which the most honest and intelligent men could not foresee. Yet I see something still back of that.

In my opinion the primary cause of financial disturbances from time to time is the extravagauce of the people. This characteristic manifesting itself so largely among all classes impels men and women to spend more than they can honestly earn or make, and uncertain and dishonest methods are used to get the means for inordinate display and extravagant ways of living.

Extravagance is and has been for a long time the chief cause of financial troubles and defalcations, and when we examine the history of many of the great panies of our land and the great financial disturbances we will find the cause has been extravagance in living.

A great many people who are otherwise good people, make a good profession and ordinarily they would pass for acceptable church members and devoted Christians, but on this line of waste and extravagance they seem to have no understanding. In dressing, in building, in furniture, tu fact in everything they have, there is an extravagance and a waste that is downright sinful.

When Jesus fed the five thousand with five loaves and two fishes he told the disciples to gather up the fragments that nothing be lost, and they gathered up twelve baskets full. So likewise in our daily life, while we may freely use the things of this life—the things that we need-we should not waste anything as iong as there are so many poor and needy ones in the world on every side. In the parable of the unjust steward, the complaint was that he wasted his Lord's goods. and so it may be with us in the final account; the charge may come against us that we have wasted the Lord's goods. Let us then use our talents, our strength, our abilities, our time and ali, to promote the Lord's cause, so that we may be found faithful stewards in the day of his coming and be permitted to enter into his glory.

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meeting was held and on Sunday the communion

of the Lord's supper was observed. Meetings were

also held both evenings. These meetings were

well attended and love seemed to rule supreme.

Such enjoyments are real feasts for the Christian.

The sermons were all edifying and instructive,

and we trust that the seed sown will yield an

abundant harvest. Communion meeting was held

at the Mountain View M. H. on Sunday, Oct. 20.

Let all pray that the little band of workers at that

place may have heen encouraged and strengthened

through this meeting that they may let their

light shine, that those who are cold and careless

may have their eyes opened to the need of living

church may prosper and all selfishness and world-

llness he cast out, and live wholly for Him who

Orrville, Ohio, Oct. 21, 1907 .- Mennonite Pub.

Co., Elkhart, Ind .- Greeting ln His name. Since

I have been superintendent of our Sunday school

I have been looking for something for our primary

classes as an exercise in connection with the les-

son: something that would be interesting as well

as instructive. We have been committing Bihle

verses and singing with them, but It seems to

be getting old and does not interest them as it

should. We would like something of a continued

study that could he taken step by step, from Sun-

If we could take up the life of Christ or the

journeys of Christ in rhyme or some other sys-

tematic manner, it might be impressed on their

minds in such a way that it would not he easily

forgotten. If you have anything of the kind,

please state prices. If you have nothing and

know where we could get it, please let us know.

Any good suggestion would be thankfully re-

ceived. And if it is not asking too much, I would

like some suggestions in regard to class organiza-

tion, as our classes have not been organized as

they should be for the henefit of the school and lt

seems to be quite a problem to solve satisfactorily.

Would you advise class hooks? Hoping we have

not intruded on your valuable time hy so lengthy

THE FAITHFUL CHURCH MEMBER.

By an Observer.

As some one reads this article I hear him con-

temptuously remark: "Church member! Hem!

Why do you not write about faithful Christians?

There are a great many church memhers, but few

real Christians. It is not church members, but

This is very true; hut in connection with this

wish to say that so far as my experience goes,

I helleve it will hold good as a general rule that

a good church memher is a good Christian. The

rule may not be universal, hut I helieve as a gen-

eral rule it will hold good. It is the unfaithful

church memher who makes the unfaithful Chris-

tian, and as a matter of course it follows, vice

versa, that the poor Christian is a poor church

memher, and he who refuses to consider the quali-

acations of church memhers condemns himself,

or, in popular parlance, "gives himself away,

When I speak of unfaithful church members I

bave in my mind the formalist, the self-righteous

hoth as a church memher and a Christlan.

M. D. KORNHAUS.

For the Herald of Truth.

a letter, we remain yours in His name,

R. F. D. No. 3, Orrville, Ohio.

Christians that we want."

day to Sunday, ln a systematic way.

died to save us.

out and out for Christ and his church, that the

# TIDINGS FROM THE CHURCH AT HOME AND ABROAD

#### FOREIGN MISSIONS.

India. — American Mennonite Mission, Dhamtari, C. P., India. Stations: Sundarganj, Rudri, Leper Asylum, Balodgahan. J. A. Ressler, Supt.

#### HOME MISSIONS.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ilia. H. Leaman, Supt.

Chicago.— Mountite Gospel Mission, Emerald Avo.—4 2th Street, Chicago, Ill.

Chicago.— Mountite Gospel Mission, Cor. 33d Street and Hoyne Avenue.

Toronto, Canada.—Home Mission, 461 King Street, E. Toronto. Samuel Honderich, Supt.

Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Noah H. Mack, Supt.

slon, New Holland, A. H. Mack, Supt.
H. Mack, Supt.
adelphia.—Mennonite Home Mission, Cor. Amadelphia.—Mennonite Home Mission, Pa. ber and Dauphin Streets, Philadelphia, Pa. Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.

Pt. Wayne.—1209 St. Manys Act., Tr. University J. M. Hartzler, Supt. Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street. Canton, Ohio. P. R. Lantz, Supt. Kansas City.—200 S. Seventa St., Kansas City. Kan. J. D. Charles, Supt.

Argentine, Kan.

BENEVOLENT AND OTHER INSTITUTIONS. Orphans' Home .- West Liberty, Ohio. A. Metzler.

Old People's Home.—Marshailville, Ohio, R. F. D. D Mininger Sunt Old People's Home.—Oreville, Pa. A. K. Diener,

La Junta Sanitarium. — La Junta, Colo. D. S. Weaver, Supt.

From Lancaster Co., Pa .- On Saturday, Oct. 12. baptismal services were held at the Mellinger meeting-house, where twenty-three persons were paptized and received into church fellowship. This congregation, we are glad to say, is increasing in numbers and shows a healthy growth. The Lord bless the work and bring many more out of the ranks of sin and worldliness into communion with the people of God.

From Elkhart, Ind .- Bro. David Burkholder of Nappanee has been busy during the past week taking votes for a hishop in his district. On Wednesday evening at Goshen; Thursday evening at Elkhart; Friday forenoon at Yellow Creek; Friday afternoon at Salem, and on Saturday afternoon at Oiive. On Sunday the communion of the Lord's supper was observed at Olive. If the Lord will, it is expected that the new bishop will he ordained at Yellow Creek on Sunday, Nov. 3. May the Lord direct this work to his glory and the up-COR building of his kingdom.

From Souderton, Pa .- In the congregation at Souderton, Pa., twelve persons were baptized and received into church feilowship. The Lord make them zealous workers in his vineyard.

. . . From Reno Co., Kansas .- Pre. Moses Troyer of Ford Co., Kan., spent Sunday, Oct. 13, with the A. M. brethren in Reno Co. Communion services were held in the same neighborhood on the same day at the home of M. C. Bontrager, at which time and place D. A. Nissley was ordained to the ministry.

From Lancaster Co., Pa.—The Amish hretbren in the Groffsdale district held communion services on Sunday, Oct. 13. Bishops Henry Stoltzfus and Christian King conducted the services. It was also considered necessary that a bishop be ordained for this district. The choosing was by lot and it fell to Bro. John Beiler, who was accordingly ordained. Bish. Jonas Bontrager and Pre. Samuel Petersheim and wife of Reno Co., Kan ... visited in Mifflin Co., Pa., during the middle of the month, and spent some time in Lancaster county later, remaining with the hrotherhood there

McVeytown, Pa., Oct. 24, 1907.-The Sunday school meeting held here Oct. 16 and 17 was very well attended and was interesting all through The subjects were well discussed and many good and practical thoughts presented. May we prove It hy our lives, and God hless it to his glory.

A BROTHER.

Bowmansville, Lancaster Co., Pa., Oct. 21, 1907. -To the Readers of the Herald:-Greeting. On Oct. 20, communion services were held at the Bowmansville M. H. in Lancaster Co., Pa., on which occasion a goodly number partook of the emblems of the broken body and the shed blood of our dear Savior. Preparatory services were held the day previous. Bish. Benj. Weaver officiated. On Oct. 10, Bish. Andrew S. Mack of Berks county preached at this place a sermon long to be remembered by those who heard it. Bro. Mack, though old in years, is still active and carnest in the service of the Lord. W. G. G. . . .

Stony Brook, York Co., Pa., Oct. 21, 1907 .-Greeting to all Herald Readers. It has been quite a while since anything has been in the Herald of Truth from this place, so I will try to write now, God helping me. We have such pleasant fall weather at present, so that we see again that time is passing swiftly. It seems only a short time since spring, and we pass with the time, for soon the time that knew us once will know us no more forever. Our deacon, Michael Strickler, is on the weak side; he has not been able to leave his house for quite a while. He served the church a long time, so yesterday votes were taken to ordain a deacon in his place. Nine are in the lot. Pre. Samuel Overholtzer from Lancaster county was with us; he took for his text on this occasion 1 Tim. 3:1-13, and from these words plainly and earnestly admonished us as hrethren and sisters to he faithful to God's teachings.

On the 17th of November our communion will be held, if the Lord is willing. Bish, Jacoh N. Brubacher will officiate.

On the 27th of October Pre. Henry Longenecker will he with us. We have our Sunday school every Sunday at 9 a. m. "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners." Pray for COR.

Wakarusa, Ind., Oct. 22, 1907.-Greetings to all Herald Readers. The Lord has hlessed us, for which we are glad. On Saturday, Oct. 19, we held our preparatory services and also took votes for another bishop, as our hishop, Bro. David Burkholder, is getting quite old and feels that he needs help. On Sunday, Oct. 20, communion services were held in which 132 partook. Our Bible reading is also heing well attended and good interest shown. On Sunday evening, Oct. 20, we held our election. Bro. Silas Weldy was elected as leader for six months. We also expect to organize a mission study class next Sunday, the Lord willing. On Sunday, Nov. 3, the ordination of a bishop is to take place at Yellow Creek. Pray that the work may he done acceptably in the sight of God and he a henefit to the church. COR. . . .

Larned, Kan., Oct. 15, 1907 .- To the Readers of the Herald:-Greeting. Bro. R. M. Weaver of Newton, Kan., was with us over Sunday, Oct. 13 and 14. He held three meetings for us during this time and gave us some very edifying instructions from the word of God. May the Lord hless his efforts in his new work. We cordially invite all memhers, especially ministers, to stop with us when passing this way.

While Bro. Weaver was here we held our counsel meeting and expect to hold communion services in a few weeks.

October 31,

Portland, Ore., Oct. 18, 1907.-Dear Brethren:-Greeting in Jesus' name. Please change my address on the Herald list to 763 Hood Street, Portland, Oregon. We have moved to this city and I expect to engage here in gospel mission work. Have rented a building and expect to have it ready by Oct. 27, when Bro. King will arrive and commence a series of meetings, D. V.

Pray for us that the Lord may open a door which no man may shut, and that we may he enabled to lead many souls into the kingdom.

Please send also three dozen Words of Cheer for the rest of the season. Send also an assortment of tracts suitable for distribution in missions.

Ottawa, Ohio, Oct. 20, 1907.—Dear Herald Readers:-On Sunday, Oct. 13, 1907, communion servlces were held with the Bianchard Mennonite congregation, ln which nearly all the memhers participated. One who had drifted away was reinstated into full membership. Bro. John Blosser of New Stark, who officiated at these services, was accompanied by his companion and uncle, Bro. John Hilty and wife. Visiting hrethren and sisters are always welcome; we need encouragement and assistance. We wish that some of the hrethren who expect to attend General Conference would arrange to stop with us, either on their way to conference or on their return trip.

A. J. STEINER.

Shore, Ind., Oct. 19, 1907 .- To the Readers of the Herald of Truth:-Greeting. We held our preparatory meeting Saturday, Oct. 19. The serv ces were conducted by Bro. John Garber from Matt. 5:48 and the congregation was made to rejolce in the fact that four souls were received into church fellowship at this meeting. On Sunday, the 20th, communion services were held and nearly all of the members participated.

It makes us rejoice when we have such meetings and see that others give their hearts to Jesus and faithfully believe his word who has said that he will never leave nor forsake his people.

Y. C. MILLER.

Fort Wayne, Ind., Oct. 24, 1907.-To the Readers of the Heraid:-Greeting. God is good; God is mighty; God is wise; God is love. We thank him for his goodness, his might, his wisdom and his

The work at Fort Wayne is going along nicely; there are at present four workers here, three sisters and one brother. We also expect Bro. John Byler to come soon and be with us this winter.

Our Sunday school is Increasing and we need more teachers, but where to obtain them is a question. Five workers is all that the Board allows us; hut if some brother and sister would come to Fort Wayne to work and help us on Sunday in our different meetings it would be such a help to us.

Work in the city is plenty and any active young man or woman could get plenty of work. Brothers and sisters, think of this and if God puts it into your heart to come, obey.

We have recently started a sewing school for the girls. They meet every Saturday at two o'clock; they seem to be much interested and we hope that lessons of industry, patience and perseverance may be learned by it.

Our children's meeting every Thursday afternoon at four o'clock is quite interesting.

There are many boys and girls who do not attend Sunday school, but we trust that by your prayers and our efforts some of them may be

We feel the need of your help hoth temporally and spiritually. Pray for the work and the workers. Yours for the lost, J. M. HARTZLER.

Toronto, Ont., Oct. 22, 1907.-Dear Brethren:-You will remember by the mission notes sent you last week that we are about to open an additional service at another place in the near future. This is to inform you of the change of address. After

# HERALD OF TRUTH.

and the unconverted Pharisees of our day, who in Nov. 1, 1907, all mail for the mission or any of the their seif-righteousness and seif-made plety have workers should be addressed to 461 King Street, not entered in by the door, but have climbed up E. Toronto, Ont. Please call attention to this some other way and entered the church, as the change through the columns of your paper as well Savior puts lt, as "thieves and rohbers," and in S. HONDERICH. as in the mission record given therein. their unconverted condition are keeping the church in a continual ferment of confusion. Persons of this class are not doing any good, neither Waynesboro, Va., Oct. 22, 1907.-Conference met to the cause of Christ nor to the visible church. at Spring Daie M. H., as previously published, on They are doing an injury to both the church and Oct. 11 and 12. On Saturday afternoon preparatory

themselves. The true Christian is one who has heard the voice of God through the Holy Spirit, when He spake to him and said, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light"; one who has felt the burden of his sins and realized his lost condition, and who like the prodigal son arose and went to his Father, confessing his sins, asking to be forgiven, and willing to take the lowest place, the place even of a hired servant in the Father's house, and thus consecrate bimself to the Fatner's service to obey him in all that he has commanded us. This is the foundation stone of salvation: The

consciousness of sin, sorrow for sin, forsaking of sin; accepting Christ as our Savlor, trusting him for all we need, following him in his footsteps and ablding in all the teachings of his word, as Jesus himself taught us, and he who lives in Christ and Christ in him is a true child of God, a true Christian, and he is then also a true and faithful church member.

COR.

If he does not possess these characteristics of a true Christian, he is not and cannot be a true church member. That is, he will never truly and consciously ohey the doctrines and requirements the true church of Christ, unless prempted by the Holy Spirit. If any one takes the liberty to be an unfaithful Christian, he will much more take the liberty to he unfaitbful to the church. It is therefore plainly evident that faithfulness to God and faithfulness to the church go hand ln hand, and that only a faithful Christian can be a faithful church memper and only a faithful church memher can be a faithful Christian; we must be true and faithful in all things. "Be thou faithful unto death and I will give thee a crown of life."

> For the Herald of Truth. REWARDS AND HAPPINESS.

By Mrs. Hattie F. Hollinger.

"Every man shall receive his own reward according to his own lahor" (1 Cor. 3:8). "My reward is with me, to give every man according as his work shall be" (Rev. 22:12).

If I understand correctly, whenever we find men or women who are looking to he rewarded here for doing right, they are unqualified for their work. Looking for reward in this life will disqualify them for the service of God, for that will cause them continually to compromise the truth. They are afraid of hurting some one's feelings. They are afraid that some one is going to say something against them, or there will he some newspaper article written against them.

Now we must trample the world under our feet if we want to get our reward hereafter. If we live for God we must suffer persecution. We are all apt to make mistakes. We must fight against the current of this world. If the world has nothing to say about us, we can he pretty sure that the Lord Jesus Christ has little to say for us. There are those who do not like to go against the cur rent of the world. They say they know this and that is wrong, but they do not say a word against lt for fear it might make them unpopular.

If we expect to get the reward, we must fight the good fight of faith. For all such, Paul says, "there is laid up a crown of righteousness, which the Lord, the righteous Judge, will give us at the last day." "Rejoice and he exceeding glad, for great is your reward in heaven." If Jesus Christ spoke of it as "great" it must be indeed wonderful. We call things great that may look very

smail to Jesus Christ; and things that look very small to us, may look very large to him, the great Creator of heaven and earth, who formed the heavens and the earth by his mighty power.

Friends, your turn and mine will come by and by, if we are but faithful. Let us see that we do not lose the crown. Let us awake and put on the whole armor of God; let us press into the conflict. It is a glorious privilege, and then to us, too, as to the glorlfied of old, will come that hlessed welcome from our glorified Lord, "Weli done, thou good and faithful servant."

We are assured by Christ himself that our names will he written in heaven if we are only his. In Luke 10:20 we read that a little while before these words were spoken he called together sev enty of his disciples and sent them forth in couples to preach the gospel in the cities of Galllee and Judea. There are people nowadays who have no faith in revivals, yet the greatest revival the world ever saw was during the five or six vears that John the Baptist and Jesus were preaching, followed by the preaching of the apostles after Cbrist left the earth.

The Christian life is the only bappy life we can live. Without it something is always wanting. The only way to be happy is to be good, for the only heing that is perfect and worthy of our worship is God, and he is the only One we can he satisfied with. Gold is mere dross, dug up out of the earth, and cannot satisfy man. The human soul wants more than that. It wants heavenly treasures, and heaven is the only place where they can be obtained. No wonder that the angels who see God are so happy all the time. All the happiness we are to know in heaven will come from the presence of God. Some of you know how a little sunshine on a dark day or a kind friend in trouble often cheers us up. Weli, it will be something like that, only a thousand times better. Our perceptions of God will be clearer then, and that will make his children love him all the more. The more we know God, the more we love him. A great many of us would love God more if we only hecame hetter acquainted with him. While on earth it gives Christians pleasure to think of the perfection of Jesus Christ, but how will it he when we see him as he is?

There is no limit to Christian work. Some can do more than others. We can try and do all we can for the Lord in serving him. Whenever we can give acceptable reason to God for all that we do, or for leaving undone things we do not do, l think we have done our part in the Christian work. God rewards faithfulness rather than the amount of labor. Lahor is never lost. Though we may not see the results of our lahors, it is nevertheless true that every act of worship, every word of prayer, and every other deed connected either directly or indirectly with Christian work will in time yield its fruits, either in strengthen ing or encouraging the converted. We may not possess all Bible knowledge, but we can apply what talents God has given us. Since God speaks to us through his word, let us draw nigh in reading and meditation, incline our ears to his instructions. The Bihle is full of precious promises. How glorious to meet around the throne above, minging our voice with the voice of the heaveniy hosts and join in the endless song of praise through all eternity, as the poet says:

"The world can never give The bliss for which we sigh;
"Tis not the whole of life to live, Nor all of death to Beyond this vale of tears
There is life above,
Unmeasured by the flight of years,
And all that life is love."

Foreign missions, heathen missions, are the very life blood of the Christian church, and i say deliherately that the man or woman who takes no interest in missions has no saving interest in Christ .- [Dr. Charles McCree.]

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

# TOPIC: WAYS OF HELPING MY COUNTRY. 1 Tim. 2: 1. 2: Rom. 13: 1-7. Nov. 10. 1907

EDITED BY A. B. RUTT.

#### THE LESSON MOTTO.

To fear God and duly honor those set in author-Ity over me is my duty. To render unselfishly such service to my fellow-men as will lift them to higher usefulness and keep them from the evil. is my great privilege, for therein do I show my loyalty to my heavenly as well as my earthly ruler.

#### DAILY READINGS

- 4. M.—A thing to be taught and observed. Tit.
- 5. T.—An apostolic command. 1 Pet. 2:13-17.
  6. W.—The author of authority. Prov. 8:14-16.
  7. T.—Kings subject to God's order. Dan. 2:21.
- -A warning to all. 2 Pet. 2:9, 10 9. S. -Subjection not necessarily obedience. Dan 1:8-16: 1 Pet. 4:16. 17.
- 8. —Ways of helping my country. 1 Tim. 2:1, 2: Rom. 13:1-7.

#### A SPECIAL MESSAGE.

God has ordained that there shall be earthly potentates and powers. These, when they use their authority with godly fear, can be instruments of great good. It is our duty to pray for them, and by all that we can do consistently with gospel and apostolic teaching encourage them in every good work and word. Their responsibilities are great and two-fold-to God and to man-their temptations are many and often great, their patience is often sorely tried, and only those who feel their responsibility will stand the tests to which their high positions put them and many fall. How can we help them and our country? By meekly submitting to every ordinance, but faithfully obeying God first, last and always, it may mean suffering, but it is through much patient suffering that the great boon of religious liberty has finally been vouchsafed to the subjects of many countries. Love has made the greatest conquests. He who never raised a hand in his own defense has a greater kingdom to-day than any earthly king, and he won it through suffering He has helped all nations by giving the world a new idea of love, of lovaity, of patriotism, of peace, and civilization will advance most rapidly where his example and his laws are most univer sally obeyed. Christ was subject to the authority of his earthly parents, but he obeyed his heavenly Father. Paul was subject to the laws and the rulers. He did not rise in rebellion against unjust legislation or overreaching authority. So many fall to discriminate between being subject to and being obedient to civil authority. The same apostia who tells us to be subject to the higher powers or those in authority and to pray for them, also tells us that we ought to obey God rather than men. Those then are the best type of citizens who when necessary refrain from supporting or sanctioning an evil by obeying the highest authority in heaven and earth.

#### BIRLE HINTS

1 Tim. 2:1. Paul draws attention to four specific things: 1. Special petitions; 2. general prayers; 3. prayer in behalf of others; 4. thanksgiving for mercies. A Christian finds this not only desirable but absolutely necessary to his spiritual well-being and because of his love to God and his interest in his feliow-men.

1 Tim. 2:2. The Christian church should never neglect this duty. If the prayers of a righteous man avail much, how much of the rascality and corruption of men in public life and positions of authority may be traceable to neglect of the Christian church in her prayers for these men? Cyprian, when defending himself before the Ro-

man proconsul, said: "We pray to God not only for ourselves, but for all mankind, and particularly for the emperors." Tertulian said: "We pray for all the emperors, that God may grant them long life, a secure government, a prosperous family, a faithful senate, an obedient people; that the whole world may be at peace, and that God may grant both to Caesar and to every man, the accomplishment of their just desires." Origen says: "We pray for kings and rulers, that with their royal authority they may be found possessing a wise and prudent mind." Indeed they even prayed for those who persecuted them, even as Christ has commanded. If the state be not in safety, the individual cannot be secure; hence there is a very evident reason why men should pray for the gov ernment under which they live, and for all who have any share in constituted authority. But we should remember that our true citizenship is in heaven, that we are aliens here, and not to become mixed up with the political life of any earthly commonwealth, for God has designed that Christians shall be in the business of extending the kingdom of God on earth, and not enhance the chances or prestige of one or another political party. What we do for a government we do for Christ's sake and for the sake of men's souls, and that does not come under the head of politics in any way. With liberty to live in peace and godii ness and the privilege of extending Christ's kingdom on earth, we are to be content.

Rom. 13:1. God is the origin of all power. Those who are in authority are responsible to him as his ministers. They may not be his followers and yet they are responsible for the reason already given, and all glory for prosperlty under their government belongs to God. Hence let every man for peace's sake be subject to the authority under which God's providence has placed him or else go elsewhere, for the earth is the Lord's.

Rom. 13:2. The seditious man who tries to unsettle the established authority, in church or state. fails under divine condemnation, and that deservedly, for he sets himself up against the order of God. Herein America is a grievous transgressor and likewise many of the Christians in it.

Rom. 13:3, 4. These verses show what a civil authority in his right position really is and what his duties are, and shows how great his responsibilities toward God and good people are. If we are taught not to rebel against earthly authority, even though that authority be bad and unfaithful what a terrible thing it must be to rebel against God himself! Hence no man who truly loves and obeys God need fear a faithful earthly minister of God, even though for conscience' sake we cannot obey all the laws and mandates. For, as in the case of England and the United States, exceptions are made by which all who for conscience' sake cannot obey the law in certain particulars, so God will, in answer to our prayers to him and our respectful petitions to the authorities, always pro-

Rom. 13:5. God's design in earthly government seems to be that it shall repress the evil and protect the good, hence the two-fold reason why we should be subject to the authority he has delegated to his civil ministers.

Rom. 13:6, 7. Let us pay our taxes without grumbling, even though they seem excessive. Look at Turkey and other countries where people are drained almost of their lifeblood by taxatlon. And are we not better off, even with heavy taxes, than our forefathers were under the persecutions? A civil authority may be unfaithful to his duties, but we must still honor the office he holds, as heing in God's order of things. Socialism is wrong in principle, because it aims at the leveling down of

that which God has set up. Hence even its theories are to be deprecated, and its practices

SUBJECTS FOR ESSAYS OR TALKS

- 1. An ideal government.
- The government under which Paul lived. 3. How far shall I support the government?

For the Herald of Truth.

THE BIBLE.

By Minerva Kauffman

Among all the books in the world there is none like the Bible. In this book we can read how God made the world and all that therein is; it tells how God dealt with the people in the time of the Old Testament and what a change there was made after Christ came into the world. The Bible is the only safe guide to heaven that we have here upon earth. It tells us the way wherein we should walk what we qualit to do and what we qualit to leave undone if we want to be saved: it tells of the great love God had for humanity, of that great Friend who is not only a friend of the righteous but also of the sinner.

Yes, this precious Bible tells us many won derful and beautiful things. Do we ever take time to read and study this precious book, or have we some other book or paper which we love better than this blessed book, the Bible? I do not mean that we should not read other books; it no harm in reading them if the literature is good; but if it is not, I say, do not read themthey may be the means of drawing your mind away from God and perhaps you will get so inter ested in these books that you will not care to read the Bible any more. If we neglect to read the Rible we will become cold and indifferent and seek the pleasures of this life; but if we read the Word we will know just what to do and what not to do, and our life will be a happy one.

The Bible is full of truths, of commandments, of promises, of many beautiful precents: if we read it we will be encouraged, comforted and our faith God will be strengthened. We will become more and more like Christ and we will not keen these sacred truths to ourselves only and to those around us, but we will spread the gospel far and near. If we cannot go ourselves we will send others or help send. Oh, let us all cling to the Bible, though all else be taken from us, for this precious jewel is a lamp unto our feet and a light unto our pathway. It is a safe guide for the young, a hope for the sinner and a staff for the aged: It is the best book of all. Cling to the Bible, our lamp and guide.

Lawrence, Pa.

Hail, sacred volume of eternal truth! Thou staff of age! thou guide to wandering vouth!

Thou art the race which all that run shall win— Thou the sole shield against the darts of sin: Thou givest the weary rest, the poor man wealth, Strength to the weak, and to the lazar, health, Stend me, my King, my Savior, and my God,
Through all these paths thy sainted servants
trod;
Lead me thy twofold nature to explore,

Copy the human, the divine adore; To mark through life the profit and the loss, And trace thee from the manger to the cross. Give me to know the medium of the wise, When to embrace the world, and when despise— To wait with patience, to abound with fear, And walk between presumption and despair

# Young People's Department

MENNO SIMONS.

(Conclusion.) That God always raises up men when they are needed for his work was most clearly exemplified in the case of Menno Simons. He was by no means the ablest man in our church, but his seifsacrificing earnestness, his indefatigable energy, his patience and endurance, as well as his deep, lasting, all-overpowering desire for the conversion of the world and the unity of the church, place him in the front rank of those who have made the history of our beloved church. His life shows that not always the ablest person, but he who makes the ablest use of what he has, accomplishes

Waldensian or Taufgesinnte church was in a crit-

most in life for God and humanity. About the time of Menno's renunciation the

ical state. Many of her most faithful and able ministers, among them that meek, but mighty scholar, writer, teacher and preacher John Denck had been put to a martyr's death. Denck had translated a large part of the Bible into German before Luther ever left the church of Rome. Louis Hoetzer, Salminger, George Haug, John Langenmantel, Christian Entfelder, Staupitz (from whom Luther in his early years received much help), Dr. Balthaser Hubmaler, all learned men and able writers, had suffered death as martyrs, some at the hands of the Catholics and some, sad to say at the hands of the followers of Luther and Zwingli. The church was well nigh stripped of her strong men and their books had been hunted down and destroyed as carefully as their authors were. Conrad Grebel and Blaurock, those eloquent men of God whom the priests and prelates feared and hated, had likewise died at the stake with hundreds of their devoted flock. At this juncture Menno appears upon the scene. Persecution had driven some Waldenses to desperation and in their extremity some took up arms to resist. Others were led astray by specious teachings and offers lenience by compromise, and it was a Menno Simons whose steady hand and unswerving devotion to God's cause restored confidence and steadiness among the ranks of the persecuted Taufgesinnte. About a year after Menno's renuncia tion a number of Waldenses came to Menno and appealed to him to put to use the talent which God had given hlm. It caused a sore conflict in Menno's heart, yet he expressed his willingness to comply with their petition and to preach for them as God would lead and qualify hlm. Menno had in the meantime been baptized in Leenwarden, by whom it is not known, as it was dangerous to make such things known. Soon after he was married. The grave responsibility of the ministry was then imposed upon him, and at once he began to preach among the scattered Taufgesinnten. The eetings were held at night, in barns, woods, in secluded fields and recesses; sometimes several. congregations met at one piace. Hymns which the martyrs had composed were sung, a sermon was preached and a chapter or passage of Scripture was read, baptism and communion were administered and the congregation quietly dispersed. Soon Menno became a recognized leader of the

Taufgesinnten, and henceforth his life was constantly in danger. A certain Tjaart Reinders was beheaded, because he had harbored Menno for some time. Quiomius Peters was burned at the stake in 1545 because he had acknowledged in prison that Menno had baptized him. A number of edicts were issued by church and state, offering large rewards for his capture. On Dec. 7, 1542, an edict was issued, stating that any one who would harbor Menno Simons or help him in any way would forfelt his life and property. One hundred gold crowns were offered to any one who would catch him. Poor Menno was obliged to leave his home with his invalid wife and helpless chlidren and became a homeless wanderer, hunted

everywhere by day and by night. First he went to Emden, but a royal edict forced him again to flee. In his reply to John A. Lasco he complains that persecution against him was continually waxing hotter, that there was no place where he could find even a shelter for his wife and dear little ones for even a little time.

But in all his persecution he remained faithful to his cailing. His maxim was, "For other foundation can no man lay," etc.

A number of incidents are recorded of him which show his almost miraculous escape from his persecutors. 1. Incident in a carriage. 2. Preaching in a monastery. 3. Traitor's attempt foiled. 4. In boat on a river. "See the bird has escaped!

In 1544 Menno left the Netherlands for Cologne, where he attended a conference. Soon he was driven away from there and went next to Wismar. Here he attended in 1554 a conference with Dirck Phillips of Dantzig (known by his Handbook). In 1555 a conference was held at Strassburg, when Milchior Hoffman was present. Another conference was held there in 1556. Both of these were General Conferences in the strictest sense, bishops and ministers from Alsace, Swabia, Wuertemberg, Moravia, Paiatinate and Switzerland being

Menno's last years were full of sorrow. Dissensions arose in the church regarding the ban which he with all the powers of his eloquence was unable fully to settle. Although crippled by a fail from which he broke a limb that never healed perfectly, and old before his time from much exposure, he continued to travel everywhere laboring for peace and unity and the spread of the gospel. He was reduced to such poverty that the churches had to support him, a labor which was cheerfully done. At last he found an asylum with the count of Ahlefeld and his last days at least were peace, and when the end came he iald down his weary head on his Savior's breast with joy. His wife had preceded him some years before, the exposures having been too much for her feeble body.

Menno's writings were numerous. He wrote in Plattdeutsch.

- On Vengeance (against the Munsterites).
- 1539 Fundamentabuch.
- 3. 1541. Loving Admonition.
- 4. 1544. Incarnation of Christ. 1550. On the Trinity.
- 6. 1554. Defense of his fellow-bellevers against Geilius Faber of Emden.
- 7. Religious Controversy with Martin Mikronius Emden in Wismar.

Menno Simons was the most eloquent minister in the church of his day.

Thus lived and labored a man whom every loyal Mennonite holds dear, not as the founder of a church, but as a valiant Christian soldier.

#### BE KIND TO THE AGED.

Some one has said, "No snow fails lighter than the snow of age; but none is heavier, for it never melts."

it never melts; no, never! The wheels of age move onward. The snow of winter comes and puts a white coverlet upon valleys and mountains, but soon the cheery spring comes, and drives it away. Not so with the snow of age that has failen upon the brow of the tottering veterau. There is no spring whose warmth can penetrate its eternal frost. It came to stay. Its single flakes fell almost unnoticed, but they will remain until God shall call home the aged pligrim to the place where there is no age.

As we see those aged ones about us, we are made to think that they, too, were once as hopeful for the future—as joyous and as gay as we. Possibly now, since they have followed father, mother, brothers, sisters, children, a companion and nearly all the associates of their younger days to the grave, they now stand solitary, bending on their staff, waiting till the same call shall reach them. What disappointments they have encountered in

the long journey! What bright hopes have been blasted! What agonies have been endured! Should we ever miss an opportunity of showing attention to the aged, of proffering a kindness, or lighting up a smile by a courteous act or friendly deed? There is beauty in old age, which every refined person will respect.

It is said that more hearts pine away in secret anguish, for the want of kindness from those who should be their comforters, than from any other calamity in life. Kind words and a pleasant voice are easy gifts to give. Be liberal with them! They cost you nothing, but make you and the one who receives them richer and happier. Kindness makes sunshine wherever it goes.

We know that the aged have a short time in this world at best. Then, why should not the young cling around and comfort them, cheering them in their declining years with little words and deeds of kindness?

If we could always give kind answers and a smile-how it would save bitter tears of remorse and regret, shed by the graves of our loved ones! If you have flowers or kind words for your loved ones, strew them in their paths while they are able to appreciate them, for-

"Bitter tears of self-upbraiding Cannot bring them back again, And remorseful recollections Are a legacy of pain. -[Elsie K. Sanger, in Gospel Messenger.]

#### THE BOY WHO WILL BE IN DEMAND.

One of the finest qualities in a workman is a disposition to do things that need to be done with out being told. Young men working their way through college are invaluable if they have this quality. A tool is left out on the lawn; there is a rail off the fence; there is a window pane gone somewhere. The boy who tends to these things because they need attending to, without specific directions, is the boy who, other things being equal, is going to be in demand when he gets out into the great world.

it is the attention to little things and the habit of observation, which sees what needs to be done, and then doing it, which makes exceedingly useful men and women. There will always be a call to come up higher. It is in one sense a small thing to do these little things without orders, but it is the doing of them that makes great captains, great engineers, great artists, great architects, great workers in any department, and it is the absence of this quality that makes commonplace men and women who will always have to live under the dominion of petty orders, men and women who do nothing unless they are told to do lt .- [Selected by N. L. Good.]

#### FOR BOYS WHO WANT TO SEEK A FORTUNE IN THE CITY.

Every country boy, whose ambition is to "go to the city," should ask himself the following questions:

First.-1 am going to the city in the hope of making my fortune. Is there any duty at home on which I shall turn my back when I go-any duty weightier and more urgent than that of making my fortune?

Second.—For every dollar to be earned there are at least ten competitors in the city for one here in the country. What qualities have I that will insure me success over the other nine?

Third.—The jack-of-ail-trades, or "handy man. who can turn his hand to anything." Is not wanted in the city. He is speedlly trampled out of sight. Success is to be won only by the men best trained in their own trades or professions. What trade or profession have I? What proof have I given of special ability in any trade 1 have in mind, or that may seem attractive to me?

Fourth.-Have I energy, skill, pleasing manners. tact, to win a place where the crowd and the competition are so great? Or is my only qualification for town work discontent with home and village life and unfitness for work in the country?

Thursday, October 31, 1907.

J. F. FUNK and A. B. KOLB, Editors.

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- ing Mennonite Conferences:

  1. Lancaster, Pa.

  2. Eastern District (Franconia).

  3. Franklin Co., Pa., and Washington Co., Md.
- Virginia. Canada.
- Ohio and Pennsylvania.
- Obio, Mennonite. Southwestern Pennsylvania.
- Indiana, Amish (Spring). indiana and Michigan District (Fall).
- illinois. Western District, Amish.
- Missouri, Iowa and E. Kansas and Nebraska.
- 15. Nebraska and Minnesota. 16. Alberta, N. W. T., Canada. 17. Pacific Coast District.

Fifth.-At bome 1 have the good will and friendsblp given to my family and to me by people who have known me since I was born. This is a valuable capital, out of which happiness can be made to come. What is there in the city to atone for the lack of it to a poor, friendless boy? Isn't there some occupation in the village or the country town that I can secure, or cannot farming. with energy and industry, be made to give me an adequate livellhood?

These questions, if gravely considered, may iead a boy or giri of common-sense to a wise choice at one of the great turning-points of life .-["The Man with the Hoe, in American Boy.]

#### CONFERENCES.

#### General Conference.

The Mennonite General Conference will be beld The Mennonite General Conference will be beld with the Howard-Miami Co. congregation, near Kokomo, Ind. Session to open on Wednesday morning, Nov. 13, 1907.—D. F. Driver, John Nice, D. H. Bender, Committee.

#### NOTICE.

A meeting of the Mission Committee will be held near Kokomo, Ind., on Wednesday, Nov. 1807, at 5:30 p. m. Volunteers for home and forgin mission work who desire to take the examinaeign mission work who are invited to be present.

J. S. SHOEMAKER.

#### General Conference.

The Howard-Miami (Ind.) congregation extends The Howard-Minmi (ind.) congregation extends a cordial invitation to all workers to meet with us at the General Conference. The most convenient railway stations are abuby on the P. C. C. & St. L. and the C. C. & R. Wallway and the Konon on the C. C. & R. Wallway and the Konon on the Western Traction line. Parties coming on fast trains on the P. C. C. & St. L. Railway, by informing us of their arrival, can be met at Converse, as fast trains do not stop at Amboy Please inform the undersigned of your coming. R. M. S. LARALTGH, Greentown, Ind. N. W. KING, Amboy, Ind.

N W. KING, Amboy, Ind.

#### MARRIED.

Shank-Hostetier.-On Oct. 16, at the home of Shank—Hostetier.—On Oct. 16, at the home the bride, Bro. Perry E. Shank and Sister Loma Hostetier of Weitersville, Ohio. Bro. Shank is a member of the church at Warwick, Va., and the wedded couple will make that their home. Bro. Buchwalter officiated.

Metzier-Risser.-On the 17th of Oct., 1907, at the home of the bride's parents near Mt. Joy, Lancaster Co. Pa., by Bish, Jacob N. Brubacher, John E. Metzler of Rapbo township and Ada H. Risser of the above mentioned place. The newly Risser of the above mentioned place. The newly married couple left for a trip to Niagara Falis and

Milier-Dull .- On Oct. 17, 1907, at the home of the officiating ciergyman at New Danville, Lancas-ter Co., Pa., by Bish. Abram B. Herr, Joseph C. Miller of Martinville and Lydia Dull of Mt. Nebo.

#### DEATHS.

Brunk.—Bro. Martin W. Brunk passed to his reward, Oct. 3, 1907, at his home in Waynesboro, Augusta Co., Va., axed 55 V., 5 M., 20 D. He was born in which was born in with Mary Shank, to which union with Mary Shank, to which union marting the children. They, with the mother and three grandchildren, survive. He had been falling in besith for some time, but kept going until he became so weak that he was confined to failing in beaith for some time, but kept going until he became so weak that he was confined to his bed, where be lay two months or more, apparently without much pain. He possessed a lively, sociable and accommodating disposition, and is much missed in the church and is much missed in the church and Dale M. H., in the afternoon the configuration of the configurati

Heatwole and J. H. Martin.

King.—On Oct 17, 1907, in Lancaster Co., Pa.,
after an lliness of about a week with congestion of
the lungs, Sister Mary, wife of Bish. Christian
King, of the Amish Mennonite cburch, aged eighty
vers. She resided near Intercourse. She was King, of the Amish Menonine counce, aged of the was years. She resided near intercourse. She was widely known in the community where she resided, She is survived by ber husband, four sons and three daughters. Funeral servlees were held on Sunday forenoon at the bome. Interment at the Sunday forenoon at the bome. Inte Amish burlal ground at Gordonville.

Fetter.—At ber bome near Orrville, Obio, on oct. 8, 1907, Sopbia Fetter, at the advanced age 7 91 Y., 1 M., 28 D. Funeral services were held to the 10th at the Martin church by 1. J. Bucb-

walter and Aaron Heistand. walter and Aaron Heistand.

Weldy,—Amanda Weldy, daughter of Bro. and
Sister Adam R. Hartman, was born in Eikhart
Co., Ind., Sept. 23, 1873; died at her home at
Wakarusa, Ind., Oct. 18, 1907; aged 34 Y., 25 D.
She was baptized and received as a member of
the Mennonite church in the year 1892. Of this the Mennonite church in the year 1892. Of this church abe was a constant, faithful member until ber death. She was united in marriage to Amos Weldy, Jan. 6, 1895. To this union were born two children, Cora and Ray. She leaves a husband, two children, father and mother, one sister, three brothers and a host of frienos to mourn their loss. One sister, Anna, preceded her to the spirit world. brothers and a host of frience to mourn their buss-lone sister, Anna, preceded her to the spirit world. During her last sickness she was patient, subnice sive and resigned to the will of 60-do. When the words were, "I want to go how the funeral serv-innutes later she passed as W. Royer and I. P. Moore, from the tweet when the prepare to meet thy God."

Note, from the text, "Prepare to meet thy God."

Note, from the text, "Prepare to meet thy God."

Stirt deel oct. 18, 1907; aged 78 V., 4 M., 2 D.

beath was due to old age. After an Illness of
about eleven weeks she peacefully and quietly
passed nway and her death was as calm and beautiful as ber life. Sister Kehr was for many years
a member of the Mennonite cburch and her place
was seldom vacant. For the pust few years shad a longing desire to depart and be with Christ
Shortly before her death she selected
47.7.8. as a text for her fabe 20 the 20 th as wheled on the atternoon at the Science Ridge M.H.

bome and at 2 of cond. A large concourse of conducted by A. C. Good. A large concourse of people gathered to pay the last tribute of respect to one they loved so well.

#### FINANCIAL REPORT Of the Mennonite Board of Missions and Charities for the Month of September, 1907. RECEIVED.

NECEIVED.

Chicago Mission—A. Rydal, 52.50.

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Total \$452.09.

Total, \$452.09.
India Orphans.—A Sister, \$1; Cullom S. S., \$10; Allen H. Miller, \$15. Total, \$26.00.
Fort Wayne Mission.—A. R. Miller, 50c.
Kansas C. Mission.—Scottdale Cong., Pa., \$10.85.
Old People's Horne.—MSIster Snavely, \$309; Sott-dale Cong., Pa., \$7.60. Total, \$897.80.
Orphan's Horne.—M. Cilinton (Va.) S. S., \$35.70:

dale Cong., Pa., \$7.60. Total., \$\$97.60.
Orphans' Home.—Mt. Clinton (Va.) S. S., \$35.70;
Scottale Cong., Pa., \$7.85. Total, \$43.55.
Sentiale Cong., Pa., \$7.85. Total, \$43.55.
Sentiale Cong., Pa., \$7.85. Total, \$10.50;
Hamiltoni, \$25; David Hosteller, \$10; I. J. Buchwatter, \$10; a Brother, West Liberty, Ohio, \$20;
Scottale Cong., Pa., \$11.25. Total, \$186.76.

South America.—John Rupp, \$50; John Ropp, 50. Total, \$100.00. Kulp's Cong., Ohio, Building Fund.—Zion Cong., Ohio, \$45.00.

LOCAL INSTITUTIONS.

LOCAL INSTITUTIONS.

Chicago Mission—A. H. Leaman, Supt., 145 W. 18th 8t.—Metamora (III). Cong., \$18.50; EII Blosser, \$5; Kate Blosser, \$5; David Weaver, \$14, Ass. Kopp. \$5; John Roth, \$2; A. I. Donat, \$5; Jane Hodowan, \$2; Thomas Cong. \$1, Bachman Bross, Glegalley, II; Ass. Metamora S. S., III, \$10; S. S. Weeting, Washington, II, \$13.50; I. S. Sbort, \$2.50; Jimon Nafziger, \$27. Washington, III, \$13.50; I. S. Sbort, \$2.50; Jimon Nafziger, \$27. Man, \$3; Ind. and Mission, \$2.50; Jimon Nafziger, \$27. Man, \$25; Iron Minascat, \$2.50; Jimon Nafziger, \$27. Minascat, \$2.50; Jimon Nafziger, \$27. Minascat, \$2

For Wayne Mission.—J. M. Hartzler, Supt., 1209 St. Mary's Ave.—Ind. and Mich., Conf., \$61.71; Anothony Moyer, \$1; Thomas Cong., Pa., \$2.65; Amotharin, \$1; Amos King, \$1.40; Noab King, \$1.85.

Martin, \$1; Amos King, \$1.40; Noab King, \$1.50;

Kansas City Mission.—J. D. Charles, Supt., 200

S. 7th St.—Mary Gilliom, \$1.50; Mrs. Christian
Raber, \$1; a Brother, \$1; a \$1, \$2; Mrs.
Christian
Raber, \$1; a Brother, \$1; a \$1, \$2; Mrs.
Christian
Raber, \$1; a Brother, \$1; a \$1, \$2; Bible Conf.,
Cass Co., \$2, \$2; Mrs.
Cass Co., \$2, \$2; Mrs.
Cass Co., \$2, \$2; Mrs.
Cong., Pa., \$3.05; a Brother, \$1; East Hol\$12.50; Sisters Hasa and Miller, \$1.75; Thomas
Cong., Pa., \$3.05; a Brother, \$1; Wm. A. Taylor,
\$2; John Oesch, Mo., 50c; a Brother, \$7c; B. F.
Carper, \$1; John Oesch, Ind., \$10; Day Nurser,
\$17.75; J. W. Shank, 50c; Sugar Creek Cong., \$38;
\$37; Will Oesch, 50c; from S. Eugen Creek Cong., \$38;
\$4.75; J. W. Shank, 50c; Sugar Creek Cong., \$38;
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\$4.76; J. W. Shank, \$3c; Sugar Creek Cong., \$3c;
\$4.76; J. W. Shank,

Birch Tree, Mo., 36c. TOTAL, \$143.41.

Canton Mission.—P. R. Lantz, Supt., E. Eightb St.—Amos Martin, \$1; J. A. Llechty, \$1; Sister Tschantz, \$1; Canton S. S. Meeting, \$20.42. To-

tal. \$23.42.

Model of the Monse-J. D. Mininger, Supt. Marmodel file, Oslo-Wistors, \$1.50; Fairview (Mich.)

Bible Reading, \$9.73; Chester Wenger, \$5; Llzzie

Shantz (Ill.), \$20; Bethel Cong., Mo., \$13; L. J.

Heatwole, \$1.00.50; a Sister, Pa. \$1; Rarbara Kull.,

\$4; Joseph Frey, \$1; Sadebury (Fa.) 7. Two Sis
tiens, \$12.10; Thomac Cong., \$0.7; Crot., \$1, \$20;

Crohand Holor. A. Mctzler, Supt., West Lib.

Orghand Holor. A. Mctzler, Supt., West Lib.

Col. by J. V. M., \$3.31; Nellie Scott, \$12; Mary

Kelly, \$21; Saie of Ilme, \$1; P. A. Snyder, 50c;

Col. by J. V. M., \$3.31; Nellie Scott, \$12; Mary Kelly, \$12; sale of lime, \$1; P. A. Snyder, 50c; Florence Ashley, \$4; Benonia Stemen, \$5; Gillie Runkle, \$5; Thomas Cong., Pa., \$10.85; Bro., Ur-bana, Ohlo, \$5; E. Miranda, \$1.35; J. M. Yoder, bana, Ohio, \$5; E. Miranda, \$1,36; J. M. Yoder, \$2; Bertha Grissinger, \$6; Friend, Pa., \$1; Auditherer Co., Ohio, \$26; Hanna Osterstock, \$17; Sister Hartzler, \$1; E. D. Yoder, \$1; J. N. Morgan, \$2.50. Total \$123.26

Sister Hartzler, \$1; E. D. Yoder, \$1; J. N. Morgau, \$2.50. Total, \$132.36. American Mennonite Mission.—J. A. Resslor, Supt. Dhamtari, India.—(July and August reports, )—Pearl Coffee, 50e; Jacob Heisbberger \$2. Pearl Sbank, \$1; a Bro. W. 35. \$2.55. B. C. Heart Shank, \$1; a Bro. W. 35. \$2.55. B. C. Heart Shank, \$1; a Bro. W. 35. \$2.55. B. C. Heart Shank, \$1; a Bro. W. 35. \$2.55. B. C. Heart Shank, \$1, 30; S. Guth. \$15; Workers, Philadelphia (Pa.) Mission, \$156; S. B. Hartzler, \$1; H. Eigarl, \$30; S. Guth. \$15; Workers, Philadelphia (Pa.) Mission, \$156; S. B. Hartzler, \$15. S. D. Guengerfeh, \$30; German Scholler, \$15; S. S. S. Guengerfeh, \$30; German Scholler, \$15; S. S. S. Guengerfeh, \$30; German Scholler, \$15; S. S. S. S. S. S. S. Guengerfeh, \$15; Doylestown (Pa.) S. S. \$13; Meatamora Cong, Ill, \$5; Zlon Cong, Ore, \$13; 32; Sugar Creek Cong, I. \$34; 20; Sycamore Cong, Mo, \$46; A. M. S. S. Hopedale, \$30; And S. S. Hopedale, \$30;

53; BER SCHEITZ, 500. LULA, \$605.521.
EASTERN TREASURER.
S. H. Musselman, New Holland, Pa.
India Mission.—Bowmansville Mission Friends, \$43.25; Monument Cong., \$10; a Little Girl for a Little Girl in India, 23c. Total, \$554.45.

WESTERN TREASURER. Jos. R. Stoffer, Milford, Neb. Orphans' Home.—Jos. R. Stoffer, \$5.00.

Orphans' Home.—Jos. R. Stoffer, \$5.00.

Devangellzing, \$1,626, Chleago Missions, Home, \$75.55; Hoyne Ave., \$24.17; Gospel, \$26.24; Fort Wayne Mission, \$54.06; Kansas City, general, \$31.34; improvements, \$25.55; Canton, \$27.58; Old People's Home, general, \$21.253; improvements, \$112.13.0 (Tophans' Home, general, \$12.55; improvements, \$112.13.0 (Tophans' Home, general, \$19.55; Russian Sufferers, \$25.44; Rose hintled, \$20; India, \$800.

Respectfully submitted, BENDER, Gen. Treas.

Elkhart, Ind.

Contributions Received by the Mennonite Pub. Co. A brother at Mt. Joy, Pa., for India Mission, \$10.

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1907.

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for 25 cents. A bargain.

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## October 31, 1907.

# HERALDOFTRUTH

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly

ELKHART, IND., THURSDAY, NOVEMBER 7, 1907.

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NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All should be addressed HERALD OF TRUTH. All business matters, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

#### EDITORIAL NOTES

Out of the abundance of the heart the mouth speaketh (Matt. 12:34).

Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer (Psa. 19:14).

Let us guard well our thoughts; they are known of God, and through our thoughts we are led to speak and act; hence a good and holy life depends upon our having good and pure thoughts.

Bro. David Dirks, son of Elder H. Dirks of Russia, is preparing himself at Rotterdam, So. Holland, as a worker for the foreign mission field, to assist Missionary J. Thiessen at Pakantin, Sumatra .- [The Mennonite.]

The November Bulletin of Goshen College contains a full program of the Bibie school which is to begin Nov. 26 and closes Dec. 24, and of the Blble Conference, beginning Dec. 26 and closing Jan. 1, 1908. Copies of the Bulletin may be had by addressing the Business Manager, Goshen College, Goshen, Ind.

Bishop Ordained .-- At the meeting appointed at the Yellow Creek M. H. for the ordination of a hishop in Bro. D. Burkholder's district in Elkhart Co., Ind., the iot feil on Bro. J. K. Bixler, who was accordingly ordained. May the Lord fill him with wisdom and understanding to falthfully aud fearlessly perform the solemn duties of the sacred office.

The religion that we have ln books and sermons is very good, and in our day there is an ahundance of it, but tili it gets into our hearts and into the actual practice of real life, like electricity that is carried a iong distance on wires to the place where It is to do the work, loses much of its virtue and sometimes becomes so weak that its power is no longer seen or feit.

In accordance with the requirements of the post office department we have counted up a weekly output of 3,093 packages of mail matter from our regular periodicals or 160,836 packages annually. This count does not include book packages sent through the mails, neither does it inrlude lesson helps and miscellaneous matter These 3,093 packages weekly are made up of over 16,000 copies of the different papers and periodicais, making a total number of about 1,000,000 copies sent out during the year.

Pre. John E. Borntrager of near Middlebury, lnd., has prepared the manuscript copy for a hrief history of the first settlements of the Amish brethren in the state of Indiana, and also an expianation of the causes that ied to the schism which occurred in the Amish church. It will be printed in a small pamphiet in the German language and wili be ready for saie in a few weeks.

lt wili he a vaiuable work for all interested in the subject. For further information address John E. Borntrager, Shipshewana, Ind.

Sister Lambert's description of conditions in Hadjin this fall is not a very cheerful one, considering that the winter in that latitude is often quite severe and that suffering must ensue in consequence of short crops. We trust that liberal contributions by the friends of the Hadjin Orphanage may place that institution on a basis where it can become an agency of great helpfuiness in relieving want and thus becoming more and more a means of leading men and women to the great Helper and Savior of souls.

This issue contains the last of the series of interesting articles on the India mission stations and work, by Bro. M. C. Lehman. His excellent lescriptions give the reader a more comprehensive idea of the geography of the mission stations and their surroungings, as well as the conditions at present existing. Baiodhgahan was no doubt a wise purchase, and we join in the hope that it may become the two-fold blessing of providing a place for the activities of the grown-up orphans who wish to farm, and of becoming a source of support for the mission work.

The temperance question has been before the public for many years, but of late it seems somehow to have gained a new impetus, and temper ance workers everywhere are on the alert, our Sunday school litersture, Sunday school lesson helps, newspapers, both secular and religious, are advocating and encouraging the temperance cause. and last but not least, many of our Mennonite preachers and the correspondents of our church papers are beginning to be taken with the inspiration, and it is well; we are glad to see and to hear that the temperance cause meets the approbation of our people and that they are assuming their position on the right side.

"Too much co-operation with near neighbors is a daugerous thing." So writes the author of a certain new book just issued. While this book was sent to us for review, we want to say that, although there are many good things in it, we should be far from recommending it as an edifying book for young Christians to read. There no doubt would be money in selling lt; but when ve say. "It is a good book," we want the people to find just what we said. The above quotation. however, is a wise and truthful saying and harmonizes with the words of Solomon when he says (Prov. 25:17), "Withdraw thy foot from thy neighbor's house, lest he be weary of thee and so hate

President Roosevelt has issued a proclamation appointing Thursday, Nov. 28, as a day of thanksgiving and prayer. We trust our Mennonite people throughout the land will have regard for our chief ruler and show suhmission to the proclamation of the president of our land by appointing religious services on that day, and meeting together in a service of praise, thanksgiving and prayer for the good things God has permitted us to enjoy during the past year. Especially do we hope that in our prayers we may not forget to pray for our president and all the officers of government over is. The Word tells us to pray for all in authority.

and we know that to a very large extent this admonition is neglected or forgotten among our Mennonite people.

The harvest is past, the summer is ended." Winter is at the door, and the work that has been neglected during the proper season will remain neglected work forever. So in our spiritual life the negiected duties will, unless we repent and make amends for them, stand against us as neglected work in the day of judgment, and how awful the thought expressed by the prophet in the closing words of the verse (Jer. 8:20), "The harvest is past; the summer is ended and our souls are not saved." The words of the poet are expressive in this line of thought:

Leaves have their time to fall, And flowers to wither at the north wind's breath, And stars to set; but thou hast al Seasons for thine own, O death!

"Work while it is day, for the night cometh when no man can work." "Now is the accepted time, now is the day of salvation."

# PERSONAL MENTION.

Pre. Joseph Ruth of the Line Lexington congregation preached at the Franconia meeting-house

on Sunday, Oct. 27. Pre. Samuel Gindlesberger of Somerset Co., Pa.. spent several days recently attending a Sunday school conference in Mifflin county.

Bro. J. S. Lehman, after spending some time in the vicinity of Elkhart on husiness, returned to Laucaster, Pa., about the 25th of October.

Pre. Daniel Shenk of Warwick Co., Va., has recently made an evangelistic trip to Pennsylvania. May the Lord bless his efforts and give him many souls for his hire.

Pre. Warren Bean and Dea. Benjamin Wismer of Skippack. Montgomery Co., Pa., paid a visit to the Biooming Glen congregation in Bucks county on Sunday, Oct. 27, 1907.

Pre. J. S. Gerig and wife of Wayne Co., Ohio. with a number of others who were visiting with the brotherhood in Warwick Co., Va., returned to their homes two weeks ago.

Bro. John F. Funk was with the brotherhood at the Barker Street M. H. near Vistula, Ind., on Sunday, Nov. 3, and preached to the people there in the German language.

Bro. Jacob K. Bixler was called to Cullom, iii. where he officiated at the marriage of Bro. W. M. Grove of Virginia and Sister Amelia G. Hirstein. Bro, Blxier is a busy worker in the Lord's vine-

Bro. H. G. Anglemoyer of the Blooming Glen congregation in Bucks Co., Pa., conducted services at the Mennonite Mission, corner of Dauphin and Amber streets, Philadelphia, on Sunday afternoon and evening.

Bro. M. B. Fast, our German editor, returned from his Western trip and is busy at work again preparing matter for the weekly Rundschau. He had a pleasant trip and gathered in a number of new subscriptions for the Rundschau and Jugendfreund.

Bro. A. C. Kolb, who has been spending the summer in the vicinity of Herhert, Sask., Canada. expects to return to Eikhart in a few weeks. His sojourn in that climate has caused him to miss the

annual attack of hay fever, of which he has been a severe sufferer during the latter part of the summer for some years.

Sister Susan Brunk of Rockingham Co., Va.. mother of Bro. John D. Brunk of Goshen, Ind., who has been spending some weeks in Indiana visiting with her son and also with relatives and friends, has been in Elkhart for some days visiting her relatives there. The editors and their families were glad to have her spend a day at their homes.

Bro. M. S. Steiner attended the conference of the brethren held in the Isaac Peters congregation near Henderson, Neb., and while there preached the word to the people that a number were led to confess Christ and suhmit themselves to the service of the Lord. From there he went to Adams Co., Ncb., where he also labored with the brotherhood at Roseland a number of days.

Pre. Joseph Boll of Lancaster Co., Pa., with several others visited in Bucks Co., Pa., during the past two weeks. Appointments were made for him at the Blooming Glen M. H. on Nov. 6, a Deep Run on Nov. 7, at Doylestown on the 8th, and at Line Lexington on the 9th. Our brethren in the East are active in the Lord's work and we pray that beaven's richest blessings may ahide upon their efforts.

Bro. Levi Welty, wife and two children of Hubbard, Oregon, arrived in Nappanee, Ind., two weeks ago and expect to spend their time in this vicinity until about Dec. 1, visiting with Bro. Welty's parents, brothers and sisters and other friends and relatives. They were in Elkhart on the 31st of October and visited with Bro. and Sister Michael Landis. Mrs. Landis is a sister to Bro. Welty. Bro. Welty has been away from Elkhart for fifteen years. His visit was appreciated.

For the Herald of Truth.

CHRISTIAN UNITY.

By John F. Funk.

Unity is one of the essential principles of Christian fellowship, but Christian fellowship can exist only where there is unity, and hence we understand that Christian fellowship is an outgrowth of Christian unity rather than that Christian unity is a result of Christiau fellowship.

I suppose almost every interpreter of Bihle doctrine would tell us that the foundation of Christian unity and Christian fellowship is charlty, and when they discover that there is no Christian fellowship because there is no Christian unity. they would tell us that such a condition exists because there is too great a lack of charity.

It is true that churity too often is the grest desideratum which brings the want of Christlan unity and the consequent want of Christian sym pathy and Christ'au fellowship, and there is no question that if our Christian charity were broad enough and possessed a sufficient degree of elssticity, so that it could cover the multitude of sins and could literally bear and endure all things and never fail, then, under those conditions there never would be any need nor any chance for a lack or failure of Christian unity and Christian tellowship.

Of course, if this condition were universal, and very professor of the religion of Jesus were just what he ought to be and what Christ would have him be-perfect in walk and mind and spirit-we might have a perfect harmony, a perfect unity and a perfect Christlan fellowship.

But such a condition never existed in the church and never will as iong as men and women are human, imperfect and fallible creatures.

Now comes the Important and vital question, Where shall I strike the line of forbearance and charity? Where shall I place my standard of right and wrong? How far shall I make my charity reach, and how far shall my hrother and sister make their charity reach, if we stop short of absolute perfection or of charity un-

lnasmuch then as we are all imperfect, in this imperfection of knowledge and judgment, it may be possible that I may feel that I am hearing sll things so far as the word of God demands i of me, and my brother, under the same cloud of imperfection, may feel that he is in charity beariug all things as far as the Word demands, and yet our standard of "bearing all things" does not reach the point of meeting. How then shall we cover and close up the uncovered gap between my standard of bearing all things and his, or how shall we provide for this desideratum?

Supposing my brother is a weak brother and 1 am strong and I have a standard of charity that reaches two-thirds of the way hetween us, and his charity is so narrow that it does not reach to meet mine, what is to be done? Or, reverse the proposition and say that I am the weak hrother and he the strong one, and my charity reaches over one-third of the distance and his charity also covers only one-third the distance, leaving again an uncovered gap hetween us, and each one is sure that his charity has extended itself to the limit of the Word, this being all we can give, and yet it is not enough, how shall we he able to extend our charity to the point of meeting And how shall we be able to get together and have harmony and peace hetween us? How shall unity and fellowship and brotherly love he hrought about? And how shall the church maintain itself one mind, in love and peace and harmony? This is indeed a most important question under such conditions.

We will make another proposition. Suppose l anı a good, faithful brother and possess an unlimited degree of charity and forbearance; and my brother is an easy-going, careless, worldly man, inclined to avarice, self-praise, self-exalta tion, waywardness, overbearing and selfish, and because he is headstrong and unwilling to make any concessions whatever it will he necessary, for peace's sake, for me to yield to him and make my charity reach all the way to him. Or it may be demanded of me that I hear and forhear, that evercise charity toward him, while he refuses to exercise charity toward me. Will it then be my duty to make my charity reach far enough to cover all his selfishness, all his waywardness and all his sius, and he be left to have his own way and follow his own wilful and uncurhed desires? Does the word of God demand of us to deal with brethren in this way?

Did he not promise in a solemn covenant with God, on bended knees, hefore many witnesses, as well as myself, to renounce sin, Satan, the world, self and all the works of darkness, and suhmit himself to Jesus and his word, and he faithful in the same until death? Has he not taken upon blmself with all other members the same obligations, the same duties, the same commandments? Certainly. Are we not all hrethren under the same obligations to submit ourselves one to another? Are we not ail to love our brethren as ourselves? Certainly. How then shall it he required of me to exercise all this charity and he be left to his sinfui, disobedient and unrighteous course and still be a brother in good standing in the church, notwithstanding his disregard for the plain teachings of the Word?

The Elble teaches that wrong is wrong by whomsoever it may he committed. Sin is sin, no matter who is the author of it. When Moses disregarded the word of God, he met the penalty, though he was one of the noblest and grandest characters the world ever knew. When David sinned, God brought upon him also the punishments due to his crimes, though of David it is ssid that he was a man after God's own heart. Aud so instance upon instance might he produced to prove the eternal justice of God and that he does not look upon any sin with any degree of favor, and the apostle Paul teils us that "the wages of sin" (unless repented of and atoned for) "is death."

In the administration of divine justice there is no favor, no partiality. "The soul that sinneth shall die." The father shall not suffer for the

sins of the children, neither the children for the sins of the psrents; each one shall answer for his own sins; and in the church, the family of God., we have a rule given us in the eighteenth chapter of Matthew for the proper, brotherly adjustment of misunderstandings or offenses, and this rule applies with equal force to every brother and sister. If the difficulty comes up with one not in the church, the matter is different, hecause over him we as a church have no control. But if among the hrotherhood we accept and practice Matt. 18 in all sincerity and without partiality, God wili accept us as his faithful children.

For the Herald of Truth.

DEATH OF MOSES.

By C. R. Frisbey.

"So Moses the servant of the Lord, died there in the land of Moah, according to the word of the Lord." He died, yet his eye was not dim, nor his manly vigor had not abated, after one hundred and twenty years of active life. Forty years of this time had been devoted to God's service and to the welfare of his Hebrew brethren. He died hecause his work was done. He had led the children of Israel to the horders of the promised land, and as he was not to pass over to possess it, God kindly called him home. Although the greatest general, the greatest lawgiver and the most faith-'ul and ohedient servant the world ever knew, yet with all his ability, all his faithfulness and reverence for God, Jehovah dealt with him as he would with any other man and would not permit

wrong to go unpunished. Moses had completed his work, gave his parting blessing and admonition to all Israel-then, perhaps with a sad heart, climbed to the top of Mount Pisgah, where Jehovah met him and showed him the land of Gilead, all Naphtali, Ephraim, Manasseh and Judah and the heautiful city of Jericho, with its groves of palm trees. As far as the undimmed eye could see he heheld the possessions of his people, the land that flowed with milk and honey, beautiful vineyards and everything to make the heart rejoice; hut Moses was not to pass over to onlow its blessings.

God said, "I have caused thee to see it with thine eyes, hut thou shalt not go over thither." Then Moses looked backward over his life, and thought of the time when Jehovah had told him to speak to the rock and instead he smote it and thus displeased Jehovah, who told him that he should not pass over to the iand.

From a human standpoint it seems like a small offense and one that finite man could readily look over; but God has said that He could not look upon sin with the least degree of allowance and that He would be honored and oheyed by all mankind. If the great leader by one act of disobedience was shut out of the land of promise how will it be with those who daily slight God's mercy and set at naught his holy laws? Moses was not permitted to enter the land of Canaan, but was more highly honored than any living man, for God, the Maker of earth and sky, who plants his footstep on the sea and rides upon the storm, when He had showed him all, kissed His faithfui servant on the cheek, took his spirit to the realms of glory and laid the earthly part of His servant Moses to rest in the valley of Moah, where none could disturb the slumber of the once babe of the Nile

No man ever came so near to God as did Moses. God was his companion for forty days while receiving the ten commandments; he talked with Jehovah face to face in the cleft of the rock, was permitted to get a glimpse of God as He passed came in person to talk with Christ on the Mount of Transfiguration, and in death had angels for passbearers and the Father of life, love, light and power to cover him over with the dust of the valley. The writer of Deuteronomy says, "There has never since arisen a prophet in Israel like unto Moses." His faith in God was unwavering, and in all those years in the wilderness he proved himself the greatest general, the finest leader of armies that ever tread the footstool of God. Through Jehovah he baffles the plans of Egypt's king, sweetens the hitter waters of Marah, causes the rock to gush forth pure water, supplies the people with manna and quail, pleads with God to have Aaron and Miriam cleansed from leprosy, raises the brazen serpent for the healing of the people and leads the twelve tribes safely to the crossing of Jordan, and then telis them that he cannot go over, but that they should be strong, fear God and obey their new leader, Joshua Although shut out of the land of milk and honey, he murmured not, for he knew that the gates stood open to admit him into the presence of

God and the holy angels. If God was exacting with Moses, will he be more lenient with us? Wili he allow us to violate his laws and let us go unpunished? He says, "If ye love me, keep my commandments." "Seek and ye shall find." "Be faithful until death, and ye shall receive a crown of life." Let us, like Moses, walk so near Jehovah that we may feel his presence, merit his love and have his smile resting upon us day by day as we journey on to our land

of Canaan. Lagrange, ind.

For the Herald of Truth.

CONVICTION.

By A. K. Kurtz.

We find that in the heginning "God formed man of the dust of the earth, and breathed into his nostrils the hreath of life, and man became a living soul" (Gen. 2:7). This soul we understand to be that living principle, that God-life that never dies, hut is eternal as God himself.

In the fall of man this God-life was so far extinguished that hut very few of the antediluvian age lived a godiy life. So awfuliy depraved had our first parents by their disobedience hecome that their firstborn hecame a murderer, and every child horn into the world since that time has that curse resting upon him until fully saved and cleansed by the blood of our dear Savior.

This hreath of life, this never-dying principle in the hreast of men, which we call conscience, was not totally extinguished in the fall of man, hut there is still a germ of that life there, although it lies dormant until it pleases God some time when we arrive at the years of accountability to quicken this germ and we for the first time hecome conscious that we are sinners. This we call conviction, and it is a call from God to repent of our slns. Here then is where the words of John are verified when speaking of Christ, that "he was the true light that lighteth every man that cometh into the world" (John 1:9). This light persuades and assures us of our sins, and the first call to repentance is always the hest. Many a Christian to-day has regrets for not yielding to the first call. God always knows when our heat time is to repent.

God's message to the antedituvian world was that his Spirit will not always strive with man, and it is the same to-day. God is longsuffering. patient and, above all, so loving that he will plead long and lovingly with the unsaved in order to win them to himself, but finally when there is no more hope of winning them to himself they are all left to their own destruction, and their doom is fixed forever. Conviction is the first step toward the kiugdom, and happy that soul that yields to that still small voice and repents.

People may have conviction deep and pungent and not understand what the trouble is and have no one to lead them out hy explaining to them the leadings of the Spirit. Others again are conscious of what the Lord requires of them, but are not willing to yield and forsake some pet sin that they are persuaded they must forsake in order to ohtain peace, and the mind is exercised beyond its power of perception and often the result is suicide or a life spent in the asylum. God is not

mocked, therefore it is always hest to obey the Spirit's call whether in the faint light of conviction or in the fuller light of a sanctified life.

Careless Christian professors are a great hindrance to those under conviction. The soul under conviction generally has some conception of what the Christ-life is or should he, and when he sees oider professing Christians living far below his ideals he is very likely to lose his convictions, and in this way we may lead a soul to ruin iustead of eternal life. Let us who profess Christianity remember that we cannot be too careful in our every-day life: We as Christian professors ought to live such lives that would convict sinners and bring them to repentance instead of drowning conviction in them. May we by the Lord's help he able to live such lives.

Smithville, Ohio.

For the Herald of Truth. BETTER THUS.

By Frank Monroe Beverly.

if you're inclined to grumhle, dear,
When things don't suit your whim,
Just take a lesson from this tale, And trust your fate with Him

Twas once upon a rsiny time floods grew flercely uld cross the stream A solitary child.

She found the boat moored to the shore, But were her hopes belied, In that the oars were carried off, Aud nought to sculi heside.

She stood upon that hated shore, Bemoaning fate's decree, for had the boat been winged with oars. she'd manned it galiantly

A curve within the river's trend. The boscage thick kept hid— A gorge of timbers rushing past Appeared the stream amid.

Each monster log, as if in strife, Made bold to push its way—
The Danish lass saw clearly why
The oars were gone that day.

Freeling, Va.

For the Herald of Truth.

REPORT Of the Second Annual Sunday School Conference for the Pacific Coast District, held at Albany, Cre., Oct. 21, 22, 1907.

Monday evening session opened with singing and prayer, after which Bro. J. P. Bontrager gave the address of welcome and Bro. E. Stahly responded.

Organization as follows: Moderator, B. B. King; assistant moderator, J. P. Bontrager; secretaries Katie Widmer and Kate Blosser; treasurer, C. R. Widmer; choristers, M. H. Hostetler and Fannie

Closing song and prayer.

TUESDAY MORNING.

Opening exercises and prayer by Bro. David Hilty.

Reports were given from the following Sunday schools: Antioch and Nampa Mission, Idaho; Albany, Hopewell and Dry Land Schoolhouse, Ore.

"The Need of More Sunday Schools." This subject was opened by essays from Bro. M. D Evers and Sister Rachel Burck. The need is great. Many are starving for the bread of life. If people will not come to us, we must go to them, which is the gospel principle. Not esseutial to wait for large numbers before opening a Sunday school. "Where two or three are gathered iu my name, there am i in the midst of them (Matt. 18:20). The love of God is the only motive which should prompt us to open any Sunday school. If more effort were put forth to establish Sunday schools, less young people would be our enjoying the pleasures of the world.

"How Win Those who do not Attend Sunday School." Opened by Simon Miller; essay by Elfic Yoder. In the first place be sure the Sunday

school is conducted in Christ's name. Under no other conditions have we any right to invite or try to win those who do not attend. Win them with love. The love of God in the heart will draw. Re sociable; live so they can trust you. Meet hindrances if there are any. Pray for them.

"inducement to Thorough Preparation of Les-Opened by B. B. King; essay hy Lillie Schragg. If we want pupils to prepare their lesson, the teacher must first have a thorough preparation. 2 Tlm. 2:15 gives one inducement-Study to show thyself approved unto God." Inipress the thought on pupils that they study and prepare the icsson at home, so when they come tugether each one may he prepared to help the other. Each one should go with the purpose to give help as well as to receive.

AFTERNOON SESSION.

Opened with song service. Prayer hy Harry West. Children's meeting was conducted by Slsters Katie Widmer and Fannie Schragg.

"Officers of the Sunday School and Their Work." (1) "Superintendent." By E. Stahly. The superintendent must he a man of God. His influence must be such that will prove he is a man of God. His every-day life must correspond with his profession. He must be prompt; should see that every class has a sultable teacher; should be one who can put life into the Sunday school.

(2) "Secretary." Essay hy Kate Biosser. By nli means the secretary should he a Christian. lionest, regular and prompt in attendance; neat and accurate in counting. Should keep account of each class, collections given, sum totals, etc., that God's work may be carried on systematically

and in order. (3) "Treasurer." By J. M. Mishier. Must also be a Christian; honest and able to keep accurate account of all money received and spent.

(4) "Chorister." By M. H. Hostetler; essay by Florence Burck. The chorister is necessary and his office very important, hecause by song we liven or deaden interest. Singing hrings life and power when accompanied by the Holy Spirit. Singing which has power to deaden is that which drags

and is lifeless. (5) "Teachers." By Harry West. Every teacher should be a Christiau, a student of the Bible, a man of prayer for himself and his pupils. He should be punctual, sociable, free from filthy habits, dressed in modest apparel, and thoroughly prepared on the lesson at all times.

Teachers' Meeting." By D. B. Shelley. The teachers' meeting is essential in unifying teachers both in the lesson and other things of importance The teachers may confer with each other as to best methods for conducting different classes. May confer about difficulties that may arise in one of the classes.

"Unity of Workers." A general discussion. Cooperation necessary between the superintendent and ministers, hetween the superintendent and teachers. Each one should know and realize that we are only one or a part of the whole. In unity there is power. 'therefore the greater the unity the greater the power. Let the Spirit of God

Closing prayer by J. P. Bontrager.

EVENING SESSION.

Song service and question hox. Prayer by J. M. Mishler.

"The Ideal Sunday School." J. P. Bontrager. us, our crucified Savior, the true ideal. If we want the Sunday school to be Ideal we must have ideal superintendents and teachers, such as have the true ideal as their model. Ideal Sunday school when superint ndent, teachers, pupils and all officers are present and on time, lessons all well prepared and the Spirit of God ruling in the hearts of each one. The ideal Sunday school is a soul saving factor.

Closing prayer by Bro. E. Stahly SECRETARIES

Use diligently what you have already, and you shall have still more light and grace (Matt. 13:12).

India. - American Mennonite Mission, Dhamtari, C. P., india. Stations: Sundarganj, Rudri, Leper Asylum, Balodgahan. J. A. Ressier, Supt.

#### HOME MISSIONS.

Chicago.-Home Mission, 145 W. 18th Street, Chi-Chicago.—Rome alssiol, 150 Vicago. III. A. H. Leaman, Supt. Chicago. — Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, III. Chicago.—Hoyne Avenue Mission, Cor. 33d Street

and Hoyne Avenue.
Toronto, Canada.—Home Mission, 461 King Street,
E. Toronto. Samuel Honderlch, Supt.
Weish Mountain.—Welsh Mountain, Industrial Mission, New Holland, Pa., R. F. D. No. 4. Noah

H. Mack, Supt.

Philadelphia.—Mennonite Home Mission, Cor. Am-

her and Dauphin Streets, Philadelphia, Pa. Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, ind. J. M. Hartzler, Supt. Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street.

Canton, Ohio. P. R. Lantz, Supt.

Kansas City.—200 S. Seventn St., Kansas City.

Kan. J. D. Charles, Supt.

Argentine, Kan. BENEVOLENT AND OTHER INSTITUTIONS. Orphans' Home.-West Liberty, Ohio. A. Metzler,

Old People's Home.—Marshailville, Ohio, R. F. D. J. D. Mininger, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener,

La Junta Sanitarium. - La Junta, Colo. D. S. Weaver, Supt.

Canton, Ohio, Oct. 28, 1907.—Dear Herald Readers: -- Greeting in Jesus' uame. On Oct. 27, 1907, Bro. I. J. Buchwalter was with us. In the morning we had baptismal services. One sister was baptized, one reclaimed and three received by letter. At 2:30 p. m. we met again and partook of the sacred emblems of the broken body and the shed blood of our Lord and Master. About twenty-five communed. it was a pleasant day, even though it was cloudy and rainy most of the

()ne sister remarked that the sunshine was all inside that day. There are many souls about us who are not eujoying these feasts. One little boy said when he came to the church that his parents could not come that day; they were busy making sauerkraut-too busy providing for the body to pay any attention to the soul's needs. This is a condition that many are in. Ah! "What shall it profit a man if he gain the whole world and lose his own soul?"

The parents just mentioned have four boys. Some time ago the oldest one of these hoys wanted to become a Christian. His father told him to wait a while yet, then he and their mother would also accept Christ, and they would all unite with the church together; but they have not yet found a convenient time to do this. Think of the influence on these bright boys; think of the many homes in similar conditions. Even in socalled Christian homes many times such influ ences go out that cause the child to disrespect religion, prevent it from enjoying the sweet life of a consecrated Christian and debar it from the glorious portals of heaven.

Brother and sister, where is your influence ieading to?

P. R. LANTZ. Yours for the Master.

. . . Alto, Mich., Oct. 31, 1907 .- Greeting to all Her-

aid Readers:-it has been quite a while since anything has been in the Herald from this place We had good meetings during the Sunday school conference held here Sept. 4, 5 and 6. It is so pleasant to meet with so many dear brethren and sisters from the different congregations. Bro. Elmer Blough of Rockton, Pa., preached a number of times previous to the conference. On Oct. 16 Bro. and Sister L. A. Blough of Johnstown, Pa., came into our midst. Bro. Blough held nine meet

ings in the Bowne M. H. while with us. On Oct. 18 Bro. Aldus Brackbill of Lancaster, Pa., came to us and remained over Sunday. He gave a talk to the Sunday school in the morning and led the Bible Reading in the evening. We feel thankful to the brethren and sisters for their visits. Come . . .

Elkhart, Ind., Oct. 28, 1907 .- On account of the rain the services at Elkhart were sparsely at tended. Bro. George Mishler and wife of the Shore congregation spent several days visiting relatives in Eikhart and also attended the services on Sunday. Bro. Samuel Yoder conducted the services. Communion was held with the congregation at Olive on the same day, Bro. D. Burkholder officiating. Votes have been taken for a bishop in Bro. Burkholder's district and the ordination services will take place at Yellow Creek on Sunday, Nov. May the one who shall be chosen, like David, be a msn after God's own heart. . . .

Herbert, Sask., Oct. 26, 1907.-Dear Brethren: The weather here continues ideal for this season of the year. Nights are somewhat chilly, but the days are delightful. My heaith is excellent, better, I think, than for many years. With kind regards to all, I remain fraternsliy yours, A. C. KOLB.

From Souderton, Montgomery Co., Pa .- The six persons were not baptized at Souderton two weeks ago, as had been announced. But on Oct. 27 eleven persons were baptized and received into church fellowship at this place. The services were conducted by Bish. Samuel D. Detweiler and Bish, Jonas Minninger. The Lord bless the work COR at this place.

Farmersville, Pa., Oct. 29, 1907 .- Beloved in the Lord:-Greeting in His worthy name. "Rememer israel, O my God, for good, for thou art wonderful in counsel and excellent in working." "Our holy and our beautiful house, where our fathers praised thee, is burned up with fire; and all our pleasant things are laid waste; therefore help us, () Lord, to be up and doing and acknowledge every good thing to the upbuilding of thy king-"We have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother" (Phil. 7). "Fear ye not to put in the sickle, for the harvest of the earth

In the beginning of this month we had baptismal services. One precious young soul was received into church fellowship. Previously there were two under instruction. Sad to say, one became unfaithful; pray for her and for the one baptized that she may hold out faithful unto the end. Preparatory and communion services were held both at Groffsdale and Metzler's and feet-washing also was observed. "Happy are ye if you know these things and do them.

Oct. 13 a young man was baptized upon his sick bed and the day after passed into the great beyond. May his hereft companion follow the good example.

Through the earnest plea of our Sunday school superintendent at Groffsdale the sum of sixtyeight dollars was raised for the relief of our misgion in India.

Last Sunday we had the following ministering brethren from Manheim, Pa., with us: Dea. J. B. Brubaker Pre. Aaron Wenger and Pre. Joseph Boll. Both of the latter addressed our Sunday school. It is indeed encouraging to see the older brethren so active in the good cause. May others follow

Bish. Andrew Mack of Pennsburg and Pre. Aaron Eberly of Ohio preached also for us, besides our home ministering brethren. Bro. Noah H.

Mack is away from home, laboring among others of our faith. God bless his labors to the npbuilding of his kingdom. Pray for us.

LIZZIE M WENGER.

Garden City, Mo., Oct. 24, 1907,-Dear Heraid Readers:-Greeting in Jesus' name. On Wednesday evening Bro. Daniel Kauffman of Versailies, Mo., arrived here and had meetings at the Bethe M. H. on Thursday evening, Friday morning and evening, and on Saturday afternoon eight precious souls sealed their vows with water baptism. May they be bright and shining lights for the Master. On Sunday the communion of the Lord's supper was observed, at which most of the members were present and took part, Bro. Kauffman officiating. Some could not be present on account of Sister Ollie Yoder lying at the point of death. She died on Monday morning. May God bless the bereft ones. On Friday votes were taken for a deacon and on Sunday the lot was cast and Bro. E. W. Byler was ordained. May God's blessing be upon him that much good may he done through COR . . .

From Johnstown, Pa., Oct. 30, 1907.-On Oct. 12 preparatory services were held at the Blauch M H., on which occasion Bro. L. A. Blough preached from 2 Cor. 13:5 in the English language and Bro. Samuel Gindlesberger in Germau. The same evening Bro. W. C. Hershberger preached from 2 John

On Sunday morning several hundred brethren and sisters met at the same place, when Bro. S. G. Shetier spoke from John 19:30, after which the emblems of the broken body and the shed blood were psrtaken of and the ordinance of feet-washing was observed. We had with us at this communion service our aged sister, Susanna Blough, who is past eighty years of age. She was received into church fellowship at this place fifty-seven years ago and has not missed a single communion service at this place since. This is a record worth thinking about.

On the 18th of October N. O. Blosser from Raw son, Ohio, came into our midst and the same evening preached in the Weaver M. H. from John 4:9. On Saturday, Oct. 19, at 10 a. m. he preached a preparatory sermon in the Stahi M. H. from Rom. 1:15. The same evening in the same place he spoke from 1 Pet. 19:3, 4. On Sunday morning he again spoke from Luke 22:19, on the occasion of the communion. A large congregation was present and a large number of brethren and sisters partook of the sacred emblems. Bro. Bish. James Saylor had charge of both the above mentioned communion services.

Dear brethren and sisters, we have again passed through these communion services and for some it, no doubt, was the last one on earth. It is sad to see brethren and sisters die the natural death, but it is far more sad to see them fall by the way and die spiritually. Oh, let us pray earnestly for the falien ones and help them up again! This is the desire of my heart. LEVI BLAUCH.

For the Herald of Truth. BYERLAND SUNDAY SCHOOL MEETING.

The Byerland Sunday School Meeting, held at Byerland M. H., Lancaster Co., Pa., Oct. 24, 1907, was called to order at 9:15 a. m. Devotional exercises were conducted by Peter Nissley of Mount Joy. The siddress of welcome was given by B. H. Hess, and a sermon was preached by i. R. Det weiler of Goshen. Ind., from 1 Thess. 1:4-7.

The first subject discussed was "Non-Conform ity to the World, and How to Teach it in Sunday lt was ably discussed by Bro. Jacob Thomas and Bro. David Moseman from Rom. 12:2. AFTERNOON SESSION.

Different choristers led the singing. Prayer by Bish. A. B. Herr of New Danville.

Second subject: "How Conduct the Sunday School that a Greater General Interest be Taken by the Brethren." D. S. Torry of New Danville and A. B. Lutz icd the discussion. The bench

1007.

(the ministry) should be interested to the extent that they take part either as teachers or in tho class, and they should also interest the whole family so that all would attend Sunday school.

3. "Non-Resistance and How to Teach it in our Daily Walk." By Bro. A. B. Harnish of West Willow and John Sanger of Kinzers, who sought to show that if we love our neighbor as ourselves and live peaceably with all men we have no use for anything beyond the simple Christ-like principles of the Lord Jesus Christ-a harmless and non-resistant life.

4. How shall we encourage our pupils to use what they learn in the Sunday school?" By Bro. A. D. Wenger of New Holland and Bro. Aidus Brackbill of Lancaster. They showed how apt we are to interest the children in worldly things, and to a great extent forget the spiritual life. How careful we ought to be as to what kind of an example we show to the world!

At 3:30 p. m. we sang the doxology, "Praise God from whom all blessings flow," after which the benediction was pronounced by Bro. John B. Harnish, who is now seventy-eight years of age and who never before attended a meeting of this kind. There were a great number of old people present. The singing was spirited and was led by the brethren H. H. Hess of Martinsville and MARTIN B. RESSEL, H. L. Herr.

West Willow, Pa., R. F. D. No. 1.

For the Herald of Truth. A TRIP THROUGH THE AMERICAN MENNO NITE MISSION.

By M. C. Lehman.

VI.

From Rudri we can go to Balodgahan by two roads. First by going through the jungle over ungraded roads, making a distance of about six miles. This road is impassable during the rains and we are obliged to return to Sunderganj and take the government road to Balodgahan, making a distance of about eleven miles.

What an American would call the viliage covers about three acres, but what an Indian calls the village consists of about eight hundred acres. This can be seen for quite a distance before arriving at the village proper, and a stranger might think from a distance that we were approaching a number of mud heaps covered with grass to preserve some mysterious contents buried beneath. On arriving we see that some other hand than that of the native people has been at work here. A large enclosure has been made, surrounded by high walls and partly covered with a roof, for cattle.

A little nearer the inhabited part of the village a bnngalo is being built. One room is now ready for Bro. Lapps, who have been greatly inconvenienced by being compelled to live in a mud house during the rainy weather. The work on the bungalo is being pushed as fast as possible, but it goes, like all other things in India, very slow. Still nearer the people's houses a well is being dug. This will be a typical oriental well.

Just to the south of this place the jungle begins This is full of all kinds of wild beasts, some of them very savage. They have come to the village and done considerable harm at times. The missionaries have frequently been supplied with meat furnished by native hunters who kill deer.

A number of native Christian families are now living near the place where the bungalo is being built. These are village farmers or general helpers in the work. Many improvements have been made in the fields in the way of making banks to retain water where it is needed on the fields and to keep it from flowing to places where it will do harm. The village is proving a valuable addition to the work. Native people are impressed hy the permanency of any work. The fact that the missionary is putting up a house as though he expected to remain with his work is a great factor in creating respect for his work.

The prospects for work and usefulness are

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bright, because the people so far are impressed most favorably with our work. It is hoped that the village may soon be a direct financial benefit to the mission.

Dhamtari, C. P., India.

For the Herald of Truth. THE PRESENT CONDITION OF HADJIN AND ITS VICINITY.

The summer has passed, autumn is here and

winter is near. During our nine years in Turkey we have never een things as they are to-day. After a long and severe winter, a number of people had very few seeds left and not having money with which to buy, sowed and planted less. Last spring sheep, goats and cattle died by the hundreds, no doubt, from lack of food and being exposed out on the mountains where they were supposed to find enough food upon which to subsist, although we had much snow. Consequently butter was very. expensive. It is used instead of lard. Fortunately by using a certain kind of oil during the winter we had nearly enough on hand from our last year's supply. Otherwise I doubt whether we could have secured enough for our large family. Milk sells for five cents a quart and sour milk (which is much used for food) for six, seven and

oight cents. The wheat crop has proved a failure and some farmers have considered themselves fortunate to reap as much as they have sowed, while others have not reaped their fields. I am told that the crop at the coast was quite good, but the cheapest coast price is expensive here in the interior and so none is brought here, as the expense of having it brought four days' journey on pack horses would necessarily be added to the regular price. In years of abundance wheat selis for from 36c to 56c a bushel, but this year a mixture of wild rye and tares sells for that price, and wheat that generally selis for 56c can only be had in small quantities for 96c a bushel.

Insects have injured the onions, so that they are scarce and expensive. Grapes are pientiful and cheap and the husbandman gets very little wheat in return for his vintage. For one bushei of wheat he must produce 134 pounds of the best grapes or 264 pounds of tomatoes. Naturally they must be satisfied with rye and tares. The villages in these mountains usually supply Hadjin with their wheat, but since produce is so insufficient the government has ordered the tax collectors who gather one-tenth as tax, to take no wheat outside of any village, but to sell it to the villagers again before leaving. Consequently an unusually small amount arrives here.

At present is the time when provisions are laid up for the winter, but instead the middle-class people come to loan money which we cannot give and the poor come weeping and hungry, begging for a little food for the day.

To-day a visitor said that he passed a little boy whose bread was so hard that he used the ax to cut it and was told that they had had nothing to eat for two or three days.

Think of such prices in connection with the wages. The chief carpenter and architect earns 40 cents a day, a man without a trade from 10 to 20 cents, and a woman spins wool for four cents a day. Besides, there is almost no work

Do you wonder that we look forward trem-

blingly? Praise God! He is supplying our needs, although we have very little wheat as yet, but we can trust him. We ask him for wisdom that we may make the best use of every cent, and it almost makes us tremble to think of supplying the orphans' needs with their usual allowance.

it makes us sigh to think of the many tears that will he shed at our door in vain this winter. Dozens of orphans are being brought to us, but we cannot accept them. I pray God that he may touch the hearts of his children that we will have

a poor fund on hand to enable us to help the most needy and that we need not turn them away empty-handed.

What a comfort it is to know that "the Lord will plead their cause." He knows and feels and cares more than we can. We can only say with St. Augustine, "Let my soul calm itself in thee, O. God."

How few of our friends know what it means to try to save and economize from morning until night, and how much less go hungry! May God give us grace to do our part and to be faithful.

When you are seated at your well-filled tables do not forget to pray for the people here and may God give you grace to share your blessings. knowing that it is "more blessed to give than to

Christmas will give you joy, but then the poor will he suffering. This will last throughout January and February. There is always great need at this time even during bountiful years.

"Christmas is coming, thinks little Tim. But what can the Christmas do for him? His home is a cellar. His daily bread Are the crumbs that remain when the rich are fed, He has no mother to kiss him when the day is done. He has no place to be glad in, under the sun.

"Christmas will bring to some of you joys, Food and plenty, frolic and toys. Christmas will bring to some nothing at all, Instead of laughing, the tears will fail. Poor little Tim to your door has come, Your blessings are many-spare him some."

Yours among the needy, ROSE LAMBERT.

For the Herald of Truth. LANCASTER COUNTY SUNDAY SCHOOL MIS-SION MEETING.

The quarterly meeting of the Mennonite Sunday School Mission was held at Paradise, Lancaster Co., Pa., Oct. 23, 1907.

Devotional exercises were conducted by Bro. Amos H. Hoover, who read Acts 8:1-25 and offered praver.

Bro. B. F. Book was chosen moderator.

The following is a brief sketch of the proceedings: Sermon, hy Bro. John S. Mast, from 1 John 1:7.

Address, hy Bro. C. Z. Yoder. Subject, "Christianity as a civilizing power in the world." A missionary sermon by Bro. Noah B. Bowman

from Acts 20:21. An address on "Worship" by Bro. i. R. Detweller, and one by Bro. John B. Senger on "The

Power of a Temperate Life." Bro. S. H. Musselman gave a report of the Weish Mountain Mission, and of moneys received

by him for India. He said that the Mennonite mission in India was in need of funds. The election of officers resulted as follows: Gen-

eral superintendent, John H. Mellinger; assistant superintendent, John R. Buckwalter; secretary, Henry Hershey: treasurer, Ira L. Hershey. The brethren John K. Ranck and Amos Charles were appointed auditors. Contributions, \$260.01.

The following are a few of the thoughts pre-

The blood of Jesus Christ cleanses us from all sin. His life is a light to illuminate the world. How dark this world would be if it were not for knowledge of Jesus Christ!

We cannot serve two masters; we are either yielding to the light or darkness. There is no middle ground.

God is spirit, love, light.

The word of God is light. It is not enough that we read and teach it, we must believe it. The closer we walk to the Word the purer we get. We should be faithful to the light we have: then we can expect to receive more light.

The Christian institutions are a light to the world.

if we are partakers of the dark things of this world we become a stumbling-block to some poor sinner; instead, we should be a stepping-stone.

(Continued on page 418.)

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

# TOPIC: Peace versus War. 1 Thess. 5: 15; Rom. 12: 17-21. Nov. 17, 1907

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

The Prince of Peace never lifted a hand in self defence. Shall i as his disciple do otherwise? Does he permit or countenance that which is contrary to the letter and spirit of his teaching and his example? NEVER.

#### DAILY READINGS.

- November, 1907.
  11. M.—Christian conditions prophesied. Isa. 2:1-4.

- a.—Unristian conditions prophesised, 18a, 2:1-4.

  —A time of peace, isa, 11:1-9.

  V.—The origin of wars. James 4:1, 2.

  —Christ's own testimony. John 18:36.

  —Paul's reference to this testimony. 1 Tim.
- 16. S. -The only warfare commanded. Eph. 6: 10-18
- ce versus War. 1 Thess. 5:15; Rom.

#### A SPECIAL MESSAGE.

Ninety-nine one hundredths of the professed disciples of the Prince of Peace reject his teaching in the matter of warfare. In the face of the old adage: "Seif-preservation is the first law of nature," human reason cannot comprehend the command of Christ, nor fully understand his example in the matter of non-resistance. Against the oid adage are set the words of Christ: "Whosoever will save his life shall lose it" (Luke 9:24). The law of nature-so called-and the law of Christ differ, are contrary. The law of Christ is, "Bear ye one another's hurdens," the law of nature is, "Every man for himself." Jesus says, "Love one another," "Love your enemies"; the law of nature says, "Look out for yourself," "Get even with your enemy." Christ gained more hy peace than he could have done by warfare (Luke 23:35, 39); even though he could have, at a word, called a legion of the most mighty host in earth, heaven or hell to his aid. War is contrary to God's will in the gospel dispensation. That matter is settled. No Christians became soldiers hefore the third century. They with one accord called it wrong. What was wrong then in this respect is wrong now. It was only when general fidelity to Christianity hecame relaxed, when in other respects they violated its principles, when they had begun to dissemble, to cheat, to falsify their word, to sit at mest in the idol's temple, to accept the priestbood of idoiatry, to become profligate—in a word, it was only when they had ceased to he Christians that they became soldiers. It took nearly 400 years before this change of attitude toward war became at all general, and it was hy means of the corruptions in the church of Rome that the inconsistency has been so firmly rooted that even reformers of Luther's type could not shake themselves free of the delusion, authough in the first years of Luther's Christian life ne testified against war as heing uu-Christian. His other compromises with the world and worldly authorities included use of the carnai sword, and so the great Reformation, while bringing about remarkable changes, feli far short of its giorious possibilities, and delayed the universal reign of peace by causing the so-called Christian nations to become the most powerful nations in warfare in the worldan inconsistency at which Mohammedans and Jews allke sneer and point the finger of scorn. The conversion of the world is undouhtedly impossible until Christianity returns to the principies of the primitive church.

#### BIBLE HINTS.

1 Thess. 5:15. Every temper contrary to love is contrary to Christianity. The children of God are the children or the followers of love, peace

and the like. The children of Satan are the chileren of hatred, envy, pride, strife, war and the like. The main argument of the Jew against Christianity would not exist if this one verse were oheyed in the national and private life of Chris-

Rom, 12:17. Never give back bad for bad. As children of God and followers of Christ we cannot and must not do otherwise than he teaches. He returned good for evil, did not kill his enemies, but died for them, so loved them that he left heaven for earth and gave his mortal life for

Rom. 12:18. The child of God will, like his Master, give even life for the sake of hringing peace or preserving it. If strife is to he, the other party-will have to do all of that.

Rom. 12:19. The Son of man came not to wreak vengeance on mankind, but to save man. Let us be of the same mind. He was reviled, spit upon, despised, rejected, buffeted, mocked, misrepresented, forsaken, denied, crucified, and against all this he showed nothing but meekness, love and plty. His attitude did not present that phase of the heroic feature of Christianity that the modern aggressive type of Christianity ciamors for, but his was a much greater heroism. God has given all judgment into the hands of his Son, and he has delegated to us only the duty of evangelizing the world, not to call the world into judgment or to punish it. If we did that, then there would be no time for evangelizing, and God well knows that.

Rom. 12:20, 21. Do for your enemy as God has done for you. That puts you on the upper hand and the winning side. It takes worse than a mere enemy to repel real kindness for long. It takes a man who has lost all sense of shame or contrition for misconduct to withstand true kindness. All others can be won, and what a great number might be won!

#### ILLUSTRATIONS.

## How Best to Live In Peace.

Mr. Johnston of West Africa, in one of his jour nals, relates the following instructive incident: "In visiting a sick member, his wife, who was formerly in our school, was present. I asked several questions, viz., if they prayed together, read the Scriptures, constantly attended public worship and lived in peace with their neighbors. Ail these questions were answered in the affirmative. then asked if they lived in peace together. The man answered, 'Sometimes I say a word my wife no like, or my wife talk or do what I no like; hut when we want to quarrel, we shake hands, shut the door, and go to prayer; and so we get peace again.'" Other individuals, and nations, too, might profit greatly by the example of these sim ple, devout converts from heathendom.

Weapons that are Mighty Through God.

The preaching of a minister had produced a great change in the life of a daughter of a rich and dissipated family, so that she no longer joined the rest in their folly. Her father thought she was melancholy and, on learning the cause of it, hlamed the minister for it and became very much enraged at him, even iying in wait for an opportunity to shoot him. The minister was providentially warned of it and avoided him. Defeated in his murderous design he sent the minister a challenge to fight a duei. The minister might have had him arrested and prosecuted for these several violations of law, but he took another method. We went to his home, and with characteristic boldness thus addressed him: "I bear you wanted to shoot me, hy which you would

have been guilty of murder; failing in this, you sent me a challenge; and what a coward you must he to wish to engage with a man who is almost blind! As you have given me a challenge, it is now my privilege to choose the time, the place and the weapon; I therefore appoint the present moment, the place where we now are, and the sword for the weapon to which I have heen most accustomed." The man was badly frightened, and the minister, having attained his end, produced a pocket Bible and exclaimed, "This is my swordthe only weapon I wish to engage with." "Never was a poor, careless sinner so delighted with the sight of a Bible before," said the minister afterward to a friend. He reasoned with the man on the impropriety of his conduct, and for no other reason than because he had preached the everlasting gospei. The result was, the gentieman took him by the hand, begged his pardon, expressed his sorrow for his conduct, and hecame afterward very friendly to him.

#### Christianity Exemplified.

Two men iiving in the southern part of Africa had a quarrei and became hitter enemies to each other. Soon after, one of them found a little giri belonging to his enemy in the woods, at some distance from her father's house. He seized her and cut off two of her fingers; and as she started to run home, screaming, with her bleeding hands. he exclaimed, "I have had my revenge!"

Years passed away. The little girl had grown up to be almost a young woman. One day there came to her father's hut a poor, worn-out, grayheaded oid man, who asked for something to eat. She knew him at once as the cruel man who had cut off her fingers. She went into the hut, and ordered the servant to take him hread and milk as much as he could eat, and sat down and watched him eat it.

When he had finished she dropped the covering that hid her hands from view, and, holding up her mutilated hands hefore him, she said: "I have had my revenge!" The man was overwhelmed with surprise. The secret of the girl's conduct was that in the meantime she had become a Christian and had learned the meaning of the verse, "If thine enemy hunger, feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire upon his head," etc.

How heautiful the conduct of this injured Christian girl appears in contrast with her heathen enemy! Let us imitate such conduct, and en deavor by God's grace to follow closely the teaching and example of Him who is the hright pattern of the Christian life. Jesus conquers by kindness and love. When we were enemies he died for us.

SUBJECTS FOR TALKS OR ESSAYS.

- 1. The influence of kindness.
- 2. Why do people and nations fight?
- The effects of war.
- 4. The Christian's sword

Read Bro. Isaac Peter's article in this and next week's Herald.

While a number of young men in the waiting room of an English railway were discussing the merits of total abstinence, a policeman came in with a handcuffed prisoner, and listened to the dispute, but gave no opinion. A minister of the gospei, who was also present, stepped up to the policeman and said, "Pray, sir, what have you to say ahout temperance?" "Weil," replied the guardian of the law, "all that I have to say is that I never took a teetotaler to prison in my life.

# HERALD OF TRUTH of the family were invited in to see us in the

is not used so. But some men giory in their

shame, and it must he that the whisky makers,

the makers of law hreakers, of home hreakers and

heart hreakers are of that class. Is their argu-

What a treasure a true friend is! What a

blessing true friendship is! Who does not love a

true friend! Jesus is such a friend. He wants to

be everyhody's friend. He wants everyhody to be

his friend. A friend sacrifices for those he loves.

Jesus has done so. He sacrificed his life for the

sake of showing himself our friend and that he

might win us to he his friends. A friend has a

right to expect certain things of a friend and this

expectation is mutual. Now Jesus has done great

things for us. What have we done for him? He

perfect right to make it. He wants us to trust

him, to confide in him, to lay our burdens on him,

to take his yoke upon him, to learn of him meek-

for our good! Will you not have him for your

friend? Or if you have found him, but are not

yet intimately acquainted with him, will you not

for the sake of your greater happiness? Youth is

the time when close friendships are most naturally

formed. God has ordained it so, and how wise his

purpose is! He gives us that condition of mind

that we may form a close friendship, a sacred

intimacy with the joving Savior, who will never

leave nor forsake us. Have you ever thought of

this wonderful fact in connection with our youth-

ful tendency to make friends, to have bosom com-

panions and confidants? Seek first the friendship

of God. Remember the one Friend in your youth

who is closer, better, more constant and more

helpfui than ail other friends, and yours will he

LIFE IN BETHLEHEM JUDEA.

Through the kindly offices of our incomparable

dragoman, David Jamai, we were admitted to the

homes of several Bethlehemites and enjoyed

giimpses of a life unchanged in general aspect

Our longest call, and the most interesting, was

upon a family of some note in the town, and so

well-to-do that they occupied the whole of a three-

storied house. Christmas heing a holiday, men as

well as women were at home, and all the members

a life of happiness and an eternity of joy.

from that of two thousand years ago.

eck to use the offered friendship and intimacy

ment worth serious consideration?

paternal abode. The host was formerly the Sheik Young People's Department of the town, and in more troublons times than ours a mighty man of valor in the region. He sat upon the cushion near the door, a fine looking The brewers and distillers of this country, in patriarch in white turhan, white tunic, and fuil. their desperate effort to counteract the influence white trousers. His heard looked the whiter for that the temperance element in the country is the hlack cyclrows drawn strongly above a pair hringing to hear upon the liquor traffic, are going of piercing dark eyes. He was in holiday mood to hold a great "Pure Drink Fair" at the Coliseum and dress, full of pleasant courtesy to us and good in Chicago next month. They are advertising very humored banter to the others present. We were widely and will have many "attractions." One of hardly seated upon the divan running around three their strong arguments by which they want to sides of the room when he ordered his wife to gain consideration is that the distillers are using bring hlm a bottle of native wine and a glass, in up one-third of the corn crop of this country. which he drank to my son's health. Syrian eti-Where would the prices of corn go if the distil quette forbade him to drink to the health of a lerles were forced to close? But let us see. If woman or to name her over a draught of wine, they use one-third of the corn crop, it shows what an enormous amount of a staple crop is but he hedged cleverly hy tossing off a second bumper, and, holding the emptied glass in his used to make hogs of men. Rather have cheaper hand, expressing the hope-still addressing my prices for corn and have every man, women and traveling companion-that "Madame, your honorchild in this country decently clothed and properly sble mother, will have a safe and prosperous jourfed and away from the awful influences of drink ney to her distant home." For the next five minthan to have one million wailowing sots on our utes he kept his gentie wife, his daughter, who streets and as many women and children suffering had the face of a Madonna, and his beautiful the degradation and shame of having a drunkard daughter-in-law busy in making ready for the inhushand, father or son. And if that one-third of evitable coffee-drinking. the crop were not used for making whisky what A brazier of charcoal stood heside him, but would it not do in the way of filling hungry months! The shame is all the greater that so much of that which ought to be used for bread

his wife blew up the coais and added fuei; the daughter brought the raw coffee-berries in a round, shallow vessel with a long handle, like a straight-sided frying-pan, in which the ex-sheik himself roasted the grains as a special compilment to us. To a brother-in-law who had dropped in, was assigned the task of pounding the coffee to powder in a mortar of olive-wood-"an heirloom," as the host told us pridcfully, "and over a hundred years old." The pestle was, likewise, of olive-wood; both were as hard as liguumvitae and hlack as enony with age and use. In ponuding the coffee a tune is rung by heats of the pestle against the sides of the mortar. When this Is done skilfully every part of the rim is touched in turn by the pestle in rhythmic resonance. The hostess put the coffee-powder into a copper pot, added water, sugar, and a pinch of alispice, and set it to boil, her lord directing the process and watching the pot until the contents foamed up to says. "Ye are my friends if ye do whatsoever I the top, when he lifted it off, waited until the command you." There is his test and he has a bubbling ceased, and put it back over the coals. After three hollings-up the beverage was ready for use. The daughter brought a tray on which were tiny handleless cups. Her father filled them ness and lowliness of heart, and all this that we and she passed them to the guests .- [Marion Hsrmay enjoy peace and rest of soul. Who cannot land, in Lippincott's Magazine.] appreciate such a friend whose superhuman unelfishness led him to do all that he has done

For the Herald of Truth. AN ACCOUNT OF THE CAUSE AND PURPOSE THAT LED TO THE EMIGRATION OF THE MENNONITES FROM RUSSIA TO AMERICA.

The Savlor said to his apostles: "When they persecute you in this city, fiee ye to another; for serily I say unto you, Ye shall not have gone over the cities of Israel till the Son of Man be come' (Matt. 10:23).

When our ancestors were placed under such severe restrictions in Germany on account of their non-resistant principles, they accepted the invita tion of the Russian government to settle in Russia to become examples of thrift as farmers, for agriculture was slmost wholly neglected by many of the native Russian uncivilized peasants. This invitation was joyfully welcomed by our forefathers, and a deputation was at once sent to Russia. This took place in 1786, and the deputation dld not return until 1787, almost a year later, after they had accepted all the terms and promises of the empress Catharine at an audience at the royal court in St. Petershurg, namely that each family should receive the free use of sixty-five desjatines of land, and that they and their posterity should enjoy full religious liherty, and have the privilege of using the simple affirmation instead of the

judicial oath in all legal or other occasions where their word was necessary. They were also to be forever exempt from military service, civil service, statute labor (compulsory), having soldiers quartered in their homes, and one or two other priviieges. This promise was ratified in 1800 by Emperor Paul, son of the now deceased empress Catharine, who gave us a charter called "Privilegium," in which the sixth paragraph contained the following words: "Wir geben ihnen Unsere Allergnaedigste Versicherung, dasz niemand, sowohl von den jetzt schon ansaessigen Mennonisten, als auch von denen in Zukunft zur Niederassung in Unserem Reich geneigten, noch ihre Kiuder und Nachkommen zu keiner Zeit in Kriegsoder Zivildienste ohne eigenen dazu geneuszerten Wunsch zu treten gezwungen sind." - We also give Our Most Gracious Assurance, that no one, either of the Mennonists aiready settled here, or of those who may in the future desire to settle in our reaim, or of their children or their postery shall at any time he compelied to enter the military or civil service without their own expressed desire to do so.

On the strength of this prospect of freedom 288 families emigrated from Germany in 1788, but did not reach Ekaterinoslav in Russia until July 20, 1789, where the first Mennonite colony settled. shout seventy versts helow Ekaterinosiav on the Daiener River.

Under this privileged liherty our forefathers lived for about seventy years in peace and quiet n Russia, and not only gained many advantages In material things in that country by reason of their industry, but even became wealthy, when all at once, about the year 1870, the political papers published the purpose of the government to institute a universal military service, hy virtue of which every male citizen of Russia would be obliged to perform military service. This announcement caused deep concern among the Mennonlte congregations, and at once conferences were held to consider what we might do under these circumstances. It was decided to send a deputation to the royal court at St. Petershurg to petition the government to make allowance or exception for us as a non-resistant denomination, and again grant us, hy a special law, exemption from military service, since this privilege had been vouchssfed us for all time by his exalted Majesty in writing, as we had aiways understood his words "at no time." This deputation was, however, informed by the official in charge of the matter, that a privilege in which a stated time was mentioned was annulied at the expiration of the time mentioned, but that such a privilege as we enjoyed, in which no time or date was specified, could be annulied by the government at its pleasure, and which would be done when the new laws were instituted.

This petition, however, was somewhat premature, since the commission which was to com pile the new military law had not yet hegun its labors. This deputation, however, before its departure from the court at St. Petersburg sent a written petition to his Majesty, in which they presented the main points of the sixteenth article of our confession of faith, treating on nonresistance, and adding: "Nor can we, if we wish to remain true to our confession, render sanitary service as a part of military service."

After the commission had begun its work, a second delegation was sent, but came just at a time when the commission was on a vacation, and again nothing could be accomplished, but the minister of the "Bruedergemeinde" in St. Petersburg (a branch of the Mennonite church) promised the delegation to send them word when the commission resumed its labors, which was done and thus the third delegation was sent away. The commission assured them that provision or exception clause would be made in the law, exempt ing the Mennonites from all direct military service with the sword, but that they would have to submit to service in military tactics.

When this delegation reported the result of its visit at a conference of the ministry, a division

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- ennonite Comerciaes. Lancaster, Pa. Eastern District (Franconia). Franklin Co., Pa., and Washington Co., Md.
- Virginia.
- Canada.
- Ohio and Pennsylvania.
- Ohio, Mennonite. Southwestern Pennsylvania. indiana, Amish (Spring). indiana and Michigan District (Fali).
- Western District, Amish.
- Missouri, lowa and E. Kansas. Kansas and Nebraska.
- Nebraska and Miunesota. Alberta, N. W. T., Canada
- Pacific Coast District.

of opiniou arose in the conference as to the meaning or intent of our confession of faith. The majority thought they could submit to the provi sions promised in the law, the minority agreed with the statement made to the authoritles by the first delegation, namely, that they could not remain true to our confession and render any kind of military service. This minority then agreed to send a delegation to America, from whence invitations had already come by our brethren in the faith, who likewise had left Europe on account of their scruples against military service, and had settled in North America, where they had found an ssylum and had for over one bundred years enjoyed uninterrupted the freedom of conscience and full religious liberty which they prized so nuch. This then was the inducement that ied our thoughts toward the idea of an emigration from Russia, the land we had learned to love, and we

have seen in our own case the fulfilment of the Scripture, "Behold, I have set before thee an open door, and no man can shut it; for thou hast \* \* \* kept my word, and hast not denied my name. Beeause thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world" (Rev. 3: 8, 10). We have now lived in America more than thirty years, unoffended and undisturbed in the practice of our faith, both in the United States

and in Canada.

have never had reason to regret the move, for we

(Coutinued from page 415.)

(To be continued.)

if the non-resistant Christians would have morfellowship one with the other their light would whine brighter.

Power belongs to God. The great recourse of power is in his Word. The Word has power to change the drunkard to a Christian.

Our iniquitles have separated us from our God. We have the same God, gospei and promises to-day that they had nineteen hundred years ago. One dollar is spent for God to three hundred for

the adversary. Too many are trying to shift their responsibility on some one else.

Twenty years a neighbor, and never spoke to him about his soul. The Holy Spirit seeks a medium whereby he

can reach the unsaved.

There is power in prayer-let us use it. it is not so much to know the Scriptures, as to

do what they say. As people are wide awake in a natural sense, so should we be spiritually, and watch every opportunity to help our fellowmen. We shail find unspeakable joy in so doing.

## HERALD OF TRUTH.

Some people attend to religion when it suits; we are to deny ourselves and take up His cross. Persecution is sometimes needed to spread the

Worship does not only touch our lives, but every avenue of our minds. Everything we do somehow affects our worship. When we bow down on our kuees to pray it affects our inner life. We should not be in a fever of excitement when

we worship. The beathen's strongest argument against Chris-

tianity is the change of our customs. Our fore fathers did so and so, why not we? We cannot bide from men our principles in life,

and somehow they affect our worship. Impressions made on our lives while young

seldom ever leave us. Our worship is much affected by how we look

into our Biblea. All evil power is subject to God. A temperate

life is a moderate life. Unless we bave the Holy Spirit within us we have none of God's power. We must be filled like Peter was before we can have power over sln and self.

We should live for one another.

We cannot pass through this life without a

The spirit of the world is to get above one another; the spirit of Christ is to esteem others better than ourselves.

HENRY HERSHEY, Sec.

#### A QUAKER'S ANSWER.

A young man of skeptical turn, while traveling in a stage coach, forced bis sentiments on the company by attempting to ridicule the Scriptures; and among other topics, made himseif merry with the story of David and Goliath, strongly urging the impossibility of a youth like David being able to throw a stone with sufficient force to penetrate the giant's forehead. On this he appealed to a Quaker who was sitting in a corner of the coach, and inquired if he thought possible.

"indeed, friend," replied he, "I do not think it at all improbable, if the Philistine's head were as soft as thine."

#### CONFERENCES.

#### General Conference.

The Mennonite General Conference will be held with the Howard-Mlami Co. congregation, near Kokomo. Ind. Session to open on Wednesday morring. Nov. 13, 1907.—D. F. Driver, John Nice. D. H. Bender, Committee.

#### NOTICE.

A meeting of the Mission Committee will be held near Kokomo, ind., on Wednesday, Nov. 13, 1907, at 5:30 p.m. Volunteers for home and forigm mission work who desire to take the examination are invited to be present. J. S. SHOEMAKER.

#### General Conference.

The Howard-Miami (ind.) congregation extends The Howard-Miami (ind.) congregation extends a cordial invitation to all workers to meet with its at the General Conference. The most convenient railways stations are Amboy on the P. C. C. & St. L. and the C. C. & L. Railways, and Greentown on the T. St. L. & W. Railways and the Ko-Marion & Western Traction line. coming on fast trains on the P. C. C. & St. L. Railway, by informing us of their arrival, can be met at Converse, as fast trains do not stop at Amboy Please inform the undersigned of your cor

- E. A. MAST, Kokomo, ind. N. M. SLABAUGH, Greentown, ind. N. W. KING, Amboy, ind.

# Contributions Received by Mennonite Pub. Co.

Mary Gililom, Holden, Mo., for India Orphans, 5.00. Minerva Kauffman, New Wilmington, Pa., for India Orphans, \$1.25.

Yoder—Seigenthaler. — On Oct. 31, 1907, in Wayne Co., Ohio, Bro. Milo Yoder and Sister Magdalens Seigenthaler were joined in wedlock at the home of the bride's parents. The young couple have for some years been residents of Elihart, and we wish them a long and happy life.

MARRIED.

hart, and we wish them a long and mapy with a frower particular of the bride, in Cuilom, Ill., by Jacob K. Bixler of Wakarusa, Ind., Bro. William M. Grove of Weyers Cave, Va., and Sister Amelia G. Hirstein. May many happy years be belier. JACOB B. RISKLER.

Haldeman—Snavely—On the 22d of Oct., 1907, the particular of 
near Mt. Joy, Lancaster Co., Pa., by Bish. Jacob N. Brubacher, Jobn N. Haideman of Mt. Joy townsbip and Emma Snavely of Manheim, Lancaster Co., Pa.

Moyer—Nissley.—On Oct. 24, 1907, in Lancaster Co., Pa., by Bish. Jacob N. Brubacher of Mt. Joy, Amos B. Moyer and Mabel S. Nissley, both of tapho Twp., Lancaster Co., Pa.

Eckman—Hirsh.—On Oct. 24, 1907, by D. H. Maud L. Hirsh were united in marriage at the residence of the officiating clergyman.

#### DEATHS

Rich—Anna Rich, nee Moser, was born Sept. 11, 1839, in Wayne Co., Ohio. When a child she moved with her parents to Adams Co., ind. She was married to Joseph Rich, Dec. 22, 1859. To this union error born seven sons and three daughters. One son and four of the thirty-three grandchildren preceded be to the world beyond. For the last twenty-five weeks of her life she suffered much the weeks of her life she suffered much the weeks of her life she suffered much the suffered much which shally caused her death but twenty-nve weeks of her life she suffered much from dropsy, which finally caused her death, but she bore her suffering with Christian fortitude and passed away Oct. 27, 1907. Funcation the 29th at the Egil meeting bouse, where a large-number of people gathered to pay their last tribute of respect. Fourteen gandanted by Ell Lands and L. Chiefconducted by Eli Lantz and J. S. Hartz

Kuip,—Sister Sarah, widow of the late Abrabani S. Kuip, died on Tuesday, Oct. 21, 1907, as the home of her son-law. Song, or the late of the song of si Y, 7 M., 10 D., D., B., as the advanced and of si Y, 7 M., 10 D., of paralysis. Her his-hand, who was a deacon in the Skippack Menno-nic congregation, died in 1904. She leaves a son and daughter to mourn a mother's death. Brandt.—Ou the 25th of Oct., 1907, In Rabio

Brandt.—Ou the 25th of Oct., 1901, in Radjan Tup., Lancaster Co., Pa., at the home of her son Joseph, Fannie Brandt, aged 74 Y., 9 D. About four weeks ago she was stricken with apoplexy, which resulted in her death. Her husband, Isaac Brandt, preceded her to the spirit world some years ago. She is survived by four years ago. She is survived by lour sons, two daughters and one sister. Funeral services were held on Oct. 29 at Herabey's M. H. by John Sanvely and Joseph Boll. Text, John 11:25, 26. Interment at Risser's Mennonite buryingground. She was a consistent member of the Mennonite hurch for a number of years.

Souder.-Sister Harriet, wife of Dillman G. Sou-Souder.—Sister Harriet, wife of Dillman G. Sou-der of Lower Saiford, Montgomery Co., Pa., died on Wednesday, Oct. 23, 1907. The cause of her teath was heart failure. She died at the age of id Y. 4 M., 2 D. She was buried on Sunday at the Saiford Mennonite burying-grounds. She leaves a husband and two daughters to mourn her death. Peace to her ashes. Peace to her ashes.

Peace to ner asnes.

Detweller.—Leah, wife of Joseph Detweller of Hilltown Twp., Bucks Co., Pa., died on Friday, Oct. 25, 1907, of the Infirmities of old age, at the advanced age of 87 Y., 11 M., 5 D. Funeral was held on Tuesday, Oct. 29, from the residence of David Gehman in Hatfield township, where she had died. Interment at the Rockhill Mennonite burving-ground.

Yoder.-On Oct. 20, 1907, near Holden, Cass Co. Yoder.—On Oct. 20, 1907, near Hoiden. Cass Co.

Mo., Slater Oille, wife of Benjamin Yoder and
slaughter of Christian and Lydia Plank; assed 22,

7, 10 M., 8 D. She died at her home, the cause
of her death having been an operation for appendictles. She leaves to mourn her early death, a beloved companion, three children, father, motions
seven brothers, one sister and the burner in the
youth and with the preatty missed by her family
youth and will be breatty missed by her family. youth and will be greatly missed by her family, friends and church. Funeral services were held by Bro. Levi Miller and Daniel Kauffman on Tuesny itro. Levi Miller and Daniel Kauffman on Tues-oay morning at the Sycamore M. H., after which the remains were laid to rest to await the call of the Savior to come forth and be crowned with the crown of life promised to all who love the Lord Jesus in sincertly and truth. A bright has been left deen relatives and friends to know that the way remained for the call of the conthe heart-broken relatives and friends to Another that she was prepared for the solemn summons! This is an earnest call to all the unconverted. "O death, where is thy sting? O grave, where is thy victory?" The Lord help us all to be faithful heavenly Father.

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Published Weekly.

ELKHART, IND., THURSDAY, NOVEMBER 14, 1907.

Vol. XLIV. No. 46.

NOTICE.-All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUB-LISHING CO., ELKHART, IND.

# EDITORIAL NOTES

Communion services were held in the A. M Forks congregation in Eikhart Co., ind., on Oct. 27, on which occasion a large number of brethren and sisters were assembled.

Change of Address .- Bro. Daniel Rose changed his address from Elkton to Johnstown. His friends will please address him: Corner of Bed ford and Cedar Streets, Johnstown, Pa.

A Bible Conference will be held in the Amish congregation in Fulton Co., Ohio, Dec. 16-20. The brethren D. D. Milier and Levl Miller will be the instructors. The Lord bless the work to his glory and our good.

Minister Ordained .- In the A. M. congregation. in the vicinity of Mylo, Rolette Co., N. D., a minister was ordained recently. The lot fell on Bro. Jacob Graber. May the Lord hless the brother in the solemn duties devolving upon him.

It must have been an unusual sight to see a Russian general, dressed in the regalla of his high office, in the pulpit of a plain Mennonite meetinghouse addressing the vast crowds of people, and to hear him, in the name of the Czar, pleading with the people to remain in their adopted country. as described in this issue by Bro. Isaac Peters, whose article is another bit of historical literature that should be preserved for future generations.

To do the Lord's work well we need to give heed to ourselves that we do not bring to the Lord an offering that the Lord will not accept. Our bodies, our minds and hearts must be kept in a good, pure and vigorous condition if we would do the Lord's work well. Israel was not permitted to bring a lamh for an offering that had a biemish -it must under all circumstances be a perfect, faultless lamb to make an acceptable offering unto the Lord. This teaches us that in our devotions we must give to God the best we have, an offering that is given with an eye single to the glory of

The man who has made a success in any of the adventures of this world is considered a wise man. The man who fails is considered a fool. But the man whose fields brought forth plentifully and who had to break down his barns and huild them larger so that he might have room to store ail his goods, was so elated over his success that he said, "Soul, thou hast much goods laid up for many years; take thine case, eat, drink and be merry." But the Lord said to him, "Thou fool, this night shall thy soul be required of thee; then whose shall these things be which thou hast provided?" So is he that layeth up treasure for himself and is not rich toward God. "Seek ye first the kingdom of God and his righteonsness, and all these things shall be added to yon."

Religion is that which we believe and do to worship and glorify God. It embraces a bellef in God as the creator and preserver of heaven and carth and all visible and invisible things-it embraces a belief in God in accordance with the teachings of the Bible. It accepts the Bible as the word of truth, the word of God, the book given of God as a lamp to our feet and a light unto our path. It accepts Jesus as the author and finisher of our falth; it accepts him as the Savior and Redeemer of the world. It accepts the Bible, inciuding the Old and New Testaments, as a contpiete rule of life and action, and accepts also the forgiveness of sins, the living of a righteous life. the resurrection of the dead, the final judgment the eternal reward of the righteous and the eternal punishment of the wicked.

Our General Conference,-The present week will be one fraught with momentous Issues for the Mennonite church. No one can calculate on one side the biessings that will come hy pursuing a line of action in harmony with the Word and the wili of God in a conference such as is being held by our brethren during the present week; and on the other side, no one can estimate the harm that may he done by the same body when they deviate from God's ways and with selfish motives and sinister designs build the house of the Lord. We hope, however, that in this meeting of God's ministers to promote the cause of Zion all may be inspired with a spirit of love, of righteousness and sincerity; that they may work together in peace and harmony and with no other motive aud no other purpose than to giorify God and lahor for the salvation of souls, and that God may abundantly bless the work and bring about resuits that shall be giorious, and for which generations to come shall rise up and call the work blessed and a blessing.

Practical Religion .- There are many persons who misinterpret the true meaning of practical Christianity or practical Christian piety. They somehow get the idea that true Christianity consists in making long prayers, preaching loug sermons, giving iong talks on unimportant and un interesting subjects, making a great profession. relating wonderful experiences and creating a continual stir of excitement among the people. The ordinary, quiet course of religion which so many of the pious people of the land enjoy is to them a very dull thing. Let us see want the word of God teaches on this important subject.

Jesus says (John 4:23), "The hour cometh and now is, when the true worshipers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in spirit and in truth." We may worship God in different ways; hut worship, in all we do, in the strict sense of the word, means that we have within our hearts a holy reverence and a sincere desire to praise, adore and giorify him. God said to Ahraham, "I am the almighty God; walk before me and be thou perfect." In true worship we need to consider ourselves very unworthy and God very high and great; ourselves impure, and God pure and holy in the highest sense; ourselves very weak, but God almighty; God our only helper, our Savior, our Lord, our leader and guide, and as he sald to Abraham, "Our exceeding great

### PERSONAL MENTION.

Bro. A. B. Kolb, editor of the Herald, is on a trip to the South, which demands his absence from home for at least a fortnight.

Bro. J. M. Eby of Sheliburg, Pa., with his wife and a number of friends, in the recent past visited in Norfolk Co., Va., and purchased a farm there.

Pre. Simon Hershberger of Woods Co., Okia... ieft home on a two weeks' visit with friends in McPherson Co., Kan. He was accompanied by his

Bro. B. Hamilton, after an absence of several years, has returned to Jackson Co., Minn., where he is again engaged in the ministerial work at that place.

Bish. Jonathan Kurtz, of the Haw Patch congregation lu Lagrange Co., Ind., held communion services with the A. M. congregation in Ailen Co. Ind., on Oct. 20.

Bro. J. S. Shoemaker of Freeport, 111., was at Goshen, ind., last week, engaged with the publishing committee, arranging for the purchasing of the publishing interests of the church.

Pre. Christian Garber of Jackson Co., Minn., will make a visit to Indlana and Michigan in the future and hold a series of meetings in the Barker Street congregation some time during the present month.

Bish. A. J. Mast of Arthur, Iil., and Pre. A. B. Miller of Reno Co., Kan., visited with the A. M. brotherhood in Anderson county and conducted a number of edifying meetings with the brethren

Bish. Moses A. Mast of Walnut Creek, Holmes Co., Ohio, spent Sunday, Nov. 3, with the little congregation near Kent and commemorated with them the sufferings of the Lord Jesus Christ in the emblems of the broken body and the shed blood of the Savior.

The investigating committee appointed by the last General Conference, composed of Bish. David Burkhoider of Nappanee, Ind., Bish. Jonathan Kurtz of Topeka, Ind., and Pre. Noah Stauffer of Berlin. Out., spent last week in the discharge of their duties, investigating these several institutions

Pre. Noah Stauffer of Waterloo Co., Ont., came to Eikhart Co., ind., last weck to participate in the duties of the committee appointed by the last General Conference to investigate the several benevoient and educational institutions of the Mennonite church, including also the publishing plants, preparatory to the meeting of the General Conference near Kokomo, Ind., on Nov. 13.

Pre. J. D. Brunk, who spent the past six months with the congregation near Peabody, Kan., has returned with bis family to Goshen. Bro. Brunk spent Sunday. Nov. 3, with the congregation at Eikhart, and preached an encouraging sermon in the morning and also gave an interesting talk on consecration in the young people's meeting in the evening. This meeting was especially interesting The subject was, "The Simple Life-A Call for True Devotion.'

Bro. Emanuel Stabley of Corning. Cal., accompanied by his father. Henry H. Stahley of Nappanee, Ind., spent a day in Elkhart last week and made us a pleasant visit at the Publishing House Bro. Emanuel is well pleased with his home in California. One other family has purchased in the

same vicinity and there is a prospect of others of our faith settling in the same locality. A few families more settling there would form the nucieus of a congregation.

> For the Herald of Truth JESUS, OUR BEST FRIEND.

We should at all times be thankful to God for his great mercy toward us, especially that he "gave his only begotten Son, that whosoever believeth on him should not perish, but have ever-

Let us stop and think bow much Jesus loved us He left his beautiful home in heaven and came down into this wicked, slnful world, just because he loved us. But how sad it is that so many people go through life altogether unconcerne about the salvation of their souls! Perhaps they never think what Jesus did for them, and were it not for his great love we would to-day not have the privilege of enjoying Christian life as we now have. We would then indeed be in a very un happy condition.

We may have good, kind fathers and mothers or brothers and sisters or friends who, we think. are kind and true in every way and who would do nothing to displease us; but with all this we can never find one who is as faithful, as true and ready to help as Jesus. He is ever ready to help us If we ask him; he is indeed a very present help in every time of trouble. Besides there is none in all the world who is able to take away our sins, aside from Jesus, and cleanse us from all impurity, and take away every stain of pollution we may have, every stain that has been brought upon us by the lust of the eye, the lust of the flesh, and the pride of life.

Let us then strive to live for him. He suffered and died for us, and hence we ought to love him very dearly. He came into the world as a helpless child, and even while an lufant, King Herod sought his life. He sent out his soldiers to slay all the little children under two years old in and around Bethlehem, the place where Jesus was born. No doubt, Herod thought that in this way he would be sure to destroy the life of the infant Savior, but God cared for Jesus and sent him and his father and mother into Egypt, and his life was preserved. It was not God's will that his life should be destroyed in this way. And after the death of Herod the angel of the Lord again appeared unto Joseph in Egypt and said, "Arise and take the young Child and his mother and go into the land of Israel." And Joseph did as he was commanded.

Thus we can see that God's ways are indeed wonderful, if we obey his call.

Remember, my dear friends and readers of the Herald there is a beautiful home above awaiting each aud every one who is willing to deny him

We can make no mistake by giving ourseives to Christ and following his teachings and the leadings of hls Spirit, for God has declared that he will not cast out any one that cometh to him with a sincere and truthful heart. But it is a great and fatal mistake to refuse to accept and serve

If we have Jesus with us we are safe—he stick eth closer than a brother. Did you ever think what a joyful gathering It will be for the rightcous when they shall be all gathered together around the throne, where we shall see Jesus as he ls, even in all his giory?

Let us then strive that we may be among the righteous when they shall be gathered home, a great multitude which no man can number from all kindreds and natious and tongues, and praise God throughout all the endless ages of eternity Dalton, Ohio.

The most agreeable of women is out who loves life, and understands the use of it; obliging, alike at all hours; above all, of a golden temper, and steadfast as an anchor. Such a woman will make bome happy, and be a blessing to ail her friends.

For the Herald of Truth.

THE TEACHER AND INFLUENCE.

By Charles E. Reed.

influence is the sum total of the activity of any life. We all have some influence, and all are influenced by a personality greater than our own. There are a thousand influences that come to us every day from a thousand points of the compass of life. It has been said that we are a part of everybody we meet and of everything with which we come in contact. This is true to the extent of openness and receptivity of the mind.

Many people stumble along biindly in life and never realize the matchlesa beauties of nature as they are wrought by the Creator on every hand. They care little for its deeper meanings or its revelation of the invisible. They do not see its essons of life kindred to ours, or feel its harmonious and sublime benedictions. Many people attend public gatherings and care very little as to the vital things that transpire there. Still others absolutely refuse to be concerned about the problems that shape life's destiny into the proper channels

On the other hand, we have characters who are pen and wide awake. They delve into the realm of the natural and spiritual world; solve its myateries and learn its lessons, to the extent of their ability, and thus the human race makes progress. They throw open the windows of their soul and search for truth everywhere, consequently they are not duil, morbid, uninteresting, but free, happy, joyous beings. This, however, is only true of those who take a hopeful, unbiased attitude toward the truth for which they are searching. Some see only confusion in nature's laws. For them God is continually sending the wrong kind of weather. Some either see only an endless con fusion of details in mental processes and decide that it is too laborious to develon the nowers of the soul: or think it an improper use or waste of time to know the thoughts of the great men and women who have lived nobly in the past. But regardless of the attitude one may take the fact still remains that truth is lasting, permanent and eternal Hence its worth and influence upon life. Hence the obligation to search for it anywhere, overvwhere and furthermore Christ has promise that it will make us free. The right kind of influence depends upon knowing the truth and living Many know enough but are afraid to live the same. Instead of having the convictions to live the real truth, they live it perverted. An example of this is a man who smokes tobacco or practices any other evil habit. He knows the results, yet proceeds regardless of them. The truth that such a one lives reaches his associates perverted, and consequently his influence is of the wrong kind. The class most susceptible to this perverted truth is the youth of our land. Hence we need to be very careful about our influence, and we ought to try to get the very best possible methods of di recting it: not only because of its importance, but hecause of its jasting effect.

Daniel Webster upon one occasion expressed a thought something like this: "You can be a master architect and build great buildings, but they will crumble to the earth; you can be a skillful machinist and work in precious metals, but they will corrode and rust; you can be an artist in chiseling marble, yet time will efface it; but you can work upon immortal minds in such a way that they will brighten to all eternity." Thus we see that influence exists not only for time, but for immortality and that the teacher's work is of especial importance.

Now, then, if we are going to have influence and of the right kind in directing the lives of the young people we must work in accordance with psychological principles. That is, we need to know how the mind works and how it develops and grows. We need to know how the devil tears down a soul and how God builds it up; especially in this age when Satan is trying to use the most

superior methods. And if we don't get methods that are fully equal to or yet more superior than hia, we will be defeated. The psychological principles which I give here are those used and en dorsed by Marion Lawrence who has been one of the most successful Sunday school men in America. Some of these I have changed somewhat and used other illustrations. Some apply mostly to hovs.

First.-Belleve in boys. Have faith that their good qualities will finally dominate over the evil ones. Every boy has some good elements in his character, and those are the ones that we should make a special effort to develop. We should discriminate between the boisterousness and maliciousness; between animal life and meanness; between what tends toward evil and that which, is desperately wicked.

The reason that some boys are called bad in nearly every community is, because we make them bad by calling them so continually and by not giving them the due amount of kind, considerate attention in the home that they really deserve If the youth does not find something of vital interest in the home, there will be other doors which he will naturally enter that open into rooms of vice and evil.

Second .- Be interested in the same things in which your pupils take an interest. By so doing you establish unity between yourself and the class.

which is very essential. A teacher who was late to his class found them husily engaged in discussing the score of the base ball game which occurred the day before. He abruptly, in a sarcastic manner, quieted it by saying that Sunday school was not a place to play baseball. One boy said to his neighbor, "All right if he don't want to hear baseball, we don't want to hear Bible, and that settles it." His teaching that day was a fallure. He missed the point of contact; but if he would have used the basebal as a bridge to get over to his Bible, or as a ladder from a boy's playful desires to some higher spiritual volltions, then he would have been successful. Boys' and girls' everyday interests are not always surface currents of life; but they quite often flow deep and any attempt to abruptly change them even into a channel that seems proper to us will result in a wreck. We must do our work quietly by degrees and then we can expect results. The capture of Jericho did not require ciamor and rapidity, but sllence and waitlng. A little girl of one of Michigan's normal schools rushed into the superintendent's office one day and said, "There is a boy out here on the playground who has a revolver." He was called in by the superintendent and asked how many revolvers he had, whereupon he displayed two. He was next asked if he had any more weapons and he then drew from his trousers a dirk. The superintendent asked several more questions and found out that between August of one year and April of the next he had read over one hundred five-cent novels and cheap detective stories. The superintendent then asked if he might not select some books for hlm to read, and the honest little fellow, who meant no serious harm by his previous action, at once agreed. Did the superintendent give hlm the story of the Bible at once, like some would have done? Oh, no! He gave him that which was nearest to what he had been reading. yet a little better. First, the life of Daniel Boone, then Kipiing's Jungle Stories, and so on up the scale until he had him where he could appreciate high-class literature and the Bible.

Third.-The pupils of any class need individual attention. They are not machines. Each has his own peculiarities and individual characteristics. One proceas may do for one, but not for another. Some may need more encouragement than others One may desire to ask questions, another to have an argument; and still another may need help in grasping the truth from the printed page. Study each pupil and find his greatest need and dominant interest. A mother who had raised seven boys was asked to give her method. "Why," said she, "I had seven methods."

HERALD OF TRUTH Fourth.-Sympathize enough and criticize as llt-

tle as possible. Pupils need sympathy. They have problems and difficulties peculiar to themselves. They are mankind in the making. Many teachers and older people do not realize the difficulties of a growing soul which daily fights its Waterioos and sometimes conquers and sometimes not. And the reason that some fail is because no one would help or aympathize with them; or perhaps some harsh criticism was given out of place, which only made things worse. The right kind and the right amount of criticism at the right time is in order; but otherwise it may crush out some of the finer qualities of life's capital. Benjamin West, the great painter, when a small child drew a crude picture upon the floor. Many a mother would have scoided her boy for marking up the floor in that fashion; but his mother saw the embryo artist and preasing a klss upon his iipa commended him for his drawing. Many years afterward the great painter said, "My mother's

kiss made me a painter." Fifth.-Have a sincere, burning love for the growing soul. God has plenty of it to give away. Paul says he could not be separated from it. Why not get a large measure of it into our lives and

Dr. Charles M. Sheidon aays, "There is nothing in this world that will not yield if you put love enough into it." While the growing soul has many difficult problems and the heart may be frozen up in the northwest corner, there is after all a bright, sunny, warm side where you may enter through the door of love. Pupils do not want the goody-goody kind either, but real, genuine, positive love that manifeats itself by ahow lng a strong, helpfui and appreciative intereat in the many various phases of life.

These are some of the psychological principles and methods that many have used in auccessful teaching. I find that Jesus Christ, the Master Teacher, worked in accordance with psychological principles. He began with what was already in the people's minds and ied out to some of the most profound truths. Some he criticized very severely. With some he sympathized and wept. To others he spoke kindly. He used a large num ber of illustrations and parables. He pictured his truths in a powerful way. You will find his methods in the New Testament if you search deep enough. Yet a knowledge of these things is all that is necessary. A certain writer has said that "what we have learned is of great importance, but what we can do, what we are, and what we will become is of vastly more sig-

nificance." Would you be like a bright, shining star in God's universe, shedding its radiant beama into the darkness? Would you be like a sweet, beautiful flower, giving fragrance to the earth? Would you be like the sturdy oak, strong and powerful, blazing the way in the fields of thought? Would you be a servant of the Most High and labor for the final consummation of that one, first, last and fundamental purpose: the establishment of God's kingdom over all the earth?

THE GRANDEUR OF THE BIBLE AND BIBLE TEACHINGS.

By William H. Milburn, D. D.

No man of his time filled a larger space in the public eye of his country than John Randolph of Roanoke. His eccentricities, audacity and brilllancy-his pride of birth and race, fearlessness and self-assertion - his incisive and intrenchant speeches set off with sparkling wit, keen satire, flerce invective, clothed in perfect English, and uttered with the style of a master, his sharp critl clsms of the faults and short-comings of his fellow congressman, which gained for him the title. "schoolmaster of congress," together with his po litical consistency and fitfulness of temper, luvested all his movements and sayings with a peculiar charm for the people.

In his earliest years he had been carefully taught

by his beautiful mother, the Creed, the Lord's Prayer, the Ten Commandments, and many parts of God's word, until he had them by heart, and yet, in his haughty youth and early manhood he strove to set at naught these teachings; furnished himself with a "whole body of infidelity," as he styled his collection of the writings of Voltaire and other French authors, as well as British, who strove to abolish the Bible, and for many years it seemed at once his pride and delight to wield the weapons drawn from these arsenals against the trutha which make men wise unto eternal life, and to jeer with flout and scoff at all he had learned

from his mother's lips. But later on he confessed, with heart-breaking sobs and bitter tears, that with all his arrogance and insolence, his stern resolve to become and continue a deist, he had never been able to put aside for a single day or night the lessons taught him by hia mother, and that the hallowed forms of sound words, learned on her lap or at her knee, had dwelt with hlm, and were ever sounding in his ears, to admonish, counsel and reprove.

There have been few more pathetic scenes than that in which Randolph came to dle; a gaunt old man, oid before his time; worn out by misery. shriveled and haggard, sitting upright in his bed covered by a blanket, even his head enveloped and his hat on top of it; unutterable despair looking out at his eyes, his pinched lips and squeaking voice nttering, "Let me see it; get a dictionary; and me the word Remorse." A dictionary could not be found. "Write lt; I must see it," he almost shrieked with failing voice. The word was written on his visiting card below his name; he demanded that it should be written above as well. The card was handed to him. "Remorse, John Randolph of Roanoke, Remorse." With horror in his face and that card in his hand, his eyes staring at the word, he breathed his last. From that mournful deathbed aeemed to come floating the solemn words "Take fast hold of instruction; keep her; let her not go, for she is thy life," and "He that sinneth against wisdom wrongeth his own soul."

Long centuries ago, a young man of aristocratic birth, handsome person, pollshed manners, brit liant and highly cuitivated intellect, was walking. one day, in the reign of Emperor Julian, by the bank of the river Orontes, nor far from the stately city of Antioch, the Paris of that age and saw something floating in the stream. The branch of a tree enabled him to drag it ashore; it proved to be a copy of the sacred Scriptures Julian, the mad master of the world, had issued au edict, annexed to which were heavy penalties, that all copies of that book should be destroyed The young man who drew the manuscript to shore had been taught the lessons of that volume from a child, by his pious mother, Anthusa; but he had thrown off the yoke of his mother's faith; had become a devotee of heathen philosophy, poetry and rhetoric, and at the same time steeped himself in the licentlous pleasures and dissipations of the Grove of Daphne, the Hippodrome and Theatre and resolved that "the Man Christ Jesus should not reign over him." He opened the parchment. some words on the page caught his eye; they were familiar, yet shone with a new light and were armed with irresistible power; he read on; his mother's prayers were answered; he embraced the truth, bowed his neck to the yoke he had foresworn, and the volume he rescued from the flood became a treasure-trove for the worldthrough fifteen centuries atike in the east and west,—that man has been known as Johu Cbrysosom, the "Mouth of Gold," one of the most saintly and eloquent preachers, whose life, genius, suffer ings and death for conscience's sake adorned the history of mankind.

Not far from the same time, a young man bathed in tears lay writhing in agony under a fig tree in the garden of his house at Milan. His devout mother, Monica, in their Numidian home, had taught him the way of life written in God's word but as he grew to manhood he strove to shake off the influence and authority of her instruction; became a libertine, reached forth to grasp the

crowu of heathen eloquence and learning, and for more than ten years wrought steadily to nado the sacred work his mother had performed for him as child. But the lesson she had taught him lay ieeper that his surging passions, imperious in tellect, and haughty will, and because of their power over him he could find no rest night or day. He journeyed to Carthage, Rome, Milan, the chief cities of the western world, to study art and eloquence, to drench his soul with the pleasures of sense and lay the ghost of his disquiet; but in valn. It his anguish, under the fig tree, he heard, or seemed to hear, again and again, "Take it up and read." Springing to his feet, he ran to a friend near by who was reading the Word. Seizing the volume, his eyes rested on the words. "Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness not ln strife and envying. But put ye on the Lord Jesus Christ and make not provisions for the flesh, to fulfill the lusts thereof." The birth-pangs of his conversion were ended; he found peace in be lieving; and that incident makes an era in the history of the world, for that man was none other than Augustine, the influence of whose writings has swayed, with more might than that of an imperial sceptre, the destinies of western Christen dom for ages. "Therefore, whosoever heareth these sayings of mine and doeth them," saith the Lord, "i will liken him unto a wise man which built his house upon a rock; and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not, for it waa founded upon a rock. And every one that heareth these sayings of mlne, and doeth them not, shall be likened unto a foolish man which built his house upon the sand; and the rain descended, and the floods came, and the winds blew and beat upon that house and it fell, and great was the fall of it." Woe to Randoiph! he heard and would not, and his house fell, and great was the fall of it. Mankind with one voice calls Augustine and Chrysostom blessed; they heard. obeyed, and their houses stand forever; they were built upon the Rock. "Their Rock is not as our Rock, our enemies themselves being judges" was the boast of Israel at an early day. With how much fuller emphasis may Christendom utter it to-day. Compare India with Britain, China with the United States, and after all other forces are measured and allowed, it will be found that the significant and self-renewing causes for the superiority of the western nations over the eastern are the presence, authority and influence of the Bible

No man's education can be complete, no human life can have its full store of flowers and fruits. which is not hegun, continued and ended in the ever deepening study and love of the articulate word of God.

I cannot better close this article than with this remarkable passage, modified to suit my purpose Who will say that the uncommon heauty and marvelous English of the household Bible is not the stronghold and safeguard of the literary taste and culture of this country as well as its character. It ilves like a music that can never be forgotten, ilke the sound of church bells which the reader hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind. and the anchor of uational seriousness. The mem ory of the dead passes into it. The potent tra ditions of childhood are stereotyped into its phrases. The power of all the mau's griefs and trials are hidden beneath its words. It is the rep resentative of his hest moments; and all that there has been about him of soft and gentie and pure and penitent and good, speaks to him forever out of his English Bible. it is his sacred thing which doubt has never dimmed and controvers) never soiled. It has been to him all along as thsilent, yet ob, how intelligible! volce of his guar dian angel, and in the length and breadth of the iand there is not a Christian, with one spark of religiousness about him, whose spiritual Blography is not in his Saxou Bible .- | From Hist of the Old

the communion services. There is no congrega-

tion where they are, and they are thinking some

Our Sunday evening meetings are still con-

tinued with good interest. Bro. S. G. Glick expects

to leave this week for his former home in Penn

sylvania, where he expects to spend the winter.

Bro. Zook left for Baden on Nov. 1, to hold com-

munion with the brotherhood there. All are well

at this time, the weather is fine and there is

plenty of work. Threshing is not all done yet.

Pray for us that we may be a light to the world

REPORT

held at the East Holbrook M. H., Otero

Co., Colo., Oct. 17-19, 1907.

The brethren J. M. Brunk, J. A. Heatwoie and

C. D. Yoder were appointed committee on resolu-

tions. The brethren C. Snyder, E. D. Hess and

Jonathan Zook were chosen choristers. Bro. D. G.

Lapp was chosen query manager, and Bro. Oliver

Bro. J. M. Nunemaker gave the address of wei-

Bish. David Garber preached the conference

sermon. Texts, Neh. 8:10; Matt. 28:19, 20. After

the sermon the bishops, ministers and deacons

THURSDAY AFTERNOON.

Devotional exercises were conducted by Bro. D.

The reports of the various churches of the con-

The following questions were discussed and

Question 1 .- What are the benefits derived from

Resolved, That it is the sense of this conference

that a well-selected church library is a benefit

and that any congregation desiring one shall ap

point a competent committee to secure and con-

Afternoon session closed by song and prayer

Bro. J. F. Brunk conducted the devotional exer-

Quest. 2. What "custom" is spoken of in 1

Answer: The custom of a woman praying or

prophesying with her head uncovered or a man

Quest. 3. What means should be taken to rid

our beloved Mennonite church of the worldliness

that is fast creeping in, in the way of dress and

Since we are not to be conformed to the world

Resolved. That we teach by precept and exam-

ple against all forms of worldliness; first, in our

homes (Eph. 6:4; Prov. 22:6); second, by all

ministers in public and private (1 Thess. 5:14;

1 Tim. 6:17, 18); third, and to deal with the guilty

with patience and brotherly love (Luke 13:8).

but if not convinced, to deal with them according

Quest. 4. What steps should be taken to open

and develop outside points for evangelistic work?

Resolved, That this matter be referred to the

(pages 2 and 4, sections 3 and 5), and former

After song and prayer forenoon session closed

Bro. M. E. Horst led the devotional exercises.

Quest. 5. What method does this conference

recommend to conduct our inquiry or council meet-

FRIDAY AFTERNOON.

Kansas-Nebraska Mennonite Conference Discipline

in any way (Rom. 12:2), therefore be it

to Luke 13:9 and 2 Thess. 3:6.

Neh. 4 was the Scripture read.

FRIDAY FORENOON.

duct it systematically and orderly.

cises, reading the 37th psalm.

with his head covered.

Cor 11:16?

otherwise?

resolutions.

a church library? How should it be conducted,

and what steps should be taken to secure one?

King was appointed assistant secretary.

come and Bro. D. G. Lapp responded.

st this place. Yours in Christian love, COR.

of locating here by another year.

conducted by Bro. C. D. Yoder.

present bore testimony.

S. Brunk, who read 2 Cor. 6.

ference district were read.

resolutions adopted:

# TIDINGS FROM THE CHURCH AT HOME AND ABROAD

#### FOREIGN MISSIONS

India. — American Mennonite Mission, Dhamtari, C. P., India, Stations: Sundarganj, Rudri, Leper Asylum, Balodgshan. J. A. Ressler, Supt.

#### HOME MISSIONS.

Chicago,-Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt. cago, 11f. A. H. Leaman, Supt.
Chicago. — Mennonite Gospel Mission, Emeraid
Ave. and 26th Street, Chicago, Ill.
Chicago. — Hoyne Avenue Mission, Cor. 33d Street
and Lyone Avenue.

and Hoyne Avenue.
Toronto, Canada.—Home Mission, 461 King Street,

Toronto. Samuel Honderich, Supt. Mountain.-Welsh Mountain Industrial Mis-Holland, Pa., R. F. D. No. 4. Noah

H. Mack, Supt.
 Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
 Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.

Ft. Wayne.—1209 St. ... M. Hartzier, Supt. J. M. Hartzier, Supt. Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohlo. P. R. Lantz, Supt. Kansas City.—200 S. Seveuth St., Kansas City.

J. D. Charles, Supt.

BENEVOLENT AND OTHER INSTITUTIONS. Orphans' Home.-West Liberty, Ohio. A. Metzler,

Old People's Home.-Marshallville, Ohio, R. F. D.

J. D. Mininger, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener,

La Junta Sanitarlum. - La Junta, Colo. D. S. Weaver, Supt.

Shore, Ind., Nov. 7, 1907 .-- On Oct. 27 Bro. L. A. Blough and wife aud Sister Wenger of Johnstown, Pa., came into our midst. While visiting with friends Bro. Blough preached six interesting sermons, after which they left for Howard county, to attend the General Conference to be held there May the Lord biess the brother and sister in their labor. We are glad to have more of our ministering brethren to stop with us. Y. C. MILLER.

. . .

From Strassburg, Franklin Co., Pa.-We have great reasons to rejoice that souls are being gathered into the fold of Christ. On Oct. 22 a Sunday school meeting was held at the Marion meeting-house, after which Bro. S. G. Shetier remained and labored with the congregation at that place until Nov. 1. He also preached one sermon for us at the Strassburg M. H. As the fruits of his labor eighteen souls made the wise choice of serving Christ rather than the world and some have come since. On Nov. 17 we expect to hold our communion service, at which time five of the converts will be received by water baptism and one from another denomination. The rest will be received in the Chambersburg and Marion cou gregations. We feel glad to see so many turn to he Lord, but "yet there is room." Pray for us that we may let our lights shine brighter and that many more precious souls may be brought to Christ before it is eternally too late. A. C. L.

Fulda, Bee Co., Texas, Nov. 1, 1907.-Greeting in the Master's name. We are getting along nicely and enjoying the sunny South. We certainly have a lovely climate and our church is prospering as well as can be expected. We have a fair congregation, manifesting a good interest. I think this is a fine place to spend the winter. I could write articles more frequently for the Heraid, but I feel somewhat timid, as some think the place here might turn out as it did with some of the other localities where Mennonite settlements in the South were started.

But I must say that we have a fine climate which with the fertility of the soil and the healthfuiness of the climate, makes it an ideal place to live in. We also have a nice little town started with a number of our brethren residing there. We have a postoffice now, and must say that we have felt the guiding hand of God. Pray for us

and the work here at this place that it may pros per. We would be pleased to have a visit from any of you in the near future; I believe it would do us good. With love and best wishes to all I close. May God bless you all.

## PETER UNZICKER.

Bro. Daniel Rose of Johnston, Pa., writes us the following account of his physical condition and the life he is living:

"I like to read the Herald. It is a welcom guest in my home, as I am a cripple and do not get to church very often, and when I read the Herald I can still learn what is going on in church in the different places.

"I was crippled with rheumatism eighteen years ago. I have to sit or lie all the time. I cannot walk a step and am drawn together by the disease. I am a poor man in this world, but I have the hope that when I shall be called home I shall go where there is no more pain nor sorrow.

"I am thirty-six years old and weigh eighty-eight pounds. I carve a great many things out of wood with my pen-knife. I have a great many things that I have made in this way. I have a Noah's Ark in a bottle; I have fifty animals, thirty-six birds and eight people in it. I have twenty different botties. I wish you could see my work."

May God bless our infirm brother and give many blessings to comfort him in his sad affliction. . . .

Shipshewana, ind., Nov. 4, 1907 .- To the Readers of the Herald of Truth:-Greeting. On Sunday, Nov. 3, 1907, in the congregation of the Old Order Amish Mennonites a minister was chosen and ordained. The selection was made by lot and Bro. Moses M. Miller was chosen and ordained. May the Lord bless him that he may be an active worker in his vineyard, be instrumental in maintaining the true doctrines of the church and its practices as a faithful steward in the Lord's house. COR.

From Fulton Co., Ohlo, Oct. 31, 1907 .- Bro. Benjamin Gerig of Smithville, Ohio, and Bro. David Plank of Logan county have been with the Amish congregation in Fulton Co., Ohio, for about a week and while here richly admonished them in the way of life. Now, if the Lord will, communion services will be held in this congregation on Nov. May God bless us all that we may be partakers of the true spiritual life with Jesus Christ our Lord. Bro. David Plank will be with us through our communion season on Sunday. My earnest prayer and desire is that God's blessing may be with us in all our services and all our efforts for the Master's kingdom. COR.

Windom, Kan., Oct. 31, 1907 .- To the Editors of the Herald of Truth. Dear Brethren:-I have just returned from the German Mennonite Western District Conference held in the Johannesthal meet ing-house, north of Hilisboro, Kan. A goodly number of delegates were present; some from Nebraska and other states.

We were especially glad to see Bro. Vogt again, who for many years has been teaching the gospel among the Indians, and with whom we at times had correspondence. He is not engaged in that work now and lives at Newton, Kan.

I will here give three topics that were presented to this conference. 1. The difference between swearing an oath and

affirming. 2. A resolution was adopted to instruct and ordain deaconesses at the hospital now being built at Newton, Kan., so that as soon as expedient to do so and when requested, they may be able to supply all the churches or congregations where such help is needed, with deaconesses. One hun-

dred years ago the Mennonites in general ceased

from ordaining this class of workers in the church, as is recorded in "Goldes Geschichten."

3. In the year 1908 they (the representatives of this conference) hope to hold a conference at Beatrice, Neb., where all the American and foreign Mennonites are requested to be represented and assist in forming a unity of feeling between all the different branches of the Mennonite peopie; so that all may teach the same thing with the same intent and purpose and with the same result, remembering John 11:52. Jesus died that all the children of God who are scattered abroad might be gathered together in one, and according to Jesus' prayer (John 17:20-22), all be one as he and the Father are one.

R. J. HEATWOLE.

Fort Wayne, Ind., Nov. 1, 1907 .- Dear Heraid Readers:-Amid all joys and blessings the Lord sometimes brings sorrow to his people, but he knows best, so we willingly submit and say, "Thy will be done."

Death came into our midst and robbed us of a precious iewel. A faithful Sunday school pupii, a smiling class-mate at school, a beloved daughter in the home has now gone to be with Jesus, the One whom she loved and talked so much about Zella May Porter was born March 27, 1895, and died Oct. 28, 1907, aged 12 Y., 7 M., 1 D. Funeral was held in the home, Oct. 30. Services were con-

ducted by Bro. J. M. Hartzler, from Psa. 39:4. Zella was a happy, smiling little girl until she took sick with typhoid fever, from which she suffered six weeks till her heavenly Father cailed her home. She will be missed in the Sunday school and in the home, but we believe she is

Her brother Lawrence even now is very sick. but it is thought he may recover.

Yours with love, NETTIE CULP.

Blair. Ont., Oct. 25, 1907 .- To the Mennonite Publishing Co.:-Greeting. I have been reading the Herald of Truth for thirty-seven years, and am always glad when it makes its appearance in my house. So I will subscribe for the Herald for two years. I also want the picture "Golgotha" and 50 cents' worth of Almanacs, three German and the balance in English. A greeting of love to the Mennonite Publishing Co. in Jesus' name, COR

Freeport, III., Nov. 6, 1907 .- To the Readers of the Heraid of Truth:—Greeting. A few lines from here may be of interest to you. We had our communion Oct. 27, at which time Bish. John Nice of Morrison, Ill., was with us to officiate. Bro. J. S. Shoemaker was with his home congregation on Sunday, Nov. 3, and in the evening gave Bible instruction from the subject, "Signs of the Times."

The programs are out for the Bible conference be held here from Dec. 3 to 10 inclusive. All who are interested in Bible study are cordially invited to be with us. The brethren L. J. Miller of Garden City, Mo., and I. R. Detweiler of Goshen, Ind., are the instructors. Bro. Miller expects to be here to commence a series of meetings on Nov. 23, which we expect to be continued during the conference. May God bless these meetings to the strengthening of the church and to the say ing of precious souls. COR.

. . . Surrey, N. D., Nov. 4, 1907 .- Dear Readers of the Herald: - Greeting. The congregation at this place held examination meeting some time ago and peace was expressed throughout, for which we were made to rejoice. On the 27th of October we held our communion, of which all present partook; a few were absent on account of sickness or were otherwise detained. Bro. D. D. Zook of Newton, Kan., came into our midst on Oct. 24. held a few meetings and also assisted in the communion services. He preached a very edifying sermon. Bro. Levi Bontrager of Trenton, N. D. also came to be with us at the communion and visit with the brotherhood. They much enjoyed

# HERALD OF TRUTH

Resoived, That this question be also referred to. Conference Discipline (page 10, article 4), and that open council and previous official visiting be recommended

Quest. 6. Would it advance the cause of Christ establish a school somewhere in the West in which Bible work is made a specialty?

Resolved, That this conference believes that the cause of Christ would be advanced by establishing such a school with a consecrated faculty strictly in the order of the church, and that we request the Mennonite Board of Education to take steps to establish such a school somewhere in the West. Session closed with song and prayer.

#### SATURDAY FORENOON. For the Herald of Truth.

Devotional exercises conducted by Bro. Geo. B. Landis, who read John 15:1-12. Of the Kansas-Nebraska Mennonite Conference,

Conference business occupied the entire forenoon session.

Since this conference has already taken action in favor of church ownership of the publishing Conference was called to order by the modinterests, therefore be it crator, Bro. T. M. Erb. Devotional exercises were

Resolved, That we again put ourselves on record favoring such actions and that we appoint a brother to represent us conjointly with such brethren that are already appointed by sister conferences, to take up the matter with regard to the publishing interests.

Bro. David Garber was appointed. The church at Protection, Kan., was received

and welcomed into this conference. The request made by the churches in Colorado to ordain a deacon for the La Junta congregation was granted.

Bro. T. M. Erb and Bro. J. B. Brunk were reelected trustees of the Kansas City Mission. Bro. T. M. Erb was re-elected director on the

Mennonite Board of Education. Bro. Daniel Burkhart was re-elected director on the Mennonite Board of Missions and Charities The brethren J. A. Heatwole, J. C. Driver and D. S. Brunk were appointed delegates to the Gen-

eral Conference. On motion it was decided to hold the next conference at Peabody, Kan.

Bro. David Garber was elected moderator for the next conference, and Bro. Geo. R. Brunk assistant moderator.

Forenoon session closed by song and prayer. SATURDAY AFTERNOON.

Devotional exercises conducted by Bro. J. A. Heatwole.

The brethren L. L. Beck, J. B. Brunk and Oliver King were appointed as a committee to arrange next program.

The conference decided to have full report of conference proceedings printed for distribution among the churches of the conference district. The question relating to insurance left over

from last conference was taken up and discussed. A motion was made and carried that the question and resolution be taken off the record.

The conference closed with song and prayer. The following bishops, ministers and deacons were present at conference:

Bishops.-S. C. Miller, T. M. Erb, David Garber Miuisters.-J. M. Nunemaker, J. A. Heatwole, D. Brunk, Geo. Ross, J. C. Driver, J. F. Brunk. D. G. Lapp, M. E. Horst, C. D. Yoder, Geo. B.

Landis, R. M. Weaver, C. Reiff, Oliver King. Deacons.-J. B. Erb, Samuel Lapp, L. L. Beck. G. Wenger, C. Snyder, Jacob Zimmerman.

Philip Zimmerman, J. M. Brunk. R. M. WEAVER, Sec.

#### For the Herald of Truth. REPORT

Of the Sunday School Conference, held at the East Holbrook M. H., Otero Co., Colo.

The Sunday schools of the Kansas-Nebraska Mennonite Conference District met at the East Holbrook M. H., Otero Co., Colo., Oct. 21, 22, 1907. in conference.

Organization resulted as follows: Bro. D. G. Lapp, moderator; Bro. T. M. Erb, assistant mod-

erator; the brethren John W. Hess and Oliver King, secretaries, and the brethren John Thut, R. M. Weaver and J. R. Ebersole, choristers.

The following subjects were discussed:

"The Purposes of these Sunday School Conferences." To learn more of the work and how to overcome obstacles. We cannot be at our best for God and remain simply at home.

"The Sunday School." (a) "Its Past Achievements." No longer does the church need to look to middle-aged men for the ministry, but through the work of the Sunday school our young men can teach the way of salvation to sinners and exhort Christians.

(b) "Its Present Opportunities." The primary classes present the greater opportunity. Here we have the first chance of training them for future workers. To implant the mission spirit and establish mission Sunday schools.

(c) "Its Future Possibilities." The child is fit for glory; why not keep it so? Turn more attention to the children. It is possible for us to gather thousands into the Sunday school during the next year.

#### MONDAY AFTERNOON.

'Practical Christianity." (a) "in the Home. If our Christianity is not practical we do not have much of it; if not practical it will be of little value. Practical Christianity makes us very merciful to everything. We will be sociable and will

not turn strangers away.

(b) "In the Church." Giving the visitors a hearty welcome. Regular attendance at all servlt is not practical to get out of Christian work

(c) "In the World." We need not show to the world that we are Christians; if we are born of God it will manifest itself. The thing we need to do is not to try to keep our light from shining.

"Character versus Reputation." Character is result of our evil propensities or of our Christian graces, as mentioned in 2 Pet. 1:5-8. "Talent may be developed in solltude, but character in the stream of life."

#### MONDAY EVENING.

A children's meeting was conducted by Sister Annie Erb, during which talks were made to the children by Bro. and Sister Hess of the Kansas City Mission.

An essay, written by Sister Fannle Landis, was read; subject, "The Bible Inspired."

Sermon by Bro. C. Relff; text, John 2:5. At close of sermon six volunteered for active Christian work, also several made the good confession TUESDAY FORENOON.

"Saying Yes to What God Says." We either say "Yes or "No" to the Holy Spirit every day in our life. Whenever we say "No," right there we stop in our Christian growth.

"Ideal and Attainment." (a) "The Young Man. We should have a purpose in alte. Our ideal is continually before us, continually above us (2 Cor. 3:18).

(b) "The Young Woman." A woman's worth is to be estimated by the real goodness of her heart. the greatness of her soul, and the purity and sweetness of her character. The mother of Christ is a model mother.

## TUESDAY AFTERNOON.

"Resculng the Lost." (a) At Home. (b) Abroad. "Gleaning for Christ." Personal work hits the mark. It will prevail where other methods fail. "Glying Liberally and Resping Bountifully." The Lord requires only a portion, but if that is not paid the whole is due him.

"What Thou Doest Do Quickly." Do quickly Give liberally. Get out the worldliness which is fast coming into the church. Saving the lost,

#### EVENING SESSION.

A query box was conducted by Bro. T. M. Erb. Missionary sermon by Bro. J. A. Heatwole. Text. Rom. 12:1. At close of sermon several more made the good confession; also one volunteered for active Christian work. The missionary collection amounted to \$143.15. SECRETARIES

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

# TOPIC: THANKSGIVING AND THANKSLIVING. Psalm 107: 1-22. November 24. 1907

#### THE LESSON MOTTO.

Lord, help me to think of thy mercies, and, thinking of them, I will thank thee for them. for when I begin to truly think, I begin to truly thank. not with my lips only, but with my life.

#### DAILY READINGS.

November 1907

aber, 1907.

The Pharisee's thanks. Luke 18:9-14.

Thanking God always. Eph. 5:20.

Thankfulness commanded. 1 Thess. 5:18.

The thankless nine. Luke 17:11-19.

21. T. —The trankless fille. Edge 11.1Fis. 22. F. —Paul's admonition. 2 Cor. 9:6-15. 23. S. —Thanksliving. 2 Cor. 8:1-16. 24. S. —Thanksgiving and Thanksliving. Psa. 107:

#### A SPECIAL MESSAGE.

Thankless people are godless people, actual or prospective, for we cannot long forget or neglect to thank God until we are without God, and what is that hut heing godless? Many people would he deeply insulted if they would he called godless, and yet is not that their condition? Auother fact: Thankfulness and bumllity go hand in hand. So do thankfulness and happiness. Count your hless lngs and you will be thankful and happy. This being true, then humility and happiness are slsters, each having hold of either hand of Thank fulness. How few understand this! One of the great delusions of this world is that you cannot he truly happy and truly humble. Nevertheless one cannot be truly happy unless truly humbie. Think of it and you will be convinced Thirdly, we cannot he truly thankful unless we give of these gifts to others. That is thanksiiving and there is far more thanksglving in giving than there is in the mere saying of words. The giving, in gratitude to God is the works of which James speaks so strongly. But how about thanking God for blessings received, and then growling about his weather, his raiu, his clouds, his frosts, his storms etc? Are they not his? Does he not rule over them all? Why growl, grumble and find What he does is well done. And is it thanksliving to criticize his gifts just like some people sit down and criticize a fellow-man's effort. even the effort of a preacher in the pulpit? everything give thanks." That includes "the ilving and the glving; the doing and the eschewing."

#### BIBLE HINTS.

Psa. 107:1. What better reason than is given here could we have for giving thanks? Think of all his mercies. They juciude John 3:16.

Psa. 107:2. Are we redeeued? Are we cleansed? To such David appeals. Surely our redemption worth continual thanksgiving.

Psa. 107:3. What a happy family the redeemed of the Lord are! East, west, north and south they are all thankful, all happy. The true Israel of God is composed of all who have been redeemed and led out of trouble into the rest of Matt. 11:29.

Psa 107:5-22. A catalogue that should be learned by heart. Note especially 17-20. Let us joln David and say, "Oh, that men would praise the Lord for his wonderful works to the children of mon!

#### ILLUSTRATIONS.

Let the leader assign this part of the subject beforehand and have the speakers tell of some case of which they know where real gratitude was shown for blessings received. You will find that so far as real gratitude in human relations goes, the gratitude was always shown by action more

than by words. Draw out the fact that it is a poor religion that is full of grumble and empty of thankful words and grateful deeds. Let the hymns selected he full of the theme of praise and thanks. Let the prayers he full of gratitude. Enumerate some blessings that are so common and so general that many take them as a matter of fact and forget to thank the Giver—the air we breathe, the water we drink, the sunshine, rain, etc., the ahility to make even a sound, to hear, to speak, to slng, to enjoy eating, or anything for which God has given us a taste or capacity. Show that as the capacity is given, so are we not only under obligation to God for the enjoyment of it, but also for the right use of it, for his glory. "Whether therefore ye eat or drink or whatsoever ye do, do all to the honor of God." This will form subject-matter for a number of short talks, and hence we omit the assignment of special subjects for talks or essays. Show that while the appointment of a day of thanksgiving by the higher authorities is a cause of gratitude, yet our giving of thanks should he according to the Bihle-daily-rather than according to civil appointment or command-

#### ANGEL FACES.

Angel faces! We have seen them: Bahy faces, pure and fair, Brightening life's dusty wayside, Buds of Eden smiling there; Rays of Bethlehem's giory heaming From their eyes, so clear and mild; Lips that hardly yet can prattle, Speaking of the heavenly Child.

Angel faces! We have seen them, Mother faces, strangely sweet, self-sacrifice and rapture, hopes and longings meet Angel faces, brooding o'er us, As we tread our busy ways. Luring us to nobler efforts Stilling murmurs, waking praise.

Angel faces! We have seen them, Bearing records of the years, Where the hand of Time has written Lines of sorrow, toil and fears; But the mellow light of evening Like a goiden halo seems, And the peace of God is beauty Fairer than youth's rosy dreams -[Weilspring.]

#### A SYRIAN SUPERSTITION.

Benhadad, king of Syria, and thirty-two other kings with their large armies iaid siege to Samaria, intending to conquer Israei and enrich themselves with the spoil. Israel was iil prepared to withstand such an enemy, but God fought for them, and so they won the victory. After the defeat of these combined forces, the servants of Benhadad said to him, "The Lord is God of the hills not of the valleys: therefore they were stronger than we. Now let us fight against Israel in the plain, and surely we shail he stronger than they." And so Benhadad with his vast army encamped near Aphek, on the plains, and Israel's men, few in number, were ready to defend themselves; and again God gave Israei the victory, and the fleeling Syrians were convinced that he was God of the valleys as well as a God of the hills. And yet that superstition shides to this hour.

We are awed by the mountain peaks, the thun der storm and the roar of the breakers, but God's power is seen just as truly in the dew-drop, the green hlade of grass and the frost pictures on our windows. We readily worship a God who works miracles. The people asked Jesus to per form some miracle for them. His journeying

through their streets, biessing their children and comforting the broken-hearted, made little impression upon them, but when he made the blind to see the lame to walk and brought their dead to life, then all men sought him. When Naaman was told to dip himself seven times into the Jordan. he would gladly journey to some almost inaccessi ble river far away, but the Jordan right at his door, that made him angry. He, too, thought that our God was a God of the hills.

Ephraim Pearson wanted to feel again the thrill of emotion that he feit when God called him; it is not likely that he will have his desire. There are many who like to experience great emotion at religious meetings-a powerful preacher, large crowds and the tender words of soui-stirring hymns complete their ideal of religious fervor. But these are mountain-ton experiences: they may come hut once into our lives to be enjoyed and treasured, while our home is in the valley and God will he with us there just as truly as his presence glorifies the mountain peak. How much religion do we have for the six working days of the week' The inspiring meetings are a preparation for the weekday temptation, drudgery and trials. An everyday religion that keeps us strong when others are weak, gentle when frettlng cares chafe us, ioving and sweet amid the worries of the home. patient and forgiving even to our enemies, may not give us the thrili and inspiration felt at the crowded meeting, but it is acceptable unto God, for he is a God of the velleys. Not a sparrow falleth without his notice, even the bundles of grass ready for the oven, and the lilies growing in the valley have a new meaning since he noticed them. How pitiful it would he if the old Syrian conceptition were true and we could say. Our Lord is God of the hills and not of the valleys; his blessings are for a few highly favored ones, he does not care for the common people, for then how few of us could find the hills, how many of us must always remain on the plains! The short and simple annals of the poor are well known to him. The mother in the cahin prays for her children. The laborer and the harrassed man of business call upon God for help, for they have learned that

"The path that leads to a loaf of bread Winds through the swamps of toll, And the path that leads to a suit of ciothes Goes through a flowerless soll. And the path that leads to the loaf of hread And the suit of clothes are hard to tread

But God comes very near to those who seek him. It is wonderful how the love that passeth understanding glorifies everyday duties. The kitchen and the workshop are his domain; he comes to us there when we are tired and discontented and gives us rest and peace and new strength for our work. If one star should fail to slilne some night its light would be missed. If but one of us, however humble, fails in our duty, the hungry ones miss the food we should give them, the sorrowing ones mlss the comfort they should have received, and those in darkness mlss our iight which is not shining, and Christ will mlss us, and grieve over our forgetfulness, our waywardness. Christ himself made doors and stools for the people of Nazareth; so our dally work of which we sometimes complain, is one of the enduring joys of life. Every one of the apostles knew what it was to toil for their scanty hread. Let us do our work cheerfully and weil, as unto the Lord.

"Just where thou art lift up thy voice And sing the song that stirs thy heart; Reach forth thy strong and eager hand To lift, to save, just where thou art." -[Selected.]

# Young People's Department

AN ACCOUNT OF THE CAUSE AND PURPOSE THAT LED TO THE EMIGRATION OF THE MENNONITES FROM RUSSIA TO AMERICA.

By Isaac Peters.

II

When the delegation returned from America bringing the good news that there was again prospect of enjoying religious liherty here, arrangements were at once made to dispose of the real estate and other property in the old home and prepare for emigration, even though the government had, hy deferring for ten years the abrogation of the law under which we had enjoyed religious liherty, given us ample time, and applications for passes for free emigration hegan to pour into the government offices. These requests were not at once complied with, for when the rumor of the contemplated emigration reached the ears of his Majesty he regretted the prospect of losing so iarge a number of his most thrifty and prosperous agricultural people and sent General von Todiehen to our colonies to try to dissuade them from thelr intended purpose and to induce them to remain in Russia. He spoke to a vast concourse of people assembled by special announcement, at the Halbstadt Mennonite M. H. in the Moiotschna Valley. At his suggestion twelve of the most prominent men in the ministry and twelve of the most in fluential men among the farmers were appointed to represent these two classes. In the name of the Czar he promised us to arrange for a service for us in the new military law that we could accept without violating our conscientious scrupies, and thus remain in the country. He also held a similar meeting in the Alexanderwohl M. H., which congregation had decided almost unanimously to emigrate, and where in his address he made many promises and hegged them to remain He presented to them the difficulties and hardships connected with the long journey and the settlement in America. "There," said he, "you will first have to clear the land of stumps and stones." Although a number had already disposed of their property, they were told that if they remained, everything should he returned to them. But all his efforts seemed valu. The prospective

emigrants solicited his aid in securing the passes already applied for, and which he promised to give, and the passes were soon forthcoming, and n June, 1874, occurred the first general "hreaking up," preparatory to emigrating to the United States of North America from the Molotschna. From other iocalities small groups, which were llying outside of the colonics, had already started for the new world. The majority of the people, in a memorial to General von Todlehen and hls Majesty the Czar, promised to accept the provisions and exceptions of the proposed military law in favor of their sons and descendants. This provision, however, as it finally appeared, was as foiiows: "The Mennonites who shall be called out for military service shall he assigned to duty only at other places than at the front, as in hospitals, In military works and similar establishments, and are exempted from hearing arms. This provision, however, shall not include such Mennonites who shall unite with the church after the new military iaw shail have come into force, or such as shall come into the Russian empire from any foreign country!

Pursuant to promulgation of this decree, the Mennonites selected forestry service as the part of the military service in which their sons should engage. But with this change of law in regard to military service the future was not only provided for, but we were deprived of all the priviieges and prerogatives vouchsafed us hy the government when our forefathers came into the empire, and piaced on a level with all other nations,

# HERALD OF TRUTH

and it is unnecessary to say that this included the acceptance of or subjection to many things to which we could not subscribe and remain true to our confession.

Although the forestry service in and of itself emhodied nothing that can he cailed contrary to the Scriptures, it nevertheless always means or stands for military service on the statute books and is not consistent with our non-resistant confession, since this aiways implies alliance or connection with military life and affairs, where the soidler is taken and trained and is subject to the army officials-yoked together with them and the profession they represent. Besides this, the forestry service is for the present limited to twenty years, and thus the government keeps the hack door open for the introduction of new things at any time, and perhaps assign the soidiers at any time to service in any of the hranches named in the provisory clauses of the new military law, all of which are designed to foster war.

It is true, Paul teaches us to he subject to the higher powers (Rom. 13), hut nowhere does he teach us to serve the temporal authorities in military affairs, hut rather the contrary. The words of Paul, "Whosoever therefore resisteth the power, resisteth the ordinance of God," have reference to active, and not passive or subjective resistance. Paul himself, as well as other apostles, are examples of the latter kind (Acts 4:19; 5:29; 16:20-24). Christ says, "No man can serve two masters," etc. (Matt. 6:24; John 14:15). We cannot render full allegiance to two supreme Masters. If one loves war, it is hardly prohable that that love which we owe to Christ can also find room in the heart. He who loves the one cannot love the other and very opposite, hut must forsake him (Matt. 10:37; John 14:15, 21). As a soidier, moreover, one is continually in the service of that which means or makes for war, even though one does not take up arms, for in military service many men are used who hear no arms, but whose work is auxiliary to the bearing of arms and to warfare, and thus, in accepting or entering military service one is continually in the society of those who favor, foster and carry on war, and is formally enlisted with them, as is the case at every annual levying or recrulting day, and in ali the world there is no more unfruitfui work of darkness than war is, and of which Paul writes Have no fellowship with the unfruitful works of darkness, hut rather reprove them" (Eph. 5:11). And in this unfruitful work the soldier is used as a helper and promoter, and a partaker in another's

Mohammedans and heathen do not helleve it is consistent for a Christian to engage in war. They say: "You want to couvert us to your faith, but do not show hy your actions that you have that faith or believe what you teach!" The Jews tell us Christians that the wars which the Christians wage are evidence that Christ, the Prince of Peace, has not yet come, and that hence mission work meets with little success.

(Conciusion foliows.)

For the Herald of Truth. THE YOUNG MAN AND THE SALOON.

Rv M. S. N.

The outlook for a young man who is given to the use of intoxicating liquor is indeed a dark one. He is waiking in the very shadow of death. What can he hope for? Unless he reforms he can only look forward to a ruined life and a drunkard's grave, and saddest of all, no drunkard can ever enter the hiessedness of heaven unless he repents and lives a life of temperance and purity.

It is ignorance and a failure to realize conse quences that causes many to fall into this awful snare of evil. They are invited to take a social glass, or they are led to follow the example of some influential men, who indeed may he church memhers, hut are moderate drinkers, and in this way they are gradually ied into the evil way and by and by they will join the number that make

the great army of 100,000 men who take the place of the 100,000 who every year go down to a drunkard's grave.

Who is to biame for this work of horror and death? Man, we say, is a free morai agent, hut on this path of destruction he is led on hy something stronger than his own individual moral strength, and unless he looks to the Lord and asks for divlne help he will fail. The weak hrother often falls hecause the strong hrother does not make any effort to help him when he is not ahie to help himself.

The law does not compel any one to drink, hut it does give to men the right to sell and offer for sale that which will uitimately hring ruin and destruction to him who allows himself to he led in that way. The point I wish to present is this: That customs, hahits and the law are more responsible for the wholesale destruction of our young men than the drunkard himseif.

Instead of shunning the young man who is already fallen into this snare of sin, we should go to him, encourage him and help him to a hetter place and into a hetter condition. Christ came to save sinners, and he can save these unfortunate ones also, if they will turn to him and reform, and it is our duty to tell them of Jesus and his love to fallen souls.

I am afraid there are too many respecters of erson who, like the priest when he saw the halfdead man hy the roadside, will pass hy on the other side and thus avoid those who are in great est need. I helieve it hehooves every child of God to help the weak and fallen in every possible way. If all church-going people would demand it, and the law of the land gave its sauction, the temptation at least, which is so strong a factor in this work of evll, could to a large degree be

Watch and pray that ye enter not into temptation. The Lord preserve our young men from ail the influences of evil and especially from that of

#### For the Herald of Truth CHRISTIAN HABITS.

Many things which we undertake to do we find difficult at first, but with a little training we learn to do them easily, and soon we hegin to do them unconsciously and are really in the habit of it.

The Scripture says, "Bless them which persecute you, hless and curse not" (Rom. 12:14), and also, "Not rendering evil for evil, or railing for railing, hut contrariwise hlessing, knowing that ye are thereunto called that ye should luherit a hlessing, for he that will love life and see good days, let him refrain his tongue from evil and his ilps that they speak no guile" (1 Pet. 3:9, 11).

My subject is an expression of the acts of the nohlest human heings. As our lives are largely composed of hahits, when we speak of Christian hahits we refer to the life or conduct of a Chris

Since hahits are so easily formed and so hard to be hroken off, let us strive to form good habits. that our lives may be pleasing to God.

In childhood the character is molded for future iife. As the child grows and hecomes strong physically, his habits become more fixed. If good habits have heen formed he can go on enjoying the service of the Master. If had habits have been formed it is then difficult to discontinue them. In many instances we find persons clinging to had hahits at the expense of home and friends

and financial, physical and spiritual blessings. Our first aim should be to do God's will. He has taught us to he kind, merciful, meek, humble. longsuffering, forhearing and of a forgiving spirit. And he says, "Above all these put on charity which is the hond of perfectness." Have we done this? When we read our charity chapter, we are made to think: Surely, charity is perfection. Not one evil act is found in charity. Charity even thinketh no evii. Can we ever get so good that no evii thought will come to us? Perhaps not. But we can drive away those evil thoughts when

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they come to us and not make a habit of harbor ing them. Let us think sweet thoughts, that pleasant words may grow from them. We all like to have kind words spoken to us. Then let us speak kindly to those about us that the echo may be pleasant to us.

How about it, though, when we are assailed by harsh words? Here is God's way: "Bless them which persecute you. Bless and curse not." "Not rendering evil for evil, or railing for railing, but contrariwise blessing." If any one has harmed us let us return good for the evil which we have received, and ask God to hiess him. We need not exact satisfaction by injuring him. Vengeance helongs to the Lord. It is numan nature to do good for good and evil for evil. Here we must exercise self-denial. We must have the Holy Spirit within us and let it shine forth. We must let God work through us the work which he wauts done.

An important habit of Christians is attending religious meetings, that we may huild up one another in Christ. We should also have a habit of searching the Scriptures daily and meditating upon the same. We should have special times for prayer. Do we need to be reminded of the fact that "God is a very present help in trouble"? We are ready to call upon God when unexpected trials are thrust upon us. We should be equally ready to thank and to praise him constantly for the blessings which we are continually receiving from hlm. Dear brethren and sisters, it seems to me we come far short of being as grateful to God as we should be for his great goodness to us. Many of our blessings are so common to us that we seldom think of them as gifts.

Why are we serving the Lord? Are we looking forward to heaven where we may spend eternity and for this cause keeping the commandments? Which do we love the more, God or self? If we are thinking more about going to heaven than we are of doing the Lord's will, are we not selfish? Aud are we not placing ourselves before God? Dear brethren and sisters, let us ever be mindful of the greatness of God and of his authority, and of his goodness, and how much he has done for us and what we owe to him. It is true he has promised a home in heaven to his faithful ones, and how can we be grateful enough for this blessed promise? Yet let it not he our first cause for obeying hlm. Let us serve him through love. Let us do his will because he is God. Is this nough reason? Think for a moment of the xcellence of God. He is the grestest being which exists. All things were made hy him, to be used to his glory. The magnificence displayed in the creation suggests to us at once a majesty far above the sphere of human effort.

We cannot attain to a higher position in life than following the meek and lowly Jesus.

# HERALD OF TRUTH.

Here are a few resolutions which, if carried out would bring us very nearly in line with the Bible teaching:

Resolved, to live with all my might while I do

Resolved, never to lose one moment of time, but improve it in the most profitable way I poscibly can.

Resolved, never to do anything which I should despise or think meanly of in another.

Resolved, never to do anything out of revenge Resolved, never to do anything which I should be afraid to do if it were the last hour of my life. Harrisonburg, Va.

For the Herald of Truth

LIFE OF THE DRUNKARD AND HIS FAMILY.

#### By Lessie M. Burkholder.

My Dear Friend:-How would you feel if you had sons, boys, whom you were trying to bring up in the right way and some poor drunkard would come along and ask your boys to go with him into a ssloon or tavern and take a drink of some in toxicating beverage with him, and would actually nfluence the boys to drink and thus direct them in the first step of the downward path that leads to wretchedness and woe, both for the present and for the life to come?

What do you think, my dear friend, of such a course, of such a life?

The question comes to me with an awful reality as I think of the thousands upon thousands that every year fill the drunkard's grave. Has the drunkard any promise of heaven? No. The drunkard shall not inherit the kingdom of God. But the drunkard can repent of his sins and his sins shall be forgiven him. But if he repents he must also quit the use of the intoxicating cup. Repentance includes two things, and that is (1) to be sorry for our sins, and (2) to quit sinning. The prophet says, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall he as white as snow: though they be red like crimson, they shall he as wool. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do weli," and "if ye he willing and obedient, ye shall eat of the good of the land."

We find in God's word that the drunkard will come to poverty (Prov. 23:21), and all experience proves that this is true. If he himself comes to poverty by his induigent life, his family will as a natural consequence suffer. He spends his money for that which is not bread and the family, even as we so often see it, must go in rags for clothing and live on food that often brings actual starvation, nuless kind friends will provide the necessities of life for them.

I have seen many young men and even boys of ten or twelve years coming out of the saloon in crowds, sadly drunk, little thinking of mothers and fathers weeping and perhaps praying for them at home that their hoys might see the error of their ways, turn and confess their sins and be for given and be made heirs of glory through the love

The amount of money spent for liquor in Chlcago alone in 1895 was 125,739,188 dollars. This seems almost incredible, but the amount spent throughout the entire country is about one billion dollars, so that we need not wonder of the enormous amount of evil and poverty and wretchedness it produces.

The important point in this line of thought is to implant into the minds of our young people the idea that drinking is wrong; that it leads to poverty, sorrow, distress and suffering, and even tually to physical and eternal death, and thus, if possible, to implant into the minds of our young eople, our hoys and girls such a horror for intoxicating cup that they will be afraid to touch it or to go where it is sold and drank.

I venture to say that enough money has been spent to aend armies of missionaries to heathen lands, to build thousands of churches, and to

#### ciothe and feed millions, and besides put a Bible into every home in the United States, at least,

and have millions to spare. My prayer is that if some poor drunkard should read these lines in his sober moments, he might by the grace of God he led to a pure and temperate life, and at last be made an helr of glory

with Jesus in heaven. Harrisonburg, Va.

#### FATAL ACCIDENT.

Pre. Joseph Wenger, a prominent Mennonite minister, was instantly killed while crossing the P. R. R., Tuesday, near New Holland, Pa.

#### DEATHS.

Sherrick.—On Nov. 4, 1907, at Mountville, Lan-caster Co., Ps., of the infirmities of old age, Henry H. Sherrick, in his seventy-seventh year. He was born near Bird-in-hand, but lived in Manor townborn near blird-in-hand, but lived in Manor town-ship almost all his life. He was a member of the Mennonite church and is survived by his wife, two daughters and one brother, Benjamin, of Il-linois. Burled on the following Tuesday.

linois. Buried on the following Tuesday.

Whitehead—Emma Whitehead, daughter of Andrew Sword was born Feb. 16, 1872, and died of the Sword was shorn Feb. 16, 1872, and died of the Sword was shown to be supported by the support of the Mennonite church for a number of years. Her great consonite church for a number of years. Her great consonite that he eternal welfare of odd while yet in the day of the ternal welfare of the while yet in the day of the support of the sup mitt to show their last token of respect to one was was near and dear to so many. Funeral services were conducted by Jonas Loucks and J. W. Chris-tophel, from Matt. 24:44. "Be ye also ready, in such an hour as ye think not the Son of man

meth."
Herr.—George H. Herr passed to his rest on the of September, 1907, of heart disease; aged ., 3 M., 18 D. He was a faithful member of 60 Y., 3 M., 18 D. He was a faithful member of the Mennonite church for many years. Also a faithful worker in the faithful worker in the faithful worker in the two sons and with the church. He also leaves two sons and with the church. He also leaves two faithful was and four sisters. He was horn in the function of four sisters. He was horn in Lancaster Co., Pa. He was hurled at the Stone meeting-house.

eeting-house.

Dambach.—Elizabeth, wife of Joseph Dambach Dambach.—Elizabeth, wife of Joseph Dambach, died at her home in Columbia, Pa., on the 29th of October of heart trouble; aged fifty years. The deceased was at Columbia and a member of the Member church. She is survived by her husback direct sons and four daughters. Funeral landered with the columbia was the survived by her husback of the columbia was the columbia of the columbia transpector, M. H.

was held on Sunday from the home. Interment at Habecker's M. H.

Rife.—Catherine Rife dled at the home of her son-in-law. Bro. S. L. Horst, of the infirables of old age, on Oct. 4, 1907; aged 87., 6 M. 18 D. Burfed on the 7th at Salem, where galaries on course of relatives and friend the first of the departed one. She was a fatted by one son, four daughters, and the first of the departed one of the first 
Yoder—On Nov. 1, 1907, near Shipshewana, La grange Co., ind., Sister Bhanche, daughter of Bro. Walace and Sister Sarah Yoder; aged Litt. She leaves to mourn her sisters and a host firled. 2. D. The cause of her death father, mother, two brothers. Sisters and a host of friends. Further sisters and a host of friends. When the sister sisters and a host of friends. Further sisters and a host of friends. Sisters and a host of friends. When the sister sisters and a host of friends. When the sister sisters are sisters and a host of friends. Sisters and sisters are sisters and the sisters and the sisters are sisters and friends. Sisters are sisters and friends an Yoder.—On Nov. 1, 1907, near Shipshewana, La 14:12).

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"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is faid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, NOVEMBER 21, 1907.

Vol. XLIV. No.47.

"Behold, I stand at the door and knock." These

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, or in any way pertaining to the business of the House should be addressed MENNONITE PUB-LISHING CO., ELKHART, IND.

#### EDITORIAL NOTES

At an auction held recently in the city of Readlng, Pa., an old Huguenot Bible, printed in the French language in 1569, was sold for the sum of \$185.00.-[Exchange.]

The following apt declaration of an Indisputable fact is given in the writings of Emanuel Sweden horg, and is worthy of careful consideration and application: "To wlil and not to do, when there ls opportunity, is in reality not to will."

The first snow of the sesson in the vicinity of Elkhart, Ind., fell on Sunday, Nov. 10. On Monday morning, Nov. 11, the ground was covered with two inches of snow, and buildings, trees and fences were covered with the pure, white mantle in a way that to the lover of natural scenery a most beautiful sight was presented. "Praise the Lord, O Jerusalem; praise thy God, O Zion. \* \* \* He giveth snow like wool; he scattereth the hoar frost like ashes."

The old and well-established Family Aimanac puhiished by the Mennonite Publishing Co. for nearly forty years, has again been published for the year 1908, and is now for sale at the office of the Puhlishing Co. at Elkhart, Ind. For prices, see last page of this paper. One of our Eastern distributing points is with John G. Stauffer, Quakertown, Pa. This aimanac has an enviable reputation for good, clean and interesting reading matter ahove all almanacs published. Be sure that you secure a copy hefore the new year hegins.

The Educational Committee, chosen by the several District Conferences, met at Goshen on the 7th of November. After spending there two days, they came to Elkhart and spent the 9th in the Publishing house at Elkhart, in looking over the Publishing-house and discussing matters connected with the consolidating of the publishing interest of the church, and the formation of a Puhlishing-house owned and controlled by the church. On Sunday Bro. David Garber and Bro. Emanuel Stahiy went to Nappanee, Bro. S. G. Lapp preached at the Olive and visited his father-in-law and family, Bro. Ehersole. Bro. Ahm. Metzler of Biair Co., Pa., spent Sunday at Goshen and Bro. J. S. Shoemaker, S. H. Miller and Alvin K. Ropp remained at Elkhart over Sunday.

Disowned.-Dr. John H. Kellogg, Eider Geo. C. Tenny and six other brethren of the Seventh-Day Adventists Brotherhood, at Battle Creek, Mich, have been expelled from the fellowship of their denomination on the ground that Dr. Kellogg had lost interest, both religiously and financially in the church and the same heing true also of Elder Tenny. Dr. Keilogg has been a faithful representative of the church for many years, in fact has grown oid in the service of his church. We are interested in this matter only on the general principies of truth, righteousness and justice. Tenny when given a chance to speak, denied some of the

charges that were brought against him, but his defense was not listened to, and the fact that these men were turned out of church fellowship in a secret session of the representatives of the church, looks very suspicious. A man charged with a misdemeanor should have the opportunity of proving his innocence, if he is not guitty, and witnesses who testify in a trial of this kind should he required to do it in the presence of the accused, and in the presence of his representatives. Justice almost always suffers when men seek to administer it under the cover of secrecy. The Savior says, Let your light shine hefore men, so that they may see your good works and glorify your Father in heaven.

Our General Conference.-In accordance with previous announcements the General Conference of our people assembled in the meeting-house of the Howard and Mlami county congregation on Wednesday, Nov. 13, 1907, with an attendance of over three hundred brethren and sisters, and delegates from eieven or twelve district conferences.

The arrangements for the conference were well ordered and also well csrried out, especially when we consider that the place of meeting was from six to seven miles from the nearest railroad stations, and the brethren there deserve great credit for the efficient service rendered. The arrangements for means and lodging were especially well ordered for the comfort and convenience of their guests. Daily mail communication had been arranged for and a telephone placed in the anteroom of the meeting-house, all of which served an excellent purpose.

The conference opened at nine o'clock on Wed nesday morning and after the organization the conference sermon was presched by Bro. Geo. R. Brunk of Kansas, which was well received and was repiete with practical gospei teaching and doctrine. The conference throughout, speaking in a gen-

eral way, was good and worthy of commendation. Whatever defects may have been noticed or whatever criticisms any one might feel inclined to make, we helieve that all must concur in the statement that the conference made a good impression and that the proceedings were heneficial and uplifting to a high degree and that of all who were there none went away without the convic tion or without being ready to acknowledge (if they came with and maintained while there a sincere and unprejudiced mind) that they were henefited and hiessed in being there. This, how ever, is not saying that the conference is shove any criticism, or that it is altogether an ideal conference and that there is not yet room for further advancement or improvement. We do not wish to he understood in that way; hut we do want to say that we were greatly pleased with the spirit of the conference and especially were we pleased to see the swinging back of the pendulum that had in the years gone hy swung to a considerable degree in the wrong direction. We were glad to notice a number of marked and commendable forward and upward steps in the tendencies and aims of some of the leaders of the conference, and on this side of the General Conference question this session was truly an effort deserving the support and commendation of the church at large. The influence of this conference for good will surely not be soon for-

fords were spoken not by man to man, nor hy God to an individual man, but by Christ to the church at Laodicea. Here is presented the strange, sad plcture of the church on the inside and Christ on the outside, knocking for admission to his own. The passage reveals the condition of Laodicea, and we wonder if there is a Laodicean condition in the Christian church to-day. What of all the material comfort, the feeling of ease, rest, comfort, satisfaction, social prestige, and general welfare on the inside of such an exclusive church that is on the inside with the door locked and Jesus on the outslde. We read that the disciples of our Lord were gathered in a certain place one evening with the doors shut for fear of the Jews, and that Jesus was suddenly in the midst of them. How different. Where he has a known welcome, where the doors are shut against worldly dangers and evils, there Jesus enters without knocking, but where the doors are shut for fear of the entrance of the humble and sincere, the lowly and poor, the contrite sinner or the fearless preacher of a pure gospel of repentance and contrition, of heart regeneration and true crosshearing, there Jesus cannot enter though he may knock for admission. The Laodicean condition is a startling one, and it ls, sad to say, probably not an uncommon one. The name of Jesus may he spoken on the inside of the church, the forms, types and symbols may he there, the shell may give the outward appearance of reality, but the kernel, the Christ, is lacking; and Jesus is on the outside. What, then, is a sign of the Laodicean condition? When the church is satisfied with her effort, when the church hecomes hoastful of what she has accomplished, when the plain commands of Christ are indulgently smiled away as helonging to an inferior age or condition of civilization, when the poor are considered undesirable as church memhers, when special efforts are made to gain the rich or socially influential for the sake of their money or social condition, when people want to live so as to be known as "reasonable" Christians in "genteel" (hetter say "Gentile") society, etc. To attain to such a condition the church has to shut eyes and ears to truth, still conscience, quench the Spirit, despise prophesyings, itch for novelties, be very exclusive, love the plessures of this world and seek the good things of life, while maintaining a form of godliness lu the matter of church-going. These and other things contribute to the Laodicean church. At such church doors the Savior stands and knocks. But the knocking will not be for always, and then comes judgement. Laodicea will be spewed out, and those who are in Laodicea will, with all their supreme complacence, all their pride, all their lukewarmness, be cast into the Gehenna of everlasting woe.

#### PERSONAL MENTION.

Bro. J. F. Funk attended the General Conference near Kokomo, Ind., last week and returned with a number of others on Friday.

We regret to learn that Bish. L. J. Heatwole Rockinghsm Co., Va., was compelled to give up his school on account of ili health.

Bro. S. F. Coffman came to Elkhart from the General Conference to visit his mother and family. and conducted the services in Elkhart on Sunday.

John H. Moseman of Lancaster. Pa., will hegin a series of meetings at the Yeilow Creek meeting-

Bro. Warren Bean of the Skippack congregation, Montgomery Co., Pa., held services in the chapel at Harleysville on Sunday evening, Nov. 10. Pre. John Hygema of near Wakarusa, Ind., con

templates a visit to the Pacific Coast to spend the winter in the hope of being benefited in health. He has suffered for a number of years with failing health.

Pre. Christian Allebach and Dea. Henry R. Landis, accompanied by their wives, of the Towamencin Mennonite congregation, visited with the brotherhood of the Blooming Glen congregation on Saturday, Nov. 9.

Bro. Andrew Crook of Dubois Co., Ind., who has been suffering from bodily afflictions for a number of months, has so far recovered, we are glad to jearn, that he can go out and do a little work, but is still very weak.

Pre. Joseph Boll and Pre. John Snavely of Lancaster Co., Pa., visited among the several congregations in Bucks and Montgomery counties during the early part of the present month and held services in eight different places of worship during their sojourn there.

Pre. Benjamin Lehman of Milton Grove, Lancaster Co., Pa., is confined to the house, suffering from infirmities due to old age. He is one of the oldest, if not the oldest, minister in the Lancaster conference district. May God give him sustaining grace that he may hold out faithfully unto a blessed end in Christ Jesus.

Pre. Joseph Boll and wife, Pre. John Snavely and wife, Dea. John Brubaker and wife, and Amelia Wolgemuth, all of Lancaster Co., Pa., and Dea. Henry R. Landis and family visited among the brotherhood in this vicinity last week. They were the guests of Pre. Henry Bowers of this place on Monday.-[Harleysville News.]

Pre. Eli Bontrager of Oscoda Co., Mich., attended General Conference and spent Sunday, Nov. 17, with the A. M. congregation at Nappanee his former home. He will also conduct services Yellow Creek M. H. on Tuesday evening; at Holdeman's M. H. on Wednesday evening; at Nappanee on Thursday evening, and at Salem on

> For the Herald of Truth THANKSGIVING.

By B. F. M. Sours.

The whole world rings with cheerful things, The whole world rings with theerist data.

All life is glorlous life,
On every hand the gladness reigns
O'er pain and woe and strife.
God gives his birds to cheer the lands,
His fruits to feed his own.

s his light to make all bright, And he is King alone.

We worry so, of pain and woe; We borrow grief and pain; Gods sends his flowers the summer showers, greens the hills with rain And greens the fills with fall.

The sparkling dews reflect the sun—
Deep in each drop a gleam.
O soul of mine! Dost thou return
His rays that on thee stream?

Maples and ivvs tinge, and draw Maples and ivys tinge, and draw
Their robes for winter's cold.
The fields are bare, the pumpkins gone,
The year is sear and old.
The barns are full of precious things;
The garners burst with fruit;
The gathered treasures wait our hand— From tree, and stalk, and root.

Now voices raise of love and praise, Now voices raise of love and pause,
Thou tardy heart of mine!—
Lift thou thy song, deep, sweet and strong.
To his dear love divine! Shall not a creature own his Lord?

Shall I ungrateful be? Father! all the joys of life Have come to us from thee!

Mechanicsburg, Pa.

For the Herald of Truth. STOP. SINNER, STOP.

By a Sister.

Stop, poor sinner, stop and think Before you farther go; Will you stop upon the brink Of everlasting woe?

if a man on a journey is in uncertainty as to whether he is pursuing the right course or not, he will naturally stop and consider, examine his position and decide whether to go on the way he has been going or whether he will change his way.

You and I, dear reader, and all mankind are on our way to eternity. The Bible teaches us that we are journeying upon one of two roads. The one is a narrow way, leading to eternal life; the other is a broad way leading to everlasting death.

Of necessity we are on one or the other of the two roads, and it is a matter of immense importance for us to know on which one we are pursuing the pathway of life. Hence the words above quoted are in place. Stop! Stop! Stop and investigate; stop and consider whither you are going. Whether you are on the right way, or on the wrong one; on the way to life, or on the way

Those traveling on the narrow way are those who by the love of God have been renewed in their hearts and have renounced the world with all its lusts and vanities; who are depending on the grace of God and on his promises, and thes are walking circumspectly-in the fear of Godfollowing carefully and closely in the footsteps of the meek and lowly Jesus. They have crucified the flesh with its affections and lusts; they are seeking a better country, that is an heavenly, where Jesus has gone to prepare mansions for them that love him.

The character of those who throng the broad way is exactly the reverse of the character of those who go on the narrow way. They are living in sin; haters of God and lovers of the world disobedient, profane, Sabbath-breakers, neglecters of religion, living only for the enjoyments and pleasures of this present evil world, seeking its riches, honors and its carnal enjoyments, living without God in the world and without any hopes of the blessed life beyond. They may have now and then passing thoughts of death and the judg ment, but from these they turn away and seek that which is more congenial, more pleasing to their natural mind. They may sometimes feel the Spirit striving with them, but they resist him and bid him to depart until they have a more convenient

season, which never comes Dear reader, on which of these two roads are you traveling? Which of these cha cteristics is yours? Have you ever seriously considered this great question? Life is speeding away-you are hastening on to the judgment-are you prepared to meet it? Stop! Stop and think of its awful consequences!

Your soul is worth more than all the world. The blood of Jesus, shed on Calvary, alone can cleanse and save you. You may be called away suddenly; you may have no time for a death-bed repentance; you may not even have sufficient time smite on your breast and say, "Lord, be merciful to me a sinner."

How important then that you should attend to this great business of life at once! "Now is the accepted time! now is the day of salvation." Let there be no delay, for you "know not what a day may bring forth." To-day, if ye will hear his voice, harden not your hearts.

If you refuse to stop in your evil way and turn unto the Lord, think, oh, think what the consequences will be-your soul will be lost forever! What an awful thought! Shut out forever from the hope of mercy-a companion of demons and lost souls; eternal darkness and torment, where the worm dieth not and the fire is not quenched. Oh, the awful thought! But this is and surely will be the portion of those who reject Christ and are not willing to forsake sin and all unrighteous-

One thought is precious and will be a comforing and consoling portion forever to all of God's children-it is this, that God never rejected any one who came to him in uprightness of heart. God says, "Whosoever will come unto me I will in no wise cast out," and even now he calls to every sin-sick soul, "Son, daughter, give me thine heart." "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Will you then accept Jesus now, in the day of grace? In that world of woe you will never hear the kind voice of mercy and compassion. There will be no cound of love or offering of salvation

"For darkness, death and long despain Reign in eternal silence there Dalton, Ohio,

> For the Herald of Truth REPENTANCE.

By A. K. Kortz.

True repentance is sorrow for sin, and results in a change of mind and life. The honest soul repents after being convicted of sin and seeks forgiveness. Gospel repentance consists of godly sorrow for sin; this is repentance after a godly sort (2 Cor. 7:1). This kind of repentance brings no regret and some understand the apostle's language. "A repentance not to be repented of," to mean that a repentance after this sort will be permanent, and the subject will never again return to the beggarly elements of the world.

The truly penitent soul, upon seeing its sinfuiness, abhors its own self on account of sin, and feels that God is justified in convicting and finally condemning the impenitent soul that God in his love and mercy seeks to lead to repentance. The apostle says that "the sorrow of this world worketh death." This is false repentance and leads to eternal ruin. Men repent because they have committed some wrong that injures their business. their reputation or their standing in society. Such generally attach all blame of their sin and misfortune to some one else and fail to see their own sinfulness and need of gospel repentance.

John came preaching repentance in the wilder ness of Judea, but when the self-righteous Jews came to him he demanded of them works meet for repentance. It is not enough for us to confess our sins, but we must show some outward change in life. This is done in making restitution of which Zaccheus is a good example. Then we may have said some unkind things about some of our neighbors, perhaps blamed them for things they are innocent of. If we have yielded to the convictions of the Spirit from the beginning he will bring to our minds every wrong we have ever committed from an unkind word or improper deed to grosser acts in the vast catalogue of sin.

Christ came to call sinners to repentance and made that awful sacrifice on the cross for the sins of the human family. He commanded that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." The apostles faithfully obeyed this last command of their Master. And we are glad that at this late day of the Holy Spirit dispensation this important doctrine is still preached. Some, like the Baptist, require works meet for repentance, while others lay little stress on true gospel repentance and thus the church is filled up with many who scarcely know what true rentance is. Therefore it behooves the ministry to fully understand all about it and expound this important doctrine in a way that will bring conviction to the unsaved and to those who have entered in some other way than "at the door of the sheep.'

We believe that the preaching of this doctrine in a sort of an incomprehensive manner has had the tendency to create in some people false hopes, for which the ministry is responsible. It is natural for pastors to love to see their congregations grow in numbers and some seem to care more for numerical strength than for spiritual advancement

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Repentance does not stop at conversion. As we get more light we see more to repent of, per haps more sins of omission than of commissi We have the promise, however, that "if we walk n the light as he (Christ) is in the light, \* \* his blood cleanseth from all sin." That, of course means taking heed to and obeying the Spirit's call in all things. Smithville, Ohio.

EVILS OF A QUICK TEMPER.

The following, written by Ella Wheeler Wilcox, appeared in a recent issue of the Chicago American. There is much in it that we can all profit by, if we will only be honest enough to admit that our tempers often get away with us, and as a result we not only suffer ourselves, but inflict needless suffering on others. Read it:

The most stubborn fault to overcome, perhaps, in the list of human frailties is a quick temper. In every score of men and women taken at random, from the lowest to the highest classes, nineteen are proved to be easily irritated, enraged or

made resentful in feelings by the daily trifles, which are so much more difficult to bear with composure than great troubles.

You who read these words are saying to your self, perhaps, that they do not apply to you; that you are never put out of temper even by serious Yet, set a watch npon your mind for one day

and discover the truth, and then you will be in a position to profit by this little discussion of an almost universal fault.

An erroneous impression has largely prevailed in the world that a quick temper indicated "spirit" and was more or less a mark of high qualities.

I have heard parents speak of the tendency of a child to fly into a passion with a certain visible pride, which the child was not slow to perceive. Our educational institutions do not seem to regard the fault as one to treat seriously and our

religious teachers deal gently with it. Culture bids us control our exhibition of temper, but does not tell us how necessary it is to over-

come the feeling within, But in the philosophy of the ancient philosophers we find valuable counsels which are based upon scientific facts regarding the emotion of anger. Here is a quotation from one of the teachers from the land which we call heathen-India:

"If a man does evil to us we instantly want to react evil, and this impulse uses up the fine material out of which the mind-stuff is made, and vitiates its power. Every reaction in the form of anger, hatred or ill will, every evil thought or deed, is so much loss to the power of the mind. Each time we control such a thought, or feeling, it is a direct gain to the mind-power. Not only do we gain control of ourselves, but it is just so much good energy stored up in our favor; this piece of energy will be converted into the higher powers.

Still, again, the same teaching tells us: "We must have friendship for all, mercy to those in misfortune, happiness for the happy and pity for

the wicked." Then we are instructed how to control the breath and the body in order to gain concentration and to obtain complete mastery of the mind.

All this is valuable and important knowledge to a human being anxious to make the best use of his life, and to increase the happiness and goodness of the human family by becoming good and happy himself.

It does not matter to what creed we subscribe, or what belief is ours-this knowledge of a divine fact is worthy of our effort to obtain it.

In the present hurried, heated and excitable method of life it is a most severe effort to keep amiable, kind and full of good feeling to all human beings, as we push and crowd through the world in pursuit of what we think is success

If any simple, healthful method is offered us, no

HERALD OF TRUTH.

matter from what source or century, let us be thankful.

There are some things we know better to-day than any one knew a thousand or fifty years ago. Other things were known better a thousand and

five thousand years ago than we know them. Concentration was one of these things. The tendency of modern times is to scatter our mind forces-and to render us irritable, resentful and ill tempered. Here is a little formula which will help us all in our search for control, composure and concentration:

Sit in a quiet room in a comfortable chair, erect, with the hands resting lightly on the knees.

Close the eyes, inhaie a deep breath through the nostrils until counting seven, hold the breath while counting the same, and slowly exhale the same length of time. Think, as you inhale, that you are taking in from God's universe good health, good wili, success, happiness and usefulness and making them your own. Do this for five minutes only, morning and night, and see if your nerves do not become more under your control and the task of keeping amiable less difficult.

Of course you will not become perfect in a day. week or year. You will have your ups and downs, your setbacks and your discouragements. But you will be helped and benefited by this simple exer cise in a surprising degree.

For the Herald of Truth. THE FORCE OF HABIT.

By Anna V. Yoder.

You may talk about the force of steam or electricity, or of the waters of the Niagara or of any other of the great forces in existence to-day, but you must admit that among the greatest is the force of habit.

It may be useless to discuss at length the greatness of this force. It, like other forces, can be employed either for good or for evil and thus prove either a blessing or a curse.

Therefore the question that comes to us is, What you and I may do to employ this mighty force in channels of virtue and bijss and thus cause it to be a blessing and not a curse. We hear much about the power of evil habits. Whether good or bad an act repeated becomes a habit, and by repeating evil acts over and over men and women are binding themselves, as it were, with cables and chains which they can never break, but by them they are dragged to eternal

Just recently in one of our large cities a man seventy-four years old was taken to the poorhouse. This poor man was once a brilliant musician and had large classes of pupils; he could play almost any instrument. His wonderful genius made him a favorite wherever he went; he yielded to the temptation to drink strong drink; he repeated the act; it became a habit and dragged him downward till he became a common saloon musician. When old and too feeble to play here he was kicked out and taken to the poorhouse-the force of habit did it.

Let us notice also some of the blessings of the force of habit. For instance, the first time in your life when you attempted to walk it took your every nerve and power to keep from falling, but now since you are in the habit of walking you walk about and never think of it. Our mother's hands, for instance, are so in the habit of knitting that they can go on knitting when their minds and lips are engaged in something quite different. Thus the force of habit works for us when we are unconscious of it. It becomes easy to do anything when we are in the habit of doing it. Some habits of course are more easily formed than others. It always takes effort to form good habits; it is in comparison something like raising corn and weeds. If you want to raise corn you must cultivate and cultivate and cultivate. If you wish a crop of weeds you need simply to let them grow.

Someone has truly said, "Nothing goes of itself except what is going down hill." But where is the farmer who will choose to raise weeds just because they are easier to raise than corn, and where is the boy or girl, man or woman who will choose to be a slave to evil habits rather than exert himself to form habits that are useful and ennobling?

Parents may be a great help or hindrance to their children, as the destiny of a child depends so much on habits that are formed early in life. l am sure any father or mother who loves his or her child and realizes the mighty force of habit will never want to do anything which they would not wish their children to do. Our habits are governed largely by our environments. We are in the habit of doing things like our parents or others with whom we associate do them. Here comes the importance of noble and pure associates. A noted writer says, "We should make it a habit to associate daily with our superiors, which is possible for us to do if we realize the fact that everybody is our superior in some point. The strongest and most beautiful characters are those who see the good that is in each person, who think the best that is possible of every one, and who as soon as they form new acquaintances see their finest character-

If on the contrary we are in the habit of look ing for that which is weak and ugly in others we will grow that way in spite of the fact that we do not admire these qualities.

O! let us, for God's sake, for our own sake and for the sake of all with whom we may ever come at contact, get in the habit of forsaking all that is degrading and cultivate habits that will honor God and be a great blessing to us and those about

God aiways gives us the opportunity to do this. For instance, he gives us the opportunity to cultivate patience and endurance, by allowing things to come into our lives, that cannot be enjoyed. We may give way to bitter lamentation and make pitiful exhibition of human weakness-this is natural, but weak. We of course cannot escape the suffering, but we can endure it by God's grace and make use of the opportunity of training ourselves to be strong, and brave, and uncomplaining. Oh, cultivate habits of trust and sunshine and thus employ mighty forces of habit to make your life the beautiful one which gathers sweetness from the bitterest experience, strength from weakness, faith from broken vows, and love from un-

Ah, friends, what are we doing with this life? It is not ours; we have only a life claim on it and when finally we hand it back to the Master with the account, will it be a beautiful one, ornamented with grace, patience, long-suffering, kindness, meekness, etc.? The answer to this depends much on what habits we form in youth.

For the Herald of Truth.

'TIS BUT A SPAN.

By W. B. Gregory. Do you know that life is fleeting?
Do you know it won't be long
Ere you and i are numbered
With that vast and silent throng?

Soon-too soon-will come the summons we'll lay our burdens down Then we'll lay our burdens of For a life that endeth—never— Will it be to wear a crown?

Has your life on earth been helpful?
Have you done your level best?
Then fear not, friend, the future—
Lean on God—and leave the rest.

Health of soul brings the highest and deepest of beauty. Our bodies give expression to the real life of the soul. Hate, anger, jealousy, impurity, and frivolity tell in the face, walk and action, and destroy beauty. Love, kindness, peace, joy, purity, generosity, patience and hope find expression here also, and whatever the features where these dwell is the house of

# TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India. — American Mennonite Mission, Dhamtari, C. P., India. Stations: Sundargani, Rudri, Leper Asylum, Baiodgahan. J. A. Ressler, Supt.

#### HOME MISSIONS.

Chicago.-Home Mission, 145 W. 18th Street, Chi-Chicago.—Home Mission, 19 W. Leanan, Supt. cago, Ill. A. H. Leanan, Supt. Chicago. — Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill. Chicago.—Hoyne Avenue Mission, Cor. 33d Street

and Hoyne Avenue. Toronto, Canada.—Home Mission, 461 King Street,

E Toronto, Samuel Honderich, Supt. Weish Mountain.-Welsh Mountain Industrial Mis Holland, Pa., R. F. D. No. 4. Noah

H. Mack, Supt. Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa. Wayne,—1209 St. Mary's Ave., Ft. Wayne, Ind.

T. Wayne.—1209 St. Mary 8 A. ...,
J. M. Hartzler, Supt.
Lancaster.—462 Rockland Street, Lancaster, Pa.
Lancaster.—462 Rockland Street, Lancaster, Pa.
Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohlo. P. R. Lantz, Supt. Kansas City.—200 S. Seventn St., Kansas City.

I. D. Charles, Supt.

BENEVOLENT AND OTHER INSTITUTIONS.

Orphans' Home.-West Liberty, Ohlo. A. Metzler,

Old People's Home.—Marshallville, Ohio, R. F. D. J. D. Mininger, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener,

Supt.
La Junta Sanitarium. — La Junta, Colo. D. S. Weaver, Supt.

Pre. Jacob Rush of the Deep Run congregation and Pre. David Gehman of the Doylestown congregation, Bucks Co., Pa., preached at the Weaverland Mennonite M. H. on Monday, Nov. 18. The same evening they held services in Ephrata.

. . . Elizabethtown, Pa. - Dear Herald Readers:-Greeting in the Master's name. On Nov. 2 the congregation at Stauffer's M. H., Dauphin county, held their preparatory services, when Bish. David Westenberger preached a very interesting sermon from Matt. 6:1-22. On Sunday, Nov. 3, communion services were held which were conducted by Bish. John Ebersole and Blsh. Jacob N. Bruhacher. The house was filled to its utmost capacity; great interest was manifested during the services. After communion feet-washing was observed. Well did Jesus say, "If ye know these things, happy are ye if ye do them" (John 13:17). A BROTHER.

In reference to the sad and sudden death of Bro. Joseph Wenger an esteemed and beloved minister in Lancaster Co., Pa., one of our dear brethren from Mount Joy writes to the senior editor under date of Nov. 10, 1907, as follows:

Dear Bro. Funk:-1 was made to feel glad to again see your handwriting. It revived sweet memories of the past. Would enjoy a visit from you if circumstances allow and providence permit. No doubt you are aware of the sad death of our minister, Bro. Joseph Wenger of Groffdale. It seems very strange how many things happen. He had just harely crossed the track (perhaps was on a little), when the engineer whistled. Instead of driving on, he pulled at the lines, hacking the carrlage right on the track. His head and side were crushed, causing instant death. His remains were buried at Groffdale M. H. An immense crowd of people gathered on the occasion. He was much beloved and highly respected. He did much for the church. Peace to his ashes. Your much for the cana-hrother in the faith, COR.

The new meeting-house near New Danville, Lancaster Co., Pa., formerly known as the Stone M. H. having heen completed, was opened for public services to-day, Thursday, Nov. 7. It will be known as the New Danville M. H. it is a large brick structure, and one of the most commodions

in the county. It is located in a community where the congregation is unusually large, and as the old huilding had become too small to hold all the people a new one was built. The services were conducted by Bishops Jacob N. Brubacher, Ahraham B. Herr and Benj. Zimmerman and were very impressive. The meeting was largely attended both from the immediate vicinity and from a distance. May the rich blessing of God rest upon the work in this part of his vineyard.

H. L. HERR.

Canton (Mission), Ohio, Nov. 11, 1907 .- Dear Brethren:-After spending a few months at my home, where I was called on account of afflictions there, I have again returned to the work at this place which is so dear to me. We are again made to feel sorry that the work must suffer on account of a lack of workers. Bro. and Slster Lantz left on Friday (Nov. 8) for a much-needed vacation, which leaves Sister Stauffer and myself alone at the mission home, and yet, of course, we are not alone; our common Father abides with us, for which we greatly rejoice. The Sunday school, which had reached an average of ninety-five last quarter, is suffering much for want of teachers. Will you help us pray the Lord of the harvest for laborers? Your unworthy sister in Jesus,

ANNA V. YODER.

Baldwin, Md., Nov. 11, 1907.-Bro. C. Z. Yoder, after spending a few months with us, left here on Nov. 4 for Pennsylvania, and intends going from there to his home in Ohio. During the meetings held while Bro. Yoder was with us, ten souls made the good confession. One sister was received into church fellowship from another denomination on Oct. 13. On Nov. 3 Bro. Yoder held examination meeting. The brethren John E. Kauffman of Mattawana, Pa., and Enoch Zook of Belleville, Pa., came here on Nov. 9 and Bro. Kaufman preached to us in the evening, also on Sunday morning, when he baptized seven of those who had recently confessed their Savior. While some of them are yet young, some seemingly have come in the "eleventh hour," as two are 63 years of age. In the afternoon Bro. Kauffman officiated at the communion and feet-washing services. Thirty-two persons took part in these services. In the evening he also preached an impressive sermon from Heb. 12:25, "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." . . .

Chicago, III., Nov. 14, 1907,-Dear Readers of the Herald:-Greeting. A few items from this mission station may he of interest at this time. The street meetings have been discontinued for this season on account of the cold weather. The interest in these meetings was very good all summer.

On Nov. 5 the youngest child of Bro. and Sister John Mertis died of spinal meningitis and was huried the next day. Their three oldest children will soon he sent to some friends at Freeport, Ill., where they will spend the winter.

On Sunday forenoon, Nov. 10, haptismal services were held here. Five persons sealed their vows to God by baptism. There are several other applicants for baptism, but they did not consider themselves ready to be received into the church at this time; they intend to come in the spring. In the evening communion was observed. Bro. John Nice officiated in these meetings. Several hrethren from the West, who were on their way to the General Conference, remained with us over Sunday and assisted Bro. Nice in these services.

A number of the workers left Monday morning, Nov. 11, to attend the General Conference near

Kokomo, Ind. Bro. Leaman has been secured to hold a series of meetings in Toronto, Canada, also in Virginia, for which reason he will be gone most of the time from now till Christmas.

We ask an Interest in your prayers. Yours in J. THUT. His service, . . .

Bellefontaine, Ohio, Nov. 12, 1907.-Editors Herald of Truth and all Herald Readers:-Greeting. A few lines from this place, I trust, may not be out of place. Just recently we had a very pleasant visit from Bro. Moses Brenneman and wife of Elida, Ohio. Bro. Brenneman conducted communion services at the Bethel M. H., on which occasion he preached a very able and appropriate sermon. Bro. Brenneman and wife spent the night with the writer and family, returning to their home on Monday. We were glad for their visit. Come again.

Sunday, Nov. 10, Bro. Noah Stauffer of Canada preached at the Walnut Grove M. H. from the words, "And the Word was made flesh, and dweit among us" (John 1:14). Many good thoughts were presented at the same place in the evening. Bro. Rickets of Mahoning Co., Ohio, preached here also, using for his text, Gen. 2:7. Again we were earnestly admonished. We were truly glad to have these brethren visit us and we give God the praise for all. We will just say, Come again, brethren, and let others do likewise. COR. . . . .

Forks Congregation, Lagrange Co., Ind., Nov. 15, 1907 .- To the Herald Readers: - Greeting in Jesus' name. Bro. Levi A. Blough and wife of Holsapple, Somerset Co., Pa., have been visiting their many friends in Lagrange county, and Bro. Blough during the time he was here also filled several appointments. On Thursday evening at seven o'clock he preached at the Forks M. H., after which they went on to Goshen. Bro. Levl Yoders of Oregon arrived here last Saturday evening and on Sunday morning the brother preached to the congregation here. May God abundantly bless these hrethren in spreading the gospel in different localities, so that as they go forth to the work they may preach the Word with gladness.

Hartford, Kan., Nov. 15, 1907.—Greeting in the name of Jesus. Bish. Jos. Schlagel of Hydn, Oklahoma, was in our midst a week and preached several interesting sermons. We also observed the Lord's supper, and all our members here partook of the same. A week later Joseph Buerckey of Tiskilwa was in our midst again and preached several times the truth as It is in Christ.

. . . Kulpsville, Montgomery Co., Pa., Nov. 11, 1907.-To the Readers of the Herald of Truth:-Bro. Warren Bean of Skippack, Pa., preached in the Harleysville Chapel on Sunday evening, Nov. 10.

COR

Bro. Jacob Clemens of Mainland, Montgomery Co., Pa., was very sick last week for a time, hut is improving a little at the time of this writing. May the Lord speedly restore him to his wonted health.

Pre. Joseph Boll, Pre. John B. Snavely and Pre. Aaron Wenger had religious services ln the Towamencin Mennonite M. H., Tuesday, Nov. 12. Dea. John B. Bruhaker is also with the company and all of them are from Lancaster Co., Pa. They have also had meetings in other congregations.

Five persons were baptized and received into church fellowship at the Plain meeting-house on Sunday, Nov. 10, 1907, by Bishops Detweiler aud

Sister Philip Alderfer of Franconia is ill at this time, suffering from a stroke of apoplexy.

A Bible conference will he held in the Pleasant View Mennonite congregation in Stark Co., Ohlo, continue from Nov. 19 to 22. The nearest station is North Lawrence on the Pennsylvania Railroad. The Instructors will be J. S. Shoemaker and Daniel Kauffman.

1907.

Normanna, Texas, Nov. 15, 1907.-To the Readers of the Herald:-Greeting. Bro. M. S. Steiner has consented to be with us during the holldays to hold a Bible meeting for us. May all lovers of Rible truths join us in prayer for the success of the work at this place. There are many here who need salvation. Come and help ns and see our sunny clime and winter gardens. Yours ln the Master's service.

. . . Bish, Abram Metzler of Biair Co., Pa., began a series of meetings at the Salem meeting-house in Wayne Co., Ohio, on last Sunday, Nov. 17, 1907. May the Lord hless the effort to the salvation of

There will be a Bible conference in the Barker Street congregation from Dec. 16 to 20. The instructors will be Bish. D. J. Johns and Pre-Oscar Hostetler.

Bro. S. G. Shetler of Somerset Co., Pa., hegan a series of meetings in the A. M. meeting-house in Howard Co., Ind., commencing on Saturday evening, Nov. 16. These meetings are a continuation of the evening meetings instituted during the recent session of the General Conference. One soul came out on Thursday evening, and we hope many more may be led by the Spirit to give their hearts to the Lord.

Bro. D. N. Lehman of Lancaster Co., Pa., began a series of meetings in the Olive congregation. Elkhart Co., Ind., on Saturday evening, Nov. 16, to continue at least during the present week. wish the divine favor upon this effort.

Johnstown, Pa., Nov. 15, 1907 .- On Oct. 9, 1907, Bro. S. G. Shetler began a series of meetings in the Weaver M. H. and continued them until Oct. 20, during which time sinners were plead with, prayed for and earnestly invited to come to Christ. May God touch the hearts of those out of the ark of safety, who did not come, that they may vet come before it is too late.

On Oct. 21 Bro. John M. Moseman of Lancaster City, Pa., began a series of meetings ln the Salix M. H., which were continued until Oct. 30. The result of these meetings was three conversions. May God bless them so that they fail not by the

On Oct. 20 Bro. Noah N. Blosser of Rawson, Ohio, commenced a series of meetings in the Thomas M. H., which were continued until Oct. 30. The result was five conversions. May tney prove faithful. in the evening of Oct. 31 he opened a series of meetings in the Blauch M. H. These meetings were continued until Nov. 7. May God help the unconverted who attended these meetings, to yield themselves to God hefore it will he forever too late. May a kind heavenly Father ahundantly bless our evangelists so that they may not shun to declare the whole counsel of God, even though the sinners will not hear and many of the laity are not as zealous as they LEVI BLAUCH. ought to be. . . .

Hutchinson, Kan., Oct. 28, 1907 .- Dear Herald Readers: - Greeting. Communion services were held in the Old Order Amish congregation on Oct 13. on which occasion also Bro. D. A. Nissley was ordained to the ministry. We hope he may he fitted for the work and that he will he ready ever to fight the good fight of faith.

Bro. John Schrock of Shipshewana, Ind., is visiting his daughter here. Also Bro. and Sister John Bontrager of the same place. The brethren Christner and Hershberger of Lagrange Co., Ind., preached in our congregation on Sunday, Oct. 27. May God's blessing be with us all. NOAH D. MAST.

Chicago is becoming notorious as a "divorce Last week the number of applications for divorce amounted to fifteen per cent. of the number of applications for marriage licences.

HERALD OF TRUTH.

For the Herald of Truth HOW TO BE HAPPY.

By R. C. Burkholder.

If we want to be happy ln this world and in the world to come, we must "first seek the kingdom of God and his righteousness," and God wili give of the material things of this life what we need All we do should be done to the glory of God. There is but one way for us to obtain happiness, and that is to serve the Lord in all faithfulness and sincerity. He tells us in his word, "Draw nigh unto me and I will draw nigh unto VOII "

We all have our crosses to hear and our difficulties to overcome; but the Lord will not put more upon us than we are able to hear. We often have so many trials and temptations, be cause we are trying to serve two masters. All of us should know that we cannot be the true followers of Christ if we are not true and faithful workers in his vineyard. Therefore we should ever have an eye slngle to his glory, keep our minds pure, and our thoughts on heavenly things, remembering that the eyes of the Lord are in every place and that he knows all our thoughts and sees all our actions.

The apostle John tells us that we should not love the world, nelther the things that are in the world. If any man love the world, the love of the Father is not in him. Again he tells us, "Be loved, let us love one another; for love is of God, and every one that loveth ls horn of God, and knoweth God. He that loveth not, knoweth not God for God is love." Where pure love exists there is good feeling toward one another and that is what produces happiness. Wherever we are and whatever we do we should possess and manifest spiritual love. We should let our light shine out in different ways. We should have our speech seasoned with salt, so that each one could hear what we say. We should flee from ldle talk. We should walk and talk as we are commanded in the word of God, so that our light may shine and that men may see our good works. If we live by the word of God and are sober, righteous and godly in this present world, we may do much for the sinner who is traveling down the road to

If those who have professed to live for God would all live up to their profession and forsake all worldly lusts, it would cause, the sinner to stop and think. We frequently hear from those who are out in the world, saying, "He is a professor of religion and does so and so; and there certainly can he no harm for me to do as he does."

My Christian friends, is our light brightly burning if we do not live up to our vows? Are we not then denving our own words? Let us cling to the Rock that is higher than we are; let us live such lives that we can draw the sinners' attention to the word of God, that they may see that there is indeed something in living a Christian life.

O sinner! will you not turn from the errors of your ways and follow the footsteps of our dear Lord and Saylor Jesus Christ, who dled upon the cross for our sins? Oh, could we, all of us, from day to day, live to serve the Lord in true holiness, it would cause great joy among all Christian people.

Then when the Lord will come to call us home we should be prepared to enter into glory with him and rest in that home where there shall he no more pain or sorrow and no more death.

Dear reader, many of us have eperienced how painful it is to part with loved ones, if it is only for a season even; and we also know what joy it brings into the home when these absent ones return. How much joy it would cause in heaven meet the loved ones who have gone before where all the redeemed shall unite in one unhroken hand and he forever with the Lord!

Harrisburg, Pa.

For the Herald of Truth OUR RELATION ONE TO ANOTHER.

By Nancy Kulp.

Christ our leader has given us many an example. And he said, "If ye love me, keep my commandments." We need only to study the word of Christ to know what our relation is toward each other. We find so many passages of Scripture where we have Christ's direct words as to how we should deal with each other. Christ said, "A new commandment I give you, that ye love one an other, as I have loved you, that ye also love one another." "By this shall all men know that ye are all my disciples, if ye have love one to another. "Be kindly-affectioned one to another, with brotherly love, in honor preferring one another." "He that loveth another hath fulfilled the law. Love worketh no ill to his neighbor; therefore love ls the fulfilling of the law." "For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself."

"The frult of the Spirit Is love, joy, peace, longsuffering, gentleness, goodness, and falth." Then let us by the grace of God manifest these fruits in our daily lives. "Let us not therefore judge one another any more, but judge ye this rather that no one put a stumbling-block in his brother's way, or an occasion of falling.

"Put on therefore, as God's elect, holy and heloved a heart of compassion, kindness, humility, meekness, longsuffering, forhearing one another and forgiving each other, if any one have complaint against any, even as the Lord forgive you, so also do ver and above all these things put on love which is the hond of perfectness." "And let the peace of Christ rule in your heart, to the which also ye were called in one hody, and he ye thankful." "Judge not, that ye be not judged." Too often we find ourselves criticising little faults in others and overlooking even great faults of our own. How much brighter would this world he. if we would only think and say all the good we can of others! Forget and keep silent concerning their bad qualities. Jesus went about dolng good, and he delighted to do it. Christ's command unto us is, "Follow thou me." How sweet to work all the day for God and then lie down at night beneath his smiles!

The duty of forgiveness is one that requires our sincere attentions. If it were more strictly observed and lived up to, how much more progresslve would be the church of Christ than it is now! Christ never designed his church to he a bushel for the hiding of the lights, but a candlestick from which each light is to send forth its rays. "Ye are the light of the world." "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." If we have the love of God in our hearts, it will prompt us to love each other and to he kind to one another. Nothing else we can do is more worth while than kindness. There is nothing that the world needs more, and nothing else that leaves more real and far-reaching good in human lives. Some day we shall learn that the little deeds of love wrought unconsclously, as we pass on our way, are greater in their helpfulness, and will shine more brightly at the last, than the deeds of renown which we think of as alone making a life great.

Elkhart, Ind.

WHO ARE THE MOST GUILTY?

None are more ready to find fault than those who have a good share themselves. "There is no love among Christians," cries the man who is destitute of true charity. "Zeal has vanished." exclaims the idle talker. "Oh, for more consistency!" groans the hypocrite. "We want more vital godliness," protests the faise pretender. As in the old legend, the wolf protests against sheepstealing, so very many hunt down those sins in others which they giadly shelter in themselves

TOPIC: All Things are Lawful, but are they Expedient? 1 Cor. 10:23-33. (Consecration) December 1, 1907

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the giory of God.

#### DAILY READINGS.

November, 1907.

25. M.—Oheying the higher law. 1 Cor. 6:12-20.

26. T.—Pleasing others. Rom. 15:1-3.

27. W.—Our inter-relationship. Col. 3:12-17.

28. T.—Keeping others from failing. Rom. 14:1-42.

29. F.—A warning and an example. 1 Cor. 8:9-13.

30. S.—For those who know and do not care.

December 1907. .—All things are lawful, but are they pedient? 1 Cor. 10:23-33. (Consecrat 1 Cor. 10:23-33. (Consecration

#### A SPECIAL MESSAGE.

Our topic points us to a matter of great importance to the spiritual well-heing of the church to-day, it reveals the intimate relationship which we as co-workers in the Lord's vineyard sustain toward one another, and how the welfare of others is dependent upon our example. In a general way we are better critics than examples. Nevertheless our very example should he the strongest criticism of the conduct of others, that is, those who do not live as they should. Exemplary conduct is often the strongest reproof to wrongdoing in others. Criticism, or rather faultfinding, is mostly done when the one criticised is absent. Such criticism has the tendency to provoke ilifeeling in the end. But the hlameless ilfe is a walking criticism and reproof of all wrongdoing and speaks to the heart and conscience of the wrongdoer, and thus has the tendency to provoke not to wrath, but to good works, and is therefore in accordance with apostolic teaching. Living for seif is purely human, and it often amounts to dying for self, for men become so insanely seifish that they will, in order to satisfy self, shorten their days in the pursuit of selfish gratification. in this mad pursuit they care not, heed not, how many unfortunates are run over and left malmed or dead along life's highway. But living and giving for others, denying and even dying for others, is superhuman—it is divine (John 3:16) The giving, living, denying and dying does not purpose to cultivate or induige or increase the weaknesses of others who may he offended very easily, or who may he watching for chances to be offended, but it is intended for the sake of those who are sincere, and sensitive, who may iack in comprehension or who, hy seeing us do what they honestly consider wrong in one thing, will feel justified in doing what they honestly helieve to he less biamahie (and which yet may be really wrong in itself) in another thing. It is a topic on which fine distinctions must be made between the chronic faultfinder whose stomach as well as his heart may he sour, and the person who is unable to discern hetween hetween right and wrong in certain things and may be led wrong by our unguarded ways or examples. The topic calls for rigid seif-examination, and for the exercise of true charity, and charity calls for selfdeniai. So iong as values are reckoned on the hasis of dollars, so long will charity and seifdenial he misunderstood and underrated. When the value of true fraternity, the wealth that comes from true friendship and the pieasure that comes from being of use and uplift to others comes to be properly understood and appreciated, then charity and seif-denial will take more prominent

piace in human affairs, and the world will he

more speedily won to Christ.

#### RIBLE HINTS.

1 Cor. 10:23. Since God has made ail things, and has withdrawn the restriction (to Peter) regarding the use of meats, I may lawfully eat what is good for my hody, hut if hy eating I cause another to lose his hold on Christ or his standing in the church, then I should not eat. I may have hetter knowledge than my hrother, hut if I use that knowledge with due discretion, remembering my hrother's position, weakness and need, that knowledge may only serve to puff me up and put my hrother down.

1 Cor. 10:24. Faith is a faculty capable of great development and expansion, hut in essence it must always remain the same. The man whose sight had heen restored had faith, although he could say only, "One thing I know." Faith and sight went together. Paul whose faith had grown with his knowledge of things would have been a dangerous teacher had not his comprehension of his hrother's condition and his hrother's danger been equal to his faith and knowledge. Paui was enjoying the liherty that makes men truly free-free of self-and he thought of his hrother. Knowledge without a corresponding charity is a dangerous asset, and there can he no real charity without conscience. The exercise of those graces which spiritually henefit others is pleasant husiness and hrings great returns.

1 Cor. 10:25. A little explanation of the text is necessary. The Corinthians lived in a heathen Many of them were converts from the heathendom around them. They understood the idolatrous worship. We do not. One part of the sacrifice offered to idols was consumed on the altar of the idol; the second part was dressed and eaten by the sacrificer; the third part helonged to the priest who often soid it in the shambles or meat market. The second part was then clearly a part of a religious service ln idol worship and it was clearly wrong for a Christian to eat of it, hecause it was part of an idolatrous service. See verse 28. However, the part sold in the shambles could be eaten if no questions were asked or no statement was made that it had been offered to an ldol. Here lies one of the fine distinctions. The offering to the idol did not taint the meat or make it less valuable in any way as a food for the Christian, but for the sake of avoiding every appearance of evil, and to draw the sharp est possible line between the worship of idols and the worship of God, the Christians were to ahstain, since it might cause some weak hrother to fail to discern hetween the Lord's hody and the worship of ldols, and cause him to stumble. Hence the eating, though lawful, might not he expedient nor to the glory of God in the end. There are many things we may do, and which may not he forhidden hy law or gospel, and yet for Christ's sake we abstaln, hecause it may cause a weak, ignorant brother to fall into error.

1 Cor. 10:28. This money has been gained at the cost of a life, of a reputation, of a character. etc. What are you going to do if it is offered to you? Is the money value any less? No. But my hrother may he offended if I use it and may feel justified in doing that which will bring him such money if I use money that has been gained hy such ways. The Christian world needs teaching here. But if that money has gone into general circulation it is the same to you as any other.

1 Cor. 10:29. Put yourself lnto your hrother's piace, and the difficulty regarding liherty is more easily solved. Nevertheless, so far as actual wrongdoing is concerned, if we partake of that which is part of God's provision for our sus tenance, and which the gospel has not forhidden,

and we give thanks for the hiessing, no man has a legal or gospel right to condemn us in the eating. This verse seems to he a caution to those who are inclined to over-scrupulousness, and rashness in giving offense by unreasonable criticism. and in taking offense for insufficient reasons.

1 Cor. 10:31. One maxim covers all cases where no specific rules can he laid down, and of this the Christian must not lose sight. It will keep our eating, drinking, taiking, thinking, our doing and our eschewing along proper lines. It will regulate a man's conscience and practice in ail things not specially commanded nor forhidden.

1 Cor. 10:32. Here is the secret. Give no offense to God or the converts from Jews and Gentiles who make up the church of God.

1 Cor. 10:33. Forget seif and seifish interests and labor that others may he saved. You can gain them sooner hy your love and evident concern for their spiritual welfare than you can hy your indifference or apparent antagonism of their scruples. Let us seriously consider what parts of this lesson apply specially to ourseives.

#### ILLUSTRATIONS.

Eating to the Giory of God. An English ship once touched at one of the

ports of the Sandwich Islands, when the captaiu gave a dinner to the royal famliy and several of the chiefs. The table was spread upon the quarter-deck, and loaded with viands and delicacles of all kinds. After the company were seated and everything was ready, the Islanders seemed unwliling to hegin. The captain could not understand them, and thought the hesitation arose from a fear to partake of such entertainment. He assured them that it was such as they might enjoy, but still they refused to hegin. A plous steward, guessing the cause of the delay, whispered, "They are waiting for the hlessing. "Ask it, then," sald the captain. The steward dld so, in a very simple and earnest manner. No sooner was this done, than the royal party and the chlefs did ample justice to the feast and thus taught the English Christlans (?) a lesson how to eat to the glory of God.

#### A Good Example.

Some time ago a landed proprietor in the north of Scotland was visiting his tenantry, and happened to cail on one of them at the dinner hour The farmer, a pious man, was seated with his wife and family at the dinner table and was just ahout to hegin their frugal meal. Apologizing for his intrusion at such an hour, the landlord very familiarly urged his tenant to go on with his dinner, and he would wait. The tenant, with much earnestness, asked a hiessing. After dinner, and when the landiord had left, he sald to himself, 'l stand reproved. Here is a poor man, with his simple fare, thanking God for it, and praying for the hread of life, while I, with every necessity and luxury that can be desired, have never once acknowledged God's goodness in his gifts." His conscience smote him. He could visit no more that day. His mind was led to think over his state, and hecoming alarmed at his condition hefore God he was led to seek for mercy and grace He found the hlessing, and now lives to advance the interests of the Redeemer's kingdom. His tenant's eating and drinking to the glory of God was the means of his conversion.

#### SUBJECTS FOR TALKS OR ESSAYS.

- Abstaining for the sake of others.
- The power of example.
- 3. Am 1 my hrother's keeper?
- 4 The henefit of self-denial.

# HERALD OF TRUTH

Young People's Department Many people hewall the fact that Satan feli. that Adam and Eve transgressed, that there is sin and death in the world, or rather, I suspect. that there is death and woe as punishment for sin. Yet the world is full of those who do just the same on earth as Satan did ln heaven, and who are transgressing God's known command just as Adam and Eve did, and they do it, too, in the light of all that the history of Satan, and Adam and Eve teaches us. Who then is worse? And there are some who wonder why God does not utterly destroy Satan. There would he so many of his children left that his removal would not he noticed in the amount of evil work in the world (John 8:38-45). I overheard a man on the train say the other day, "I never allow anything to come in my way unless it is something good." He seemed to he of a very sunny disposition, made friends with everyhody, and when he was gone several spoke of his genial disposition, his faith in God, and in his fellow-men. How much easier it is to step aside and let the had things pass hy than to get in their way when getting in the way does no good, but only harm! To he husy fussing and worrying and tussling with the had things puts us out of condition to see or get into the way of the many good things that come our way, or to properly appreciate them if we have them. I helleve the man had a good motto and pass it along Along this line of thought I remember a man

who is widely known, heing accosted hy another and, as sometimes happens, the space for passing was limited and the two men tried to dodge one way and then another till hoth stood still, the well-known man smiling, the other frowning and, as he pushed forward, said, "I never step out of the way of a fool!" "I always do," said the weilknown man politely enough, as he quickly stepped aside. And we ail say he had the hest of the

Watch.-The Savior says unto ali, "Watch." There are many things that need to he watched, and one has hut little time for watching any one hut himself. Some one has said that the reason why those succeed who mind their own husiness is hecause they have so little competition. It is significant that in watching, the Savior has special reference to us, each man for himself. What are we to watch? It seems to me that the letters of the word form the key to the situation. Let us take the first letter as the initial for "words." Let us watch our words.

"A little word in kindness spoken, A motion or a tear,
May soothe full many a heart that hroken
And make a friend sincere."

Our words are messages of love, peace, hope, joy, help; or they are the missiles of destruction, despalr, sorrow, angulsh or hatred.

"Oh, many a shaft at random sent Finds mark that archer little meant; And many a word at random spoken May soothe or wound a heart that's broken.

So our words are powerful factors in the happiness or the sorrow of this world, and if so, it is of vital importance that we watch our words. The letter "A" suggests actions. It is necessary to watch them, for they speak even louder than words. We may speak nice words to the face, and yet our actions may prove us untrue or hypocritical. The actions hetray the motives, the inclinations, the desires, as words cannot. Our actions are the record of our lives. In the representation of the great judgment day we are shown that the Lord will judge men hy their actions and the purpose that lay behind them. let us watch our actions. The letter "T" suggests the word "Thoughts." Would you like your thoughts known? Do you say you cannot control

your thoughts? Do you mean to acknowledge mental weakness? You cannot avoid thought suggestions, so long as you have the senses of taste, sight, feeling, hearing, etc., hut you can control the trend of your thoughts. God does not ask impossibilities of us, and yet he says, "Let the wicked man forsake his ways, and the unrighteous man his thoughts." Hence he expects us to control our thoughts. Nor does he simply command, but as with every command, so he here also adds a promise, and he adds here the promise, saying, "and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will ahundantiy pardon." Hence we see that our relation to our Lord and God depends really and primarlly upon our thoughts and our ways, which include our actions and words. We remember the strong article written not long ago hy Mrs. Flora Wlijiams Wood on "Thought Forces." And indeed there are forces for good or evil in our thoughts that we may not realize. Let the next letter stand for "Character." Who is not watchful of his character? Some indeed care more for reputation than they do for character, but there s a lack of character in those who do. Men know us hy our reputation, God knows us hy our character, and when the character is iost a man's moral assets are gone and he is a spiritual as well as a moral hankrupt, with tremendous ilahilities. He is not worth a cent on the dollar. Nothing hut the blood of Jesus can restore character. See that you watch so precious a gift as your good character. The last letter suggests "Heart." Watch weil your heart. Out of it spring the Issues of life. "Biessed are the pure heart, for they shall see God." It is the vehicle of our thoughts, words and actions, and decides our character. Let us watch our hearts, since so much depends upon lt. The heart is the seat of the affections. "Where your heart is, there wiii he your treasure aiso." "As a man thlnketh in his heart, so is he." Only those shall ascend unto the hiii of the Lord who have clean hands and a pure heart. Then let us keep watch over our hearts with all diligence, and pray as David dld, "Create in me a pure heart, O God; and renew a right spirit within me." And again, "Search me, O God, and know my heart; try me and know my thoughts, and see if there he any wicked way in me, and lead me in the way everiasting." When we watch all along these lines we will find such profitable work to do that we as young people especially will have little time to meddle into the watching husiness for others.

For the Herald of Truth.

AN ACCOUNT OF THE CAUSE AND PURPOSE THAT LED TO THE EMIGRATION OF THE MENNONITES FROM RUSSIA TO AMERICA.

By Isaac Peters

111.

It has always heen the case that when true Christians were forced into the army ranks they refused to hear arms, hecause their living faith forhade their using carnal weapons. This has heen the case with Mennonites in Germany as well as in Russia, hut the governments have become so wise, according to Luke 16:8, and have learned so much by experience that they at first are satisfied with military service without hearing of arms, weil knowing that hy and hy those who in any kind of military service will hecome so cold and lax ln their faith, that they will eventually enter the regular service and arms, as has actually come to pass in many Mennonite congregations in Europe. As was the case in Germany, so will it he with our heloved hrethren in our Mennonite congregations in Russia. From this it is evident that a distinction must be made between the precepts and commandments that apply to us as subjects of a king or ruler, and the peace-bringing commands of Christ in his Sermon on the Mount, and all like commands and

prohibitions given in the Scriptures, and that these latter have no reference to our conduct as memhers or subjects of a civil government. Jesus says, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, "If the Son therefore shall make you free, ye shall he free indeed (V. 36). What needs to he proven is whether or not Christianity absolves whole nations from a duty which it imposes upon individual persons, as for example in Christ's Sermon on the Mount (Matt. 5). But this cannot he proven.

If we then ask ourselves how the primitive Christians looked upon war, we can learn from the writers of the first two centuries that not one of the Christians of that time makes any statement justifying or defending carnal warfare of any kind for Christians; and Dr. Ciarkson states that it was not until Christianity had degenerated and become corrupt that Christlans became sol diers. Not only dld the early Christians refuse to become soldiers, but even when they became converted after having joined the army they left it no matter how great the cost or the danger. Marcellus, captain of a Trojan legion, hecame a Christian, and, helieving that it was not lawful or hecoming for a Christian to fight, threw down his scahhard In front of the legion and openly declared that he had become a Christian and could therefore no longer serve in the army. He was cast into prison, hut remained faithful to his new profession. It is not right, said he, for a Christian to hear the sword. Because of his faith he was executed and died as a martyr for the evangelical truth. Through his steadfastness another soidier, named Casslan, an officer of the same legion, was likewise moved to lay down his office and declare himself of the same faith as Marcellus and was likewise delivered over to the executioner. Julian, called the Apostate, said, "I am a Christian, and therefore I cannot fight." Another, cailed Tarachus, said, "I have led a warlike life, and am a Roman, hut now that I have hecome a Christian, I have forsaken the husiness of the soldier."

Justin the Martyr, and Tatian, in their writings speak of soldiers and Christians as helonging to two entirely different classes of people. Tertuiiian, writing in the second or third century, says piainly when speaking of the Roman legions that not one Christian was to he found among them. On this subject John Dymond says in his investigations on the incompatibility of war with Christianity: "Christians, however, afterward hecame soldiers.—And when? When their general fidelity to Christianity became relaxed; when, in other respects, they violated its principles of true Christianity. In a word, they became soldiers when

they had ceased to he Christians." This departure from first fidelity, or first love, as Rev. 2:4 has it, never takes place suddenly, but gradually, like all moral corruption; which goes from one transgression or disobedience of a command to another. Thus it was and is in the matter of milltary service. At first there is only an indirect or remote connection with military affairs, without the sword, but it has always gradnaily changed and developed until later-sometimes iong afterward-it developed into direct participation, and with the sword, and there are to day to he found many regiments composed exclusively of so-called Christians.

It is, moreover, evident from the church histories of the "good old times" that the early Christlans in their religious principles and testimonies understood the prophecies to point to the fact that with the advent of Christ in the fiesh the time should he ushered in when there would he a kingdom of peace, when swords should be beaten into plowshares and spears into pruning hooks (lsa. 2:1-5; Micah 4:1-7); even as Irenaeus who wrote about A. D. 180, says, that this prophecy had heen literally fulfilled inasmuch as the true Christians of his day had actually changed their swords and lances into useful implements of peace "and do not know how to fight." The

### HERALD OF TRUTH

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J. F. FUNK and A. B. KOLB, Editors.

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- Missouri, Iowa and
- Kansas and Nehraska.
- Nehraska and Minnesota
- Pacific Coast District.

Alberta N W. T., Canada,

Christendom of the present day helieves this age or era of peace as prophesied is to he in the future, at the end of the world. Justin Martyr, a contemporary of Irenaeus, likewise writes that these prophecies bad come into fulfilment, "and bence thou bast good reason to believe that we who once killed one another now no longer fight with our enemies." Tertullian says among other things: "Thou must confess that this prophecy bas been fulfilled, and has reference to every person to which it is applicable, for when Christ disarmed Peter, be disarmed every soldier." I

repeat, that during the first two centuries history does not mention a single Christian as a soldier. in the third century when Christianity had become partly corrupted with worldliness, several Christians were enlisted in military service, and the number increased with the ever-increasing worldliness until a century or two later Christians became soldiers without hesitation or compunction of conscience, so that the emperor Constantine with his whole military host united with the Christian church! Since that time it has come to pass that not only have Christians become soldiers, but whole armies on both sides of a battle were comprised of so-called Christians, and yet engaged in the bloodiest conflicts on record, and this in defiance of the direct command of Christ, "Love. your enemies," etc. (Matt. 5:43-48). In the recent war Russia is said to bave lost, in the 173 days the war lasted, a daily average of 2,400 men, and

all of these soldiers were so-called Christians! Although here and there a church father in the centuries that led to the "Dark Ages," raised his voice in protest against it and testified for the evangelical truth and the reign of peace; yet, when they bad passed away, the principle that war is wrong and that the kingdom of Christ is already here in the time of grace a kingdom of peace, according to prophecy (lsa. 9:1-7; Psa. 72:3, 7; Rom. 10:15), passed out of sight and

The question arises whether the theologians of the present day, who justify and allow military service, are more under the influence of the Holy Spirit than were those early Christians of the first Christian church?

Taking all these things into careful consideration, the first emigrants could not agree to accept military service, even without the sword, for themselves or their posterity, and thus, like their ferefathers of martyr times, they were moved to take the wanderer's staff, and seek for themselves a land where they could without molestation, fear or temptation worship God according to the dictates of their conscience, and they bave never yet had cause to regret the step they took.

Henderson, Neb.

## HERALD OF TRUTH.

For the Herald of Truth. THE CHORISTER.

Essay read before Sunday School Convention at Albany, Ore., by Florence B. Burck.

Singing in the Sunday school is an art which bas been greatly neglected the world over. I believe the music in the Sunday schools of to-day in general is non-spirited; it is dormant, as it ere, and we need to enliven it with a spirit and energy that will create an interest within the pupils of the Sunday school.

If it were not that the music of the Sunday school was dormant the work would be more effective. In order to produce this effect there should he a regular chorister in every Sunday chool. The chorister should be much interested in singing and should also try to make it interesting for others. He should be prepared at all times to lead the songs as soon as the selection is given, and also be prepared with selections, so that no time be lost in waiting.

The gift of music is a precious talent which God bas given to most persons to a greater or less degree, and all who do possess it should use it to the glory of God as much as God gives them grace and ability.

The singing in a Sunday school should be sacred and of such a nature that the children can take an active part, because it is in the learning of music that many a youthful beart has learned to love the Giver of this great and wonderful gift. The chorister should be very careful not to start the songs too high, so all the little ones may he able to take an active part. They should also be well supplied with books, and when they see that we are taking an interest in them they will also he more interested in the Sunday school

work. In 1 Cor. 14:15 the apostle says, "I will sing with the spirit and I will sing with the under standing also."

This does not mean for us to sing praises to our heavenly Father and think of something else, but let us sing with the spirit and understanding. If God has given us this great talent, why then should we not use it to his honor and glory?

Let us then as God's dear children try to use this talent more to his eternal glory.

Albany, Ore.

#### MARRIED.

Denlinger-Eby.-On Nov. 6, 1907, at the home Denlinger—Eby.—On NOV. 6, 1907, at the Bollace of the bride's parents near Kinzers, Lancaster Co., Pa., by Bish. isaac Eby, John M. Denlinger of New Holland, and Lillan, dangbter of Bro. and Slater John M. Eby, of the above mentloned place. The young couple went on a trip to Buffalo, Niagara Falls and other places.

Leaman-Landis.-On Nov. 5, 1907, at the home Leaman—Landis.—On Nov. b. 1997, at the nome of the bride's parents, Bro. and Sister Aaron Landis of near Eden, by Bish. Isaac Eby, Daniel R. Leaman and Anna L. Landis were united in marriage. After the wedding the young couple took a trip to Wasbington, D. C., and Virginia.

#### DEATHS

Sudden Death of Pre. Joseph Wenger.
On the 6th of Nov. 1907, as Pre. Joseph Wenger, an aged and beloved minister of the Mennonite church in Lancaster Co., Pa., was returning from a funeral and crossing the Downingtows & Lancaster Railroad at Caldwell's crossing, he struck by a train and using the form of funeral and crossing the control of the contr his borse forward he no doubt became confused and, pulling the lines, backed the horse which brought the buggy directly in front of the train. It struck him and he was however, escaped unstantial. He was 71 years of age and had been in the ministry forty years. His wife died some years ago. His only child is the daughter with whom be lived. He was buried at the Orroftale

Mennonite M. H., where an immense concourse of people attended the burial.

Weaver—On the 2d of November, 1907, near Spring Grove, East Earl Twp, Lancaster Co., Pa., of inflammation of the bladder, after an illness of about ten days, Bro. Aaron G. Weaver, aged 64 years. Burled on the 6th at Weaverland. But services by John M. Sauder attractor by trade and waver was a command respected. He leaves three sons and two daughters, also brothers and sister and many friends. and many friends.

and many ritenus.

Hess.—On Oct. 14, 1907, at his late home in Buyerstown, Lancaster Co. Pa., Jobn H. Hess, aged 57 Y., 7 M., 2 D. He was born on March 12. 1850. He was a staunch and faithful brother in the Mennonite church. The Lord hless the surviving friends in the bour of their affliction.

Hoover.—On Nov. 7, 1907, in West Earl Twp., Lancaster Co., Pa., of apoplexy, Henry Hoover, aged 66 years. His wife and a number of children aged 66 years. His wife and a number of chi survive him. Buried at Groffdale on the 9th.

survive him. Buried at Groffdale on the 9th. Moyer.—On the 31st of Oct., 1907, at the bome of her parents. W. E. Messner, in Lancaster, Pada complication of diseases, Katle, wife of Airred Moyer; aged 24 Y, 6 M, 3 D. She leaves her husband, one child, her parents, four size three brothers to mourn her like the contraction of the State State of the Contract of the of November, and later at Muddy Creek M. H., where interment took place. Funeral services by A. D. Wenger and S. Schweltzer.

Kauffman.—Fanny Byler was born in Mifflin Co., Pa., April 16, 1832; died at the home of her daugh-ter, Mrs. Rudy Detweller, in West Liberty, Ohio, Nov. 4, 1907; aged 75 Y., 6 M., 9 D. She was married in January, 1852, to Levi Kauffman. To born nine children, four sons and five The hushand, one son and one daughdaughters. The nusnam, one son and the united ter preceded her to the spirit world. She united with the Amish Mennonite church in her youth, in which she remained a faithful member until the end. Three sons, four daughters, 25 grand She united the end. Three sons, four daughters, 25 grand-children and four great-grand-children remain to mourn the loss of a loving mother and grand-mother. Funeral services were beld at the Oak Grove M. H. on Wednesday, Nov. 6, conducted by Pres. S. E. Allgyer and Jonas Yoder. COR.

by Pres. S. E. Allayer and Jonas Yoder. COR.
Rieb...-Katel Riebl was born in Miffill Co., Pa.,
Nov. 3, 1825; died in Union Co., Pa., Nov. 5, 1895;
1805; died in Union Co., Pa., Nov. 5, 1897;
1814; J. 11 M., 26 D. She died at the home of
her nephews and niece, Samuel, John and Annic,
She suffered about eight weeks, due to the effects
of a broken limb, terminating in gangrene accusing intense suffering, which an bowth of
great patience to the energy with the Aurish church and was a faithful
mental patience of the energy of the possessed a lively,
mental patience of the possessed and patience of the possessed and patient patience of the possessed and patient patient patients.

The property of the patients of the pat beloved hy all who knew her. Funeral services were beld Nov. 7 by Jonas D. Yoder from Rev 14:13. She was never married.

were beld Nov. 7 by Jonas D. Yoder from Rev. 14:13. She was never married.

Kauffman.—Slater Ellen, wife of Bro. Albert Kauffman.—Slater Ellen, wife of Bro. Albert Rough and the State of State

no shadows dim the light."

Risser.—On. Nov. 4, 1967, in Mount Joy Twp.
Lancaster Co., Pa., at the home of her son Gabriel,
Famile Sheer, aged 72 F., 2 M., 20 D. She bad
been confined to the bouse for a number of years,
so hore her affliction patiently, gladly waiting
for the Master's call. She was the wife of John
H. Risser, who died Nov. 5, 1961. She was the
mother of Barbara Kreider, who with her bushand,
Daniel S. Kreider, and four of their children were
murdered in Novth Dakota on July 7, 1893. Two Daniel S. Kreider, and four of their children were nurdered in North Dakota on July 7, 1893. Two of her other daughters preceded her to the spirit world. She is survived by three brothers, three sons and one daughter. Funeral services we-held on Nov. 8, at Risser's M. H. by Pre. Samuel L. Oberholtzer, Bisb. John Ehersole Jacob N. Brubacher. Text. 2 Cor. To Jacob N. Brubacher. Text. 2 Cor. To sistent member of the Mennonite church for a good many years.

good many years.

Schwartz. — Sister Mary, wife of John M.
Schwartz of Franconia, Montgomery Co., Pa., died on Friday, Oct. 25, 1997, of apoplexy; aged 65 Y., 8 M., 7 D. She leaves a husband, three sons and two daughters. Funeral on Thursday. She was burled at the Franconia Mennonite burying-ground.

# BARGAINS IN BOOKS

1907.

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#### November 21, 1907.

## **NEFF'S CORNER**

I want to introduce myself to the readers of the Herald. My name is Neff.—James M. Neff. in an aminister of the Dunker Brethren church. I had charge of the Brethren church in Kansas City, where we were pleasantly associated with a number of Memonite brethren church in Kansas City, where we were pleasantly associated with a number of Memonite brethy helped in ours. Falling health compeled me to leave the city and I came to the high altitude of New Mexico, where fresh ris cheap and there is plenty of God's outdoors. Now my health seems very much better and my attention has been attracted by the many opportunities here forment of capital, and I want to tell you about it. Even if you are not considering a change of location, you will be interested in some of the New Mexico investments. I have bought lots and built houses for a number of Eastern people and the rental income received by those in word and the standard of properties here at \$10 per month that you can get, all complete, for \$450, and I believe rents will still go higher. I will tell you how the standard control of the New You can get, all complete, for \$450, and I believe reach week to tell you longers of the Herald to set apart a corner for me and I will try work to the properties of the Herald to set apart a corner for me and I will try work to the properties of the Herald to set apart a corner for me and I will try work to the properties of the Herald to set apart a corner for me and I will try want. The set was the properties of the Herald to set apart a corner for me and I will try want. We set the publishers of the Herald to set apart a corner for me and I will try want.

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"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is iaid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, NOVEMBER 28, 1907.

Vol. XLIV. No. 48.

Published Weekly

NOTICE—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

### EDITORIAL NOTES

In everything give thanks.

Our thanks are like blank cartridges if our hands are empty toward the poor while our pockets are full of God's bounties.

The movement begun last month by The Delineator of New York City to bring the homeless child and the childless home together is bringing very desirable results. Within a few weeks after he plan was stated nearly three hundred homes had been opened for the reception of God's little homeless ones. God bless such efforts for the permanent betterment of God's creatures whom humanity has seemingly forgotten.

Bro. J. S. Shoemaker writes us under date of Nov. 18 from Orrville, Ohio, near which place he is engaged as instructor in a Bible conference, that on Friday after General Conference (Nov. 15) the Publication Committee met and the brethren I. J. Buchwalter, Abram Metzler, E. S. Halman and J. S. Shoemaker were appointed to decide as to what part of the books, etc., of the stock of the Mennonite Publishing Co. the church can use.

Sister Rose Lambert, who had been asked if the disturbances between Turkey and Persla had affected the country round about Hadjin, replies that it was not even known there that there had been any sort of clash between the two countries, and that such news does not readily reach the interior. She states that there is great want among the poor on account of short crops. No doubt the winter will bring much suffering even with the best efforts the missionaries can make to alleviate distress.

A Sad Death.—Henry Kronk, a citizen of Wakaruan, Ind., met with a sad and sudden death
while engaged in felling trees in the woods about
six miles south of Eikhart last Monday (Nov. 18).
Two men were cutting at a tree while Kronk was
filing his saw near by. The vibration of the tree
caused a limb to fail, which struck the unfortunate
man on the head and neck, killing him instantly.
He leaves a wife and three sons to mourn his
death. Truly in the midst of life we are in death.
How many times might men truly say with David,
"There is hut a step between me and death!"
(1 Sam. 20:3).

Correction.—In the issue of the Herald of Truth for Nov. 21 the article on page 435, "Our Relation One to Another" is credited to Sister Nancy Kulp. This was an error. The article was written by Sister Ella Wenger and came into our hands without the name of the writer, and as Sister Kulp had some time ago promised us an article for the paper we assumed that this was the one and accordingly added her name. So much for guesswork on our part. We, however, kindly sak, but our correspondents to add their names to articles

intended for publication. We have now articles that could be used if the writers had given their names. We regret the above mistake and ask the forbearance of our kind contributors.

Some months ago our aged brother, Bish. Issae Peters of Henderson, Neb., incldentally mentioned in an article that Sunday schools were a common thing with our foretakers centuries ago, and that general indifference together with several other factors caused them to be gradually discontinued. This week he brings us the first installment of an article on this subject. Bro. Peters' long life as a teacher, as a close student of the history of our church, and as a fathful minister and shepherd of the flock qualifies him well for the treatment of such subjects, and we are sure his article will be read with pleasure and profit.

Georgia's western neighbor, Alabama, has decreed that after Dec. 31, 1908, the sale of liquor within the state shall be unlawful. The city of Mobile is so far behind the age that the corporation threatens to secede from the rest of the state for the sake of maintaining that feature of "personal liberty" which finds expression in the saloon. Mohile has the most important harbor on the gulf coast of Alabama, and saloons and vice thrive at the expense of the sailor element. Oklahoma, which was a few weeks ago admitted as a state, is the first of all the states to come into the Union as a "dry" state. The present temperance movement is stripped of all politics and is receiving the support of the best element irrespective of creed or politics.

One of our Sunday schools in the West, which, after using the Words of Cheer, was induced to change and sent for another Sunday school paper, sends us the following complimentary notice of our popular Sunday school paper, the Words of Cheer: "Our Sunday school decided to have the secretary write to the Mennonite Publishing Co. and ask if you would not send us the Words of Cheer the rest of this quarter, beginning as soon as this reaches you, as we do not like the sowell, and thought we could not wait until next year for the Words of Cheer. So please send them to us from this time on, for which you will find enclosed," etc.

Thanks. We shall comply with your request with pleasure, and feel confident that you will be pleased to have your former friend make its visits in your school again.

A Sunday school meeting will be held at the Holdeman M. H. on Thanksgiving Day. An interesting program has been arranged, and it will be an ail-day meeting. All are invited. We commend the arrangement. If meetings of this kind would be arranged for some more of our holidays during the year, that are spent foolishly even by many of the so-called church people, it would go a long ways among this class, at least, in keeping them from indulging in things that are vain, worldiy and often downright wicked and that far more promote the things the world loves and practices than the glory of God, and God's people, we believe, would provide themselves with a mighty lever to suppress sinfulness, and lift up God's people to a higher plane of spiritual life and to a purer walk than by any other means so ready at hand. It would give influence and strength in

favor of gospel work and a pure Christianity beyond our best expectations, and add largely to the practical working machinery of the church. We believe this idea is worthy of prayerful consideration

We are requested by the treasurer of the Mennonite Board of Missions and Charities to state that since the recent flurry in the financial condition of the country the banks no longer take checks from other localities at par, but charge ten cents for collection of all checks less than one hundred dollars and for checks above that amount ten cents for each additional hundred dollars or fractional part thereof, which entaits a considerable expense on the Mission Board, especially when the amounts are small. Therefore Bro. Bender asks that those who send collections or contributions for the Mission Board or any beuevolent cause, will kindly not send checks, but drafts, postai money orders or express orders, which can be cashed in any part of the country at par.

The Mennonite Publishing Co. kindly asks of its numerous patrons the same favor.

Max Matuskiwiz, former foreman of the Menno nite Publishing Company's composing room and for a number of years editor of the Mennonitische Rundschau now of Los Angeles, Cal., and who in company with his brother visited his native home ln Austria, Europe, and other places, traveling in the course of his trip 22,000 miles, recently returned to California. Having sold out his printing establishment and by reason of the conditions of the sale being prevented from following his former cailing, he is about to take up the real estate business in California and sell farming lands. In a letter to the senior editor he says: Thousands of Eastern farmers are desirous on account of health to settle in the land of sunshine and enjoy life in a climate free from the discomforts of the continental winters and summers. and it is with this class of people that I wish to come in touch through the columns of the Rundschau, in the success of which I had such a long and sincere interest."

We hope Mr. Matunkiwiz may succeed in his new calling. We have been acquainted with him for many years, and can speak for him as an honest, fair-dealing gentleman. Those interested may address him in the name at the beginning of this article, at No. 415, H. W. Wellman Building, Los Angeles, Callfornia.

Thanksgiving to God is in accordance with his will concerning us (1 Thess, 5:8). Everything we enjoy should be viewed as coming from the liberal hand of God. All was forfelted by sin; what wreceive is of grace. The providence that supplies ns is the wisdom, benevolence, and power of God in operation for us, as expressive of his infinite love and unmerited grace. Talents to provide supplies, opportunities to obtain, and ability to enjoy are alike from the Lord. Every mercy in creases our obligation and deepens our debt. Thanksgiving is the ordinance that God has appointed, that we may express our gratitude and acknowledge our obligation, and our thanksgiv ings are pleasing and acceptable in his sight Thanksgiving is never out of season, for we have always much to be thankful for. in everything we should give thanks, and to that end we should

view all things as arranged by his wisdom, all things as dependent on his will, sanctified by his blessing, according with his promises, and flowing from his love. All our hlessings come through Jesus, and ail our praises as well as our prayers must ascend through him, for our Father only accepts what is presented in the name of his heloved Son. So let us give thanks, with our hearts filled with praises toward God and our hands filled with plenty for our needy fellow-man.

in one of our exchanges we find the following trite sayings which are worthy of consideration: "If you catch a cannihai and want to make a good Protestant clergyman out of him you must first cure him of cannihalism.

"If you want to make a high-class citizen out of a clay-eating Indian, you must first get him to stop eating clay.

"If you want to make a thoroughly useful human being out of a woman, you must first coax her away from the foolish fashion ideas which are the stamp of mental inferiority.

While the above is absolutely true, there are many lines in which the same things apply to men, not so much in the lines of dress, but in many other things, in which follies, vanities, the honors and pleasures of this present life command so large a share of their time and attention that they are as absolutely useless for business and general usefulness as the poor hutterfly of a woman, whose whole mind, heart, soul and body is wrapped up in the vanities of dress and costly array. The great lesson for men and women in this age of the world is to learn to he useful and industrious; devoted students of the Bible and consecrated followers of and workers for God. "Lay up for yourselves treasures in heaven, where moth and rust doth not corrupt and where thieves do not break through nor steal," and do good unto all men, especially to them of the household of faith.

#### PERSONAL MENTION.

Our Business Manager, Jas. A. Bell, gave a highly interesting and instructive address to the Elkhart High School on the 20th inst.

Pre Chr. Allehach of the Towamencin congregation, Montgomery Co., Pa., preached in the chapel at Harleysville last Sunday evening.

Pre. A. O. Hiestand of the Doylestown congregation in Bucks Co., Pa., preached in the Towamencin M. H. to an attentive congregation on Sunday, Nov. 17.

Bish. Moses A. Mast of Walnut Creek, Holmes Co., Ohio, held communion services with the congregation in Portage Co., Ohio, on the first Sunday in November. May the Lord bless the work in

Bish. H. B. Rosenherger, and wife of the Blooming Glen congregation in Bucks Co., Pa., spent Sunday, Nov. 17, with the brotherhood in the Franconia congregation, visiting with Pre. Henry Bower and wife and others.

Pre. J. M. R. Weaver, formerly of McPherson Co., Kan., now of Tuleta, Texas, spoke at the Bible reading on Sunday evening, Nov. 10, 1907. on the subject of sanctification, which was listened to with good attention.

Pre, Peter Zimmerman, with several brethren from Woodford Co., 1il., recently visited with the brotherhood in Sheiby Co., Ill., and the people greatly appreciated the efforts of the hrethren. declaring to them the gospel of eternal love and

Rich Asron Loucks and Bish, Abram Metzier of the Southwestern Pennsylvania conference dis trict conducted services at Goshen College on Sunday, Nov. 10, 1907. They attended the General Conference near Kokomo, Ind., during the follow ing week.

Pre Peter Kionfenstein, of Wayne Co., Ohio, expects to take a trip across the ocean in the near future and visit Switzerland, one of the former

strongholds of the Mennonite people and also the land where our forefathers in the faith suffered

severe persecutions. Bish. John E. Kauffman and Dea. Enoch Zook and wife of Mifflin Co., Pa., in their recent trip to Virginia preached to the A. M. congregation in Warwick Co., Va., and held communion services with them. The church there seems to he in 2 prosperous condition.

Bish. Jonas Bontrager and wife, and Pre. Jacob Petersheim and wife of Kansas spent some time with the brotherhood in Somerset Co., Pa., and preached to a large congregation at the home of Daniel Yoder on Nov. 8. They also visited congregations in Maryland and other places.

Harry Gilnett, a Mennonite minister, residing near Springs, Somerset Co., Pa., it is reported in one of our exchanges, had the misfortune on Nov 14 of getting his arm caught in a saw-mill and having it sawed off helow the elhow. This is indeed a very sad affliction for Bro. Gilnett.

Bish. Jos. Schlegel of Hydro, during the early part of November visited the A. M. congregation in the vicinity of Selden, Kan., where he held a number of meetings. He also served the congre gation with communion. The congregation there was much encouraged and edified by these zealous efforts on the part of Bro. Schlegel.

Bro. Ahram Metzler of Blair Co., Pa., is holding a series of meetings at the Salem M. H. in Elkhart Co., Ind. He commenced his meetings on the 17th. Meetings are also in progress in the Olive congregation by Bro. D. N. Lehman, and at Yellow Creek by Bro. J. H. Moseman. Both these hrethren are from Lancaster, Pa. May God richly bless all these efforts.

Bro. Elam Horst and wife of Weilersville, Wayne Co., Ohio, after spending several days at Goshen, Ind., came to Eikhart on the 20th of November and while here were the guests of Bro. H. A. Mumaw and Bro. John Mumaw. Bro. Elam, in company with Bro. C. K. Hostetier of Goshen, visited the Puhlishing House. Bro. Horst and wife returned home on the 21st. They are also contemplating a visit to the South to spend the

> For the Herald of Truth THANKSGIVING.

By Carrie O. Whitman.

Father ahove, we thank thee That thou hast let us live. And so on this glad morning Our thanks to thee we give.

We thank thee for the blessings Of home and loved ones dear; We thank thee for the loving smile We thank thee for the tear.

We thank thee for the joy days, The' serrow often fail: To thee, our heavenly Father, We would give thanks for ali.

And trusting thee, dear Father, To guide us in thy way,
We let our praise ascend to thee
On this Thanksgiving Day.

> For the Herald of Truth. GLEANING.

"So she gleaned in the field until even, and beat out that she had gleaned; and it was about an ephah of bariey" (Ruth. 2:17). In olden times when people harvested their

grain they had reapers to cut and gather it. Then they had gleaners to follow the reapers and gather what was left.

When the children of Israel were in the land of Canaan, God told them not to gather the gleanings which the reapers had left. "And when ye reap the harvest of thy land, thou shalt not wholly reap the corners of thy field; neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shait leave them for the poor, and the stranger' (Lev.

November 28.

19:9, 10). And after they had beaten their olive trees to gather the fruit, they were told not to go over the boughs again, but to leave it for the strangers, the fatherless, and the widows, who had a perfect right to go into the fields and pick un what was left.

God always has a way of caring for those who trust him. When the Israelites were oppressed in Feynt he freed them from bondage and hrought them into a land "flowing with milk and honey." They had plenty to eat and were free, hut in remembrance of what God had done for them they were commanded to he kind and generous to the poor. There shail always he unfortunate people in the world, but God's plan is that those who have plenty should help the others. "For the poor shall never cease out of thy land. Therefore command thee, saying, Thou shalt open thy hand wide unto thy hrother, to thy poor, and to thy needy in thy land" (Deut. 15:11).

Now we come to the story of Ruth, the Moabitess. She was a widow who left her own country and kinsmen to live with her mother-in-law and serve the God of Israel. According to the law she had a right to go into the harvest fields and glean that which the reapers had left. She was picking up barley in the field of Boaz, who told his servants to let some of the grain fall purposely for her to gather.

"So she gleaned in the field until even, and heat out that she had, and it was about an ephah (eight gallons) of barley." If Ruth had gleaned only until the heat of the day she would not have had much barley to heat out, but she labored faithfully all day long; then she had enough to share with her mother-in-law.

It was not all grain that she picked up. The greater part of it was straw, and she had to heat out the little grains of harley. This is a true illustration of the way God prepares his people. He has to do a great deal of beating and threshing and sifting in order to make us what he wants us to be, and when he gets through with us there is very little left, but it is all pure, for it all helongs to him.

God, speaking through the prophet Amos, said that he would sift Israel "like corn is sifted through a sieve," yet shall not the least of it fail to the earth, or go to waste. When we consecrate ourselves to God, he sifts us and makes our lives a blessing to others. Nothing that we do in his name and to his glory shall be done in vain. We can reap grain only in certain seasons of the year, but it is not so spiritually. Jesus said, "Lift up your eyes, and look on the fields, for they are white already to harvest."

He did not mean the barley harvest, for that was yet four months in the future, but he was thinking and speaking of the great harvest of souls. We need but to look, and we can see that it is ripe and ready to he gathered in. The Lord has reapers to work in his field, and they do the greater part of the work, but he cannot do without the gleaners.

The reapers may be taken as a type of preachers and missionaries who are greatly used of God in the salvation of souls, while the gleaners are those who faithfully plod along in hidden places or those who stay with the flock after the evangelist has gone. God uses them in many ways to help and encourage others along. If some poor, ignorant soul does not understand the gospel message as it is given, these faithful gleaners can lead them to Jesus.

We may not all be reapers, but, thank God for the privilege of hiding away somewhere and gleaning what others have left for us to do. Let us labor, watch and pray as never before. By and by God will justly reward both reaper and

"Tis the harvest time, 'tis the harvest time,
To the fields I must away;

If I cannot be a reaper
I can bear the sheaves away. Gleaning on the hillside, Mong the golden grain.

For the Herald of Truth.

REPORT Of Mission Meeting Held near Kokomo, Indiana, Nov. 12, 1907.

The meeting was opened by I. J. Buchwalter, who read a portion of Scripture and led in prayer. Organization resulted as foliows: Moderators, J. S. Shoemaker and D. D. Miller; secretaries, D. H. Bender, J. S. Hartzler, I. W. Rover: treasurer, B. F. Trover.

Daniel Kauffman preached the mission sermon hased on the last three verses of the hook of

Reports were given from the following missions: Chicago hy A. H. Leaman; Ft. Wayne hy J. M. Hartzler: Canton, P. R. Lantz; Kansas City, J. F. Brunk; Lancaster City, Elizabeth Musser; Philadelphia, Edward Neff; Welsh Mountain, N. H. Mack. Bro. J. D. Mininger gave a short report of the Old People's Home.

The following subjects were discussed: How Best Interest the Home Church in Missions. Opened by S. G. Shetler. Superiority of the Christian Religion. Opened by I. W. Royer. Qualification of the Volunteer: (1) Intellectual, N. E. Byers; (2) Spiritual, N. H. Mack. Glving, D. H. Bender. A Missionary's Experience, Mary Burkhard. India, I. R. Detweiler. Open Doors, J. E. Hartzier. Relation of the Volunteer to the Missions Board. M. S. Steiner. A. H. Leaman of Chicago conducted open conference.

Many important truths were stated and the congregation was thrilled and often moved to tears while this great subject of missions was discussed in its various phases. A contribution amounting to over \$150 was given. All things considered, it may he said that this was one of the most edifying and impressive mission meetings held in the church for a long time.

Following are a few of the many good things said at this meeting.

Our first duty is to know the whole Gospel and obey the same. Our second duty is to do all we can to have other people know and do the same. Some people think it impossible to keep all the commands of God, but the right position to take is the one of Paul, "I can do all things through

Cnrist, which strengtheneth me." The first congregation did more toward the evangelization of the world than any seven churches have done since. The secret lay in the fact that they took Jesus at his word and made use of the power.

Real mission work is to teach all nations to observe all things which our Savior commanded. There has not been a single generation since the advent of Christ in which the whole world could not have heen evangelized had each Christian professor said in truth, "I know that my Redeemer

liveth." As Christ spent his life to hring saivation to ali men, even so we should be willing to sacrifice all things that the Gospel of salvation may be brought to all the world.

I hope to see the day when the Mennonite church will have the banner of the Gospel planted in every nation on the face of the globe.

If we py the grace of God go faithfully on in the service of the Master we shall also go triumphantly through.

The ordinances of the Gospel are as hard keep in the city as in any other piace, but when faithfully kept they bring great results.

The question, Does it pay? confronts all mis sionaries at times. In the three years that the Canton Mission has been organized thirty-one have been received into the church. We conclude that it pays.

We are not so responsible for the conversion of souls as we are for the bringing of the Word to them.

While we are trying to be of help to others we find the work a help to us.

When we get to the place where we lose ourseives and give up, then the Lord can work The Christian religion is superior to all other

The heathen is quick to see the inconsistencies

Spirit without intellect can do nothing, and like-

God expects me to so direct my life that it may

If we enter the smaller doors that are open to

The open door means the need, the possibility

One-third of the population of America is for-

Peru has five million people and five mission-

The life of the church rests in her missionary

If the Lord has a place for us in the missionary

There is a sacredness about working for God

Our missionary efforts are often tested by our

The losing of spiritual power is possible if not

"Character is not changed by crossing salt

The work that I do in my strength shall be

The foundation of the spiritual life is the new

The field is the Lord's, the work is the Lord's,

SECRETARIES

For the Herald of Truth.

birth and every missionary before going out into

the field ought to have experienced a thorough

the people are the Lord's, the door is open, and

no one to enter.-Someone is not in his place.

SOME OF THE MOST THREATENING EVILS

CONFRONTING THE CHURCH AND HOW

TO COUNTERACT THEM.

By S. G. Shetler.

Everywhere the congregations of our beloved

church are seeing and fearing some great evils

which are gradually destroying souls. These pre-

cious souls are children from our own homes. Dis-

cussing this subject, of course, is looking at the

dark side, and I do not want to depress or dis-

courage any one. Let no one say that these evils

wiil overcome us anyhow, and we might as well

In a series of articles we shall discuss some of

1. Chronic Ilis .- By this we mean the little ilis,

The first thing an evangelist meets in a new

these evils, and suggest some remedies for them.

aches and ailments found in every congregation.

field of labor is the chronic diseases. Let us

mention a few examples. One hrother (?) has

been spiritually sick for eleven years, because his

A certain brother (?) has been ailing for

The longest standing disease that I now recali

was that of twenty-three years. Think of this

man's children being born and becoming of age

In a few cases, whole congregations have been

These iils are generally fully discussed before

the children, with every visiting minister, and all

seventeen years, because his neighbor's house did

brother mistreated him in business.

during father's spiritual sickness.

burned, but what I do in His strength shall stand.

the greatest care is exercised, even in the mis-

and trusting him for support that you cannot get

field he will see that we get into that place.

from the tingle of the dollar around you.

care of the poor and needy.

That is the "gold and silver."

sion field

conversion.

Who is it?

give up.

not suit him.

water."-Ressler.

aries. Argentine has six hundred cities in which

of meeting that need, and a definite call from God

wise the intellect without the Spirit can do noth-

ing; the one is useless without the other.

be as effective for him as it can be made.

us the larger doors will open also.

to enter the field and supply the need.

The missionary is a teacher sent by God.

pass into the hasket.

in the missionary's life.

are no missionaries.

secret prayer and Bible study.

religions because of its simplicity.

other visitors, and instead of curing the ills they We should not only give the Indian heads when become worse. Some lost souls conclude that a mission collection is taken but also let the eagles there is no use to unite with such a church, and either unite nowhere or with some other church. Two of the greatest needs of a missionary are

2. Thinking Too Lightly of Existing Evils,-This can come about in several ways. Some peo pie get so wrapped up with the world that they actually do not see existing evils, or if they do, they pass them by lightly. Others are so little concerned about the welfare of the church, and about lost souls, that they rest easy when even some of their own children are being engulfed by some monster evil.

Then, again, there are others, including some church officiais, who are not courageous and firm enough to fight a great battle for the Lord.

People who are guilty of this second evil generally console themselves by thinking and saying, "Oh, I helieve it will go hetter after awhile." They are afraid of hurting some one's feelings, and frequently sanction an evil hy their slience.

3. Unscriptural Doctrines Pressed Upon Our People.-Any one who has observed Dowleism has noticed the strong effort made at one time to force their doctrine into some of our congregations. In a few instances, they have succeeded in rohbing us of a few souls.

Seems to me I hear some one say that they only get the weak ones. While that is quite true, the Bible commands us to support the weak. What if that weak one were your own child?

There is a wave of unscriptural doctrine that 1 fear more, and that is these "Non-Heliites." Busy and bold seems to be one of their mottoes. Already they have taken from us a few of our members, and have persuaded others.

When we look at the infidelity of some nations, we wonder whether some doctrine like the one referred to might some day sweep our nation from shore to shore into darkness

These are just a few of the unscriptural doctrines that have been forced into some of our congregations and taught in some of our homes. (To be continued.)

Johnstown, Pa.

A TEST OF STRENGTH FOR GOD AND MAN.

For Sunday School Lesson, Dec. 1, 1907.

Seven years ago in China, the Boxer devotees of Confucius and all the false gods of the Celestial Empire thought to make sport of the Christian missionaries and their native converts. The odds seemed to he all in favor of the Boxers. They gathered in large numbers, armed themselves with huge knives and other weapons, and descended on the Christians to make havoc of them. They took them to the temples, made sport of the weakness of their victims, and laughed at their agony. It seemed that the demon gods had triumphed. But when the testing time came, the missionaries and their friends prayed to Jehovah, and the whole Empire of China was shaken to its foundations. Samson was indeed a mighty man-physicallybut in character he was a weakling. A wicked woman could twist him around her little finger. The boy or girl who is weakest in body may he

stronger than this Jewish Hercules (Prov. 16:32). A missionary in Japan tells of a hoy in Nagasaki, who was apparently the only Christian among over one hundred and fifty schoolmates and teachers. He was not ashamed of his falth, even though the other hoys took many opportunities to persecute him. When they saw him bow his head and ask God's blessing before eating his luncheon, they reported to the master that he was making use of magic. The master asked the lad to explain, and he did so, wondering what would be the consequences. To his astonishment, the master bowed his own head in confusion and shame and said with emotion: "My boy, I too am a Christian, hut was afraid to say so. You are stronger than I, but hereafter, with God's help, 1 will live as a Christian should." Which was the stronger, this boy or Samson? The secret of true strength and courage is aiways the same (Dan. 11:32).-[D. L. Pierson, in S. S. Times.]

# TIDINGS FROM THE CHURCH AT HOME AND ABROAD

#### FOREIGN MISSIONS.

India. — American Mennonite Mission, Dhamtari, C. P., India. Stations: Sundarganj, Rudri, Leper Asylum, Baiodgahan. J. A. Ressler, Supt.

#### HOME MISSIONS.

Chicago.-Home Mission, 145 W. 18th Street, Chicago, Ili. A. H. Leaman, Supt.
Chicago. — Mennonite Gospel Misslon, Emerald
Ave. and 26th Street, Chicago, Ill.
Chicago. — Hoyne Avenue Misslon, Cor. 33d Street

and Hoyne Avenue.
Toronto, Canada.—Home Mission, 461 King Street,

E. Toronto. Samuel Honderich, Supt. sh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Noah Welsh Mountain H Mack Sunt

H. Mack, Supt. Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Polladelphia, Pa. Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzier, Supt. Lancaster.—462 Rockland Street, Lancaster, Pa.

Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohlo. P. R. Lantz, Supt. Kansas City.—200 S. Seventh St., Kansas City, Kan. J. D. Charles, Supt. Argentine, Kan.

#### BENEVOLENT AND OTHER INSTITUTIONS.

Orphans' Home,--West Liberty, Ohio. A. Metzler,

Supt. • Old People's Home .-- Marshallville, Ohlo, R. F. D. J. D. Mininger, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener,

La Junta Sanitarium. - La Junta, Colo. D. S.

Wakarusa, Ind., Nov. 18, 1907 .- To the Readers of the Herald of Truth:-Greeting. On Sunday, Nov. 17, we were favored with a visit from the brethren H. H. Good of Wolf Trap, Va., and Aivin Ropp of Cuilom, Iii. Bro. Good preached for us in the morning from the text, Mark 16:15, 16. At this service Bro. Lloyd Yoder was received into church fellowship hy water baptism, Bish. J. K. Bixler officiating. At the evening service Bro. Ropp preached from the text, Neh. 6:1-3. We wish the brethren Godspeed as they continue COR their journey and their work.

Baptismal services were beld at Elizabethtown Pa Nov. 16, on which occasion two precious souls were received into church feliowship by Bish. John Ebersoie, assisted by Bish. Abram Herr of New Danville, Pa. The Lord bless and prosper them in the service of the Master.

Communion services were held at the same place on the day following, Nov. 17. A very large number of bretbren and sisters partook of the sacred emblems of the broken body and the shed blood, which were given to us to observe in commemoration of the sufferings and death of our Lord. Bish. John Ebersole conducted the services, assisted by Bish. Benj. Weaver and Pre. Slmeon COR. Carbor

Bareville, Lancaster Co., Pa., Nov. 16, 1907 .-The brethren David L. Gehman and Jacob Rush of Bucks Co., Pa., accompanied by a number of brethren and sisters from the Deen Run congregation, are visiting the churches in Lancaster county during this week and are filling appoint ments at the following places: Bowmansville, Goodville, Weaverland, Epbrata, Lititz, Petersburg Erh's Mauheim, Landisville, Risser's, Eliza bethtown, Millersville, Lancaster and the Stone COR.

Dinuba, Cal., Nov. 13, 1907,-Dear Brethren: Greeting ln the worthy name of Jesus, who iaid down his life to save us. Your letter came duly to hand and I had intended to write you sooner, but for some cause or other it was not done. I always liked to read the Herald, though occasion ally it contained some things that we did not appreciate, but I have learned to give over to the

Lord the things I do not understand, for God knows and sees all things, and he will take care of his children. He is not only able, but he is willing and does take care of his own. When I think of the time when fire devoured all we had and much more, it looked rather dark to us, but giving ail over into the Lord's hands and going forth trying to do what we could with the help of God, we feel as though we could never thank him enough for all the blessings we received from him. We always had enough to eat and to wear; we always had shelter and a home to stay, so that we want to give God ali the giory for ail we ever had and all we ever expect to have.

We realize that the enemy of souls is on our track, watching closely to catch us; neither does he care in what way he takes us, only so he can turn us into some net or trap to lead us into sin and wrongdoing. But thanks be to God, if we keep close to Jesus, Satan cannot hurt us. The Savior telis us to do good to those who hate us, pray for them which despitefully use us and persecute us, so that we may grow In the grace and in the knowledge of the truth, and go on to perfection. I am giad to know that we can do what the Word tells us to do. If we keep humble and watch and pray, God will be with us, and if God be for us who can be against us? But if God be against us who can help us?

May the Lord be our helper and our leader. He makes no mistakes. He will always lead us into the paths of righteousness and truth, in the way to eternal glory and happiness, for which L. A. WEAVER. let us ever pray.

Birds Eye, Dubois Co., Ind., Nov. 10, 1907 .-John F. Funk, Eikhart, Ind. Dear Brother:-It has been quite a while since I have heard from you, except through the Herald of Truth. I have been sick since jast June, and am just getting so now that I can begin to do some work on the farm again. I bad given up to die. I was so low that I have no recollection of what passed for a long time, but, thanks be to God, I am on my feet again, only I fear I shall never regain my strength as before I was sick. I am now sixty-two years oid. However, the Lord spared me when I was aimost anxious that I might not have to pass through such a hard trial of suffering again. \* \* \*

On Sept. 7 we had the most terrible hail storm that was ever known. The hail weighed from one-half a pound to two pounds, and some say that there were hallstones that weighed as much as four pounds. Hall went through the roof of my house and made holes four lnches in diameter and smaller. We had to patch the roof the next day (Sunday) on account of the rain that came. We have a new roof now, and I am thankful that it was no worse. If it would have come a few days hefore harvest we would not have had anything at aii; but we have our wheat and oats, although the hail damaged the corn so that we had to carry it out of the field and feed it to the hogs we had and some we bought to feed it to. We have heen gathering some that was left, but the ears are considerably rotten where the hail struck, so that we have only a very small amount that is entirely undamaged, still as we had plenty of rain we have a lot of corn left, though, as said, not much that is really good. I was sorry to learn that the book store and printing office suffered by fire. You have some books, my kind brother, that are damaged and no doubt some that are unsalable. Could you send me a few that have all the reading in, even if the backs are off, to read during the winter? I want, of course, books that have genuine, pure religious reading. I should appreciate the favor.

I am aware, my dear brother, that we are growing old. Many of the brethren whom I knew have passed to their reward and our time on earth

will not be long any more. I realized while I was sick that our time is short and eternity so long that it is altogether beyond our comprehension, but as a dear brother in Ohio once said, "If I can only gain an entrance into heaven, if it is only the lowest place, just so that I may be able to enter, I will be satisfied." Then all will be well. The Lord grant to all of us an inheritance in glory. Blessed be his name forever more.

ANDREW CROOK.

Elizabethtown, Pa., Nov. 20, 1907 .- To the Readers of the Herald of Truth:-Preparatory services were held here on Saturday afternoon, Nov. 16. At this time two young persons were haptized and received into the church. Bish. Abr. Herr of New Danville, Pa., assisted by the home brethren, conducted these services. The following day communion services were observed, when 192 persons narrook of the sacred emblems. Bish. Benj. Weaver was with us on this occasion. The beautiful day hrought many people. Every available seat was taken and many were standing in the aisles. We are much encouraged for the interest that is manifested. MS

Bish. S. F. Coffman, on his return from the General Conference, came to Elkhart to visit his mother and family. He conducted services in the Elkhart congregation on Sunday, Nov. 17, where he was greeted by a large and appreciative audience. He also preached in the Elkhart M. H. on Thursday evening of last week, and started for home, accompanied by his two children, on Friday, the 22d. He has just completed the Sunday school lessons for the first quarter in 1908, and they are now in the printers' bands and will be ready for distribution about the middle of Decem-

Salunga, Lancaster Co., Pa., Nov. 21, 1907 .-To the Readers of the Herald:-Greeting. I wish to inform the readers of our paper that Pre. John B. Senger hegan a series of meetings at the Masonville meeting-house in this county on Nov. 12.

On Sunday, Nov. 17, communion and feet-washing was observed in the Rohrerstown congregation. Services were conducted by Bish. Abram Herr, our home bishop, assisted by Bish. Aaron Loucks of Scottdale. Bro. Loucks also preached at the same place in the evening.

The same day in the afternoon baptismal services were held at Habecker's M. H., where three persons were baptized and one received from another denomination. The service was conducted by hishops Ahram Herr and Aaron Loucks.

On Sunday, Nov. 24, communion services and feet-washing will be observed or held at the Mennonite Home, Oreville, near Lancaster. This service will be conducted by Bish. Benj. Zimmerman of Cumberland Co., Pa.

Gospel Mission Home, Fort Wayne, Ind., Nov. 21, 1907.—Dear Readers:—The time of the year is again at hand when the earth has laid aside her summer garments and has decked herself with those of autumn, soon, however, to be changed again for those of winter.

With all these changes we see the fulfilment of God's word when he says: "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." We are thankful for God's word and the promises he gives us. Sometimes we feel slighted, but again as we read his word we are assured that God will never leave us nor for-

Last week, after General Conference, Bro. Levi Glick from North Dakota was with us on Friday night and over Sunday. Bro. M. K. Smoker and wife from Pennsylvania and Bro. Elam Horst, wife and two boys from Ohio were with us. On Monday the brethren Moseman and Charles of Lancaster Co., Pa., stopped with us for a few hours.

Saturday evening, Nov. 23, Bro. Jonathan Kurtz of Topeka and Bro. David Burkholder of Nappanee expect to be with us and effect a church organization for this place. Sunday following, God willing, we will have communion services.

The work at Fort Wayne at present keeps us busy. Along with the general mission work at this time we are building a wash-house and clothes-room. The local board gave their consent to this because they know we need it. We have not enough funds yet to complete it, and since the report of the Snavely estate has been published, appears that most of the people have the idea that the \$3,000 which she contributed to the mission at Fort Wayne is yet to be had. This however, is not the case, as that contribution was used in putting up the building which we now We have written to several congregations for help and a few have responded, but not all, and probably for the reason that they thought the mission at Fort Wayne was well supplied, when it is not.

We know that calle are being made continually for help, yet we believe that if the congregations of Indiana and Michigan would give just a little we and others would be well supplied. Now we are not starving, by any means, but we do need some means to complete that hullding which will mean so much to us. God loveth a cheerfui giver and those who give in that way shall receive the biessing.

We ask an interest in your prayers. Yours for J. M. HARTZLER. . . .

Fentress, Va., Nov. 19, 1907 .- Dear Herald Readers:-Greetings in His name. Truly the Lord is great and greatly to be praised. The little flock at this place is much encouraged by the meetings held here Oct. 13 to 20 by the brethren J. H. Moseman and D N Gian As a result three precious young souls confessed Christ. Others counted the cost. On Sunday forenoon, Nov. 17 four dear young souls (two from Warwick county) sealed their yow with water hantism and with two others from another denomination were received into fellowship. In the afternoon of the same day we had communion services and engaged in the ordinance of feet-washing. The brethren Bish, J. M. Shenk and Dea, Beni, Brenneman were with us. Bro. Shenk officiating and Bro Brenneman assisting. Though few ln number, vet it was a season of rejoicing long to be remembered. And let us pray for those dear souls that they may remain steadfast and that others may also come and he saved. We are always glad to have brethren and sisters visit us, especially fellow-ministers. Pray for us. God bless you ail. Yours in His name,

> For the Herald of Truth. PEPORT

Of the Second Church Conference for the Pacific

Coast District, held at Albany, Ore., Oct 23 and 24 1907.

The conference was opened Wednesday morning by N. L. Hershberger reading the 100th Psalm and prayer

Organization.-Moderators, B. B. King and J. P. Bontrager; secretaries, Kate Blosser and Harry West; choristers, M. H. Hostettier and Fanny Schragg.

Committee on resolutions: E. Stabley, D. Hilty and N. L. Hershberger.

Conference sermon by D. Hilty. Text, Pbil. 1.27 A few thoughts from the sermon: The work of our conference is not a new thing, it having been instituted by the primitive church. We have need to come together from time to time to confer together on things that are hinder lng the work, that they may be removed. He also encouraged the church to have unity in the Spirit, for in unity only there is power, and to be solid on the foundation of Jesus, who taught us to ohserve ail things whatsoever he had com-

Bishops, ministers, deacons and congregation testified to the sermon, proving that they were in harmony with it as given.

#### HERALD OF TRUTH.

WEDNESDAY AFTERNOON SESSION Devotional exercises by J. D. Mishler.

Conference business. Minutes from last year ead and adopted.

Reports of the various congregations as follows: Nampa, Idaho, 59; Hopewell, Oreg., 72; Albany, Oreg 22

Question 1.-Does this conference favor the election of a general mission board and examining committee to look after the mission interests and locate workers in the district?

Answer -- As the mission interest is increasing In the Pacific Coast district, be it .

Resoived, That the conference elect a general mission board and examining committee to take charge of missions and examine all workers who present themselves; be it further

Resolved. That the bishops and ministers of the Pacific Coast conference district act as examining committee

2.-What is the sentiment of this conference with reference to the publishing interests being owned and controlled by the church?

Answer.-We the Pacific Coast conference, are in favor of the Mennonite church owning its own publishing house. Therefore be lt

Resolved, That we elect a member to meet with the general board at the General Conference. which meets in Howard Co., Ind., in November,

Em. Stabley was appointed as representative of this conference to act at the General Conference on church ownership of publication interests.

3.-Does this conference accept the control of the Nampa mission?

Resoived, That the general board of the conference district take control of the Nampa mission. 4.-Does this conference advise the board to nay the expenses of the evangelist when he goes without their consent?

Resolved, That if the general board sends our evangelist to a place to labor that the board pay the expenses.

5.-Does this conference advise the use of our own llterature in the Sunday school and home?

Resolved, That we use our own literature in the church, Sunday school and homes of the Pacific Coast district.

MISCELLANEOUS BUSINESS.

1. D. Hiity, C. R. Widmer and Harry West were elected as general mission heard.

2. L. J. Yoder, E. Stahley and N. L. Hershberger were chosen as delegates to the General Conference.

3. Rish. J. D. Mishler was appointed to preside over the Aibany congregation.

4. Rish. D. Hilty was appointed to take charge of the work in California.

5. J. P. Bontrager and D. Hilty were appointed as district evangeilsts for the coming year.

6 I D Mishler D Hilly and J P Bontrager were elected to act as revising committee to revise the rules and discipline if they deem lt

7. A piea was read from the brethren at Dinuba, Calif., asking that a minister he sent to them. Moved and carried that the matter of supplying the brethren at Dinuba, Calif., with a minister be investigated and supplied if possible.

8. A motion was made and carried that the time for the next conference be changed from October to the first of May.

9. It was then decided that the next conference be held at Hopeweil, Oreg.

10. The report of the mission board was read.

11 Evangelist's report read and accepted. 12. Moved and carried that the hired help. car fore and hotel hijis he included when defray-

ing the evangelist's expenses. 13. Moved and carried that the halance of the expenses of the evangelist be paid at once.

14 I M Mishier John Hilty and J. P Bontrager were elected as committee for arranging the program for the next Sunday school conTHURSDAY MODNING SESSION

Devotional exercises by D. Hiity. First topic: "Divine Origin and Mission of the Church," by B. B. King and J. D. Mishler, God is the originator through Christ. The beginning

of the church was when Christ began to call his disciples. The purpose of a church upon earth was so that God might govern his people; also that he might give his children an opportunity to he banded together in unity and heip each other to work against the great evils which are in the world. We should consider whether the church resembles and is in harmony with the divine church established by Christ. Let us have the church built upon the Rock. Christ Jesus. which will stand.

Second topic: "The work of the Holy Spirit." by E Stabley and L. J. Yoder. The first work of the Holy Spirit Is to convict the sinner; second, to comfort; third, to give power; fourth, to reprove: fifth, to direct: sixth, to drive away maiice and strife, and to create love.

Third tonic: "Christian Courtesy." by M. H. Hostettler. We should be very courteous in our homes, Sunday school and Bible reading. We should be kind and sneak to the children Christian courtesy is one of the workings of the Holy Spirit and will extend a welcome to every one. The forenoon session closed with prayer by L. J. Yoder.

#### THURSDAY AFTERNOON SESSION.

Devotional exercises by N. L. Hershberger. First topic: "Workers at Work."-1, "Bishops." by D. Hilty and J. D. Mishler. Bishons should rule over the church, not as lords, but should be leaders and examples to the believers. They are to officiate at all the ordinances of the church. such as hantism communion etc. They are also to expel the unruly.

2. "Evangelists," by J. P. Bontrager. Their work is to go and win souls for Christ, to visit, encourage and preach the Word to all the congregations

in the district 3. "Ministers," by N. L. Hershberger. They should break the bread of life and be helpers to

the hishon. They are to be examples and patterns, 4 "Deacons," by A. I. Miller. They should distribute to the necessity of the poor, examine the difficulties of the church and try and bring about peace, and assist the bishop in discharging various

duties. 5. "Lay Members," by C. R. Widmer. They should be at their posts at all times and do all they can (Jas. 4:17); should help ministers along by encouragement and prayer.

Next topic: "Church Extension."-"Rurai Evangelization," by B. B. King. Not every one has the privilege of living in cities where the gospei is reached. Many people who live out in the rurai districts are very anxious for the gospei. The need is very great. Our forces should be more scattered to these out-of-the-way places.

"Clty Evangelization," by J. P. Bontrager. Many people of the cities are hungering and thirsting for the simple gospel. We should not let the rural districts suffer; but we should also do all we can in the line of clty evangelization.

Rishons present: I D Mishier D Hilly Ministers: J. P. Bontrager, N. L. Hershherger,

L. J. Voder, B. B. King, Deacons: A. i. Miller, E. Stahley.

SECRETARIES.

MAY I DANCE?

No! Recause (1) an active Christian will not have time to dance. (2) A sensible Christian wiii find something hetter to do than to dance. (3) A loving Christian will feel that he cannot dance. (4) A spiritually-minded Christian will not have any desire to dance. If there are any other kinds of Christians in the church, they had hetter he out of than in it, and so their opinion of what Christians ought or ought not to do is of very little value.

# TOPIC: The Christian at Work. John 1: 40-46. December 8, '07

EDITED BY A. B. RUTT.

#### THE LESSON MOTTO.

To be about my Father's business, not slothfully, but fervent in spirit, is my highest privilege and most pressing duty. It is my "previous engagement" to all other interests, but chiefly those of a trivial nature.

#### DAILY READINGS.

December, 1907.

- 2. M.—Going forth weeping; returning rejoicing. 3. T. -Workers and shirkers. Neh. 6:1-14; Matt.
- 21:28-31. 4. W.—A universal call. Matt. 28:19, 20.
- 4. W.—A universal call. Matt. 28:19, 20. 5. T.—The worker's companion. 1 Cor. 3:1-10. 6. F.—False activity. Matt. 25:44, 45. 7. S.—The worker's reward. 2 Tim. 4:7, 8.
- 8. S. -The Christian at work. John 1:40-46.

#### A SPECIAL MESSAGE.

God wants workers. All his providences are so planned that his children shall work. This provision is a purely henevolent one on the part of God. Idleness is the devil's workshop. An idle Christian is not iong a Christian. He cannot he, for he is not faithful to his Master. Remember the "wicked and slothful servant." He was cast into outer darkness. God has work for all. if we do not know what he wants us to do we should pray with Saul of Tarsus, "Lord, what wilt thou have me to do?" Paul found plenty to do straightway. So will we. We may have our eyes trained for the "distant scenes," while our feet are stumhling against work we should do. God wants universal, well-ordered, systematic, cooperative activity. Mere confusion and noise and bustle is not always a sign of real work. The spinuing top kind of activity is not work unless it drives machinery. We should lay much stress on systematic work. Much force is going to waste. It is said that a gasoline motor develops only ahout 22 per cent. of power out of the gasoline used. The rest is wasted. He who will discover a way to increase this emiciency 25 per cent. even, has his fortune assured. In the church there is much more loss. Too much "gas" is wasted. But worst of all, we have no excuse for this waste, for full instructions are given in the great divine "Book of Rules" how to set all the forces of the church to work. Prejudice, ignorance, worldliness, indifference, misdirected zeal, etc., are some of the means by which forces are wasted. The church that can utilize all her working forces and harness them together in proper working order, can do marvels for God. We need not so many Solons as we need concentrated, consecrated co-operation wisely directed and wisely applied. It remains for the church to discover means or ways hy which the forces at hand can he gotten to work. Shall we not do our hest hy prayer, meditation and counsel to solve this great prohlem? It means the evangelization of the world in a short time just as soon as this problem is

#### BIBLE HINTS.

rightly solved and the results applied.

John 1:40. It is the duty of Christ's foilowers to hring the world to him.

Matt. 28:19, 20. It is God's plan, and he has provided no other means. "How shall they hear without a preacher? How shall they preach unless they be sent?" Does not this suggest cooperation? Does it not call for orderly arrangement of the working forces?

John 1:41. Our mission field often lies around

our own firesides. It is the most logical, most natural starting point for every true missionary.

John 1:42. Little is said or read of Andrew, hut through him the great Peter was brought to Christ. Through Peter's preaching thousands were hrought to Christ, hut it needed an Andrew to hring Peter. So to-day. Through the efforts of men of whom church and other history has no record men have heen won for God who hecame great hushandmen in God's vineyard. Andrew and Peter will rejoice together. So will many others.

John 1:43. What wonderful armies have been gathered for the cross from that first little recruiting station in Bethsaida! Recruits win recruits and so on down the ages, hut Christ started it. He is the origin of it all, the soul of the whole movement, the center of all the activity, the great captain of our salvation. Hence all honor helongs to him. And as he was the Alpha of the work, so will he also he the Omega and all shall receive their final reward through and from him. He has started the work, and he has prepared the mansions.

John 1:44-46. Philip, the fisherman of Bethsaida, understood hetter what the law and the prophets taught than did the scribes and Pharisees of Jerusalem, or at least his knowledge was not hedged about hy prejudice and pride. So the great are not always the hest interpreters of great facts, but while the great are discussing problems the humble are solving them and making use of the results to God's giory and the salvation of mankind. Again, how easily some men mistake geography for religion! Can any good thing come out of Nazareth, out of Witmarsum, out of Goshen, Elkhart, Scottdale, or a hundred other places against which minds may have heen prejudiced hy prejudiced minds? God has many souls, many sheep to he gathered into the fold everywhere, and he has his Andrews, Peters, Philips, Johns, Nathanaels, not nearly always in the Jerusalems, hut in the little Bethsaidas, Nazareths, Bethlehems. The earth is the Lord's and the fulness thereof, and he wants us to wor ship him and not this or in this or that place.

#### THOUGHTS.

Work and Pray .- In this day of activity there is great danger, not of doing too much, but of praying too little for so much work. These twowork and prayer, action and contemplation-are twin sisters. Each pines without the other. We are ever tempted to cultivate one or the other disproportionately. Let us imitate Him who sought the mountain top as his refreshment after toil, hut never left duties undone or sufferers unrelieved in pain. Lord, teach us to work; Lord, teach us to pray .- A. McLaren.

How Much Time Have We to Work?-Did you ever calculate that the number of working hours in the mature part of life is only 135,000? Rest a moment on that thought. Between twenty-five years, which pass in the early part of life without much fruit, and the seventieth year of life there are forty-five years of life that we call mature. Now, suppose that a men throw away in every year 65 days a year for vacation, illness and other interruptions, leaving him 300 days a year for work, that would in 45 years give him 13,500 working days. Suppose he works an average of ten hours per day and he has 135,000 working hours. A man who is forty, has hut 90,000 hours ieft; a man who is sixty has so few left that I don't want to shock you hy mentioning their number. It is time we were at work .- Joseph

Promptness Helpfui.-There is much in oheying as our Lord did, "straightway." When the Lord gives his servants grace to follow out their convictions as soon as they feel them, then they act courageously. First thoughts are best in the service of God, they are like Gideon's men that lapped. Second thoughts come up timorously and limpingly, and incite us to make provision for the flesh; they are like those men whom Gideon discarded hecause they went down on their knees to drink, they took things too leisurely to be fit for the Lord's battles .- Spurgeon.

Prayer and Activity .- A scholar at a boarding school was remarked for repeating her lessons so well. A school companion, who was idly inclined, said to her one day, "How is it that you always say your lessons so perfectly?" She replied, "I always pray that I may say my lessons well. "Do you?" replied the other, "then I'll pray too." But, alas! next morning she could not-repeat one word of her lesson. Very much confounded, she ran to her friend. "I prayed," said she, "but 1 could not repeat a word of my lesson." "Perhaps," rejoined the other, "you took no pains to learn it." "Learn it! learn it!" answered the first, "I did not learn it at all. I didn't know I needed to learn it, when I prayed that I might say it." She loved her idleness, poor girl; and her praying was hut a mockery .-- Anon.

> Working for Jesus. "Work, for the night is coming, Work through the morning hours Work while the dew is sparkling, Work while the dew is sparsing.
> Work when the day grows hrighter,
> Work in the glowing sun;
> Work for the night is coming,
> When man's work is done."

SUBJECTS FOR TALKS OR ESSAYS.

- The value of system.
- The power of prayer with effort,
- Keeping at it.
- 4. The joy of accomplishing,

For the Herald of Truth. PEACE.

By William Ciews.

In mournful silence, Lord, I kneel, As from a tree a fallen leaf Descends helpless, so I appeal To thee, who'll soothe my silent grief.

By faith I cry unto thy throne That thou wilt me protect and guide;
My future years, Lord, I am prone
To give to thee, in peace ahide.

In that sweet peace ahide, O Lord,
Which soothes the rugged places o'er;
Which stills the storm (like oil when poured On troubled seas) to rage no more

That peace so placid and serene, So rapturous and so suhlime; Which none can give, save thou Unseen, That stands the ravages of time.

The harp gives forth melodious tones And song the soul vibrates and thrills; But, Oh! when thou my heart enthrones, My soul, sweet peace, divinely fills.

Yea, floods me o'er with perfect joy, And carries me above this strife Of notes discordant, where to die Is but to live eternal life.

My soul looks up to thee, O King!
Who mightly this work hath wrought;
And from its depths doth loudly sing
And praise thy name in word and thought.

## HERALD OF TRUTH

SOMETHING FROM THE GOOD OLD TIMES.

Young People's Department

#### By Isaac Peters.

The apostle teaches, "Let the word of Christ dwell in you richiy in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). Surely this means more than just holding services Sunday morning and listening to the sermon, and then letting the matter of the cause of Christ and the extension of his kingdom among us and in us suffice with this, as also, so many are doing who make the claim that they are doing as their fathers did, and in their prejudice stoutly oppose all innovations intended for the study of God's word and its practical application. Ministers are heard to complain that there are still those who are prejudiced against the Sunday school to the extent that while they let the children attend they do not attend themselves or take part, even though the school, where it has been in existence for some time for the henefit of hoth old and young, has proved a great hiessing to hoth, and where even the old people would under no consideration consent to do without it.

Because of this fact I purpose to present something out of the "good old times," as I read it in the history of our forefathers, how, even in the time of the great Reformation they already had the Sunday school and other special meetings for Bihle study heside the sermon, and that there fore neither Sunday school nor Bible conference or Bihle study classes are new things, as some in their prejudice and honest ignorance claim them to be, hut that they are simply the resuming of lines of church work which in the course of time had been neglected and ahandoned. Does not therefore the word of prophecy appeal to us as a church with special force? "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein!" (Jer. 6:16). That is the way the Israel of old did, and it is the way God's Israel of to-day is doing in taking up again the neglected work of edifying young and old in the church.

We read that in 1535, one year hefore our reformer Menno Simons (after whom our church family has been called) united with the quiet Baptists in the Netherlands, our forefathers, who had heen accused before King Ferdinand as dangerous subjects, presented to the king the principles of tneir faith as contained in their catechisms from which they industriously and conscientiously imparted to their cuildren and youths religious instruction on Sunday afternoons when they conducted schools for the children and endeavored to hring them up from childhood in a religious life. They laid special weight on the fact that every child could repeat the Lord's Prayer and Ten Commandments by heart. Likewise in the same century they had Bihie classes or Bihle study classes in which they edified one another, according to 1 Thess. 5:11, where we read: "Wherefore comfort yourselves together, and edify one another, even as also ye do." (See also Heh. 10:23-25). Does this really mean simply listening to a sermon?

At a meeting for edification opportunity is given each one, according to 2 Pet. 3:16, to ask questions on passages of Scripture that are not plain and to discuss them. These meetings were called "coileges." And to these assemblies a Mennonite minister, Hans (John) de Ries, gratefully attributes his preparation for the work which later devolved upon him, thus proving a verification of the Scripture: "For the perfecting of the saints, for the work of the ministry, for the edifying of

the body of Christ" (Eph. 4:12). Even as late as 1825 a minister, G. J. Ryswyck, declared that he owed his preparation for the work to which he was called, to the meetings of the "Collegiants" in the Netherlands.

We unite in the Sunday school both these means of edification that young and oid, divided into suitable classes according to age, may be properly instructed and henefited, according to their respective needs or their ability to comprehend, and thus we seek to lead our church back to the old evengelical and apostolic hasis and method of work, from which she had departed since the Reformation, through the neglect of these means of mutual edification from the word of God.

If when uniting with the church we have hy solemn vow ohligated ourselves to accept the principles and precepts of the gospel of Jesus Christ as our guide in life and have sealed our vow in haptism, are we not committing a great wrong if we allow our prejudice to so far govern us as to helieve that we are no longer in need of these means of grace and edification? Does not in such case the apostolic admonition appeal to us which says: "Examine yourselves, whether ye he in the faith; prove your own selves. Know ve not your own selves, how that Jesus Christ is in you, except ye he reprohates?" (2 Cor. 13:5). We should indeed not be indifferent toward innovations, hut when ministers or others undertake to introduce innovations in religious work, we should take the Bibie to hand and investigate and examine whether the undertaking is supported by God's word; and if so, we should encourage and support it as much as possible, even though it may not have been the custom among us heretofore in our lives.

(To he continued.)

#### For the Herald of Truth. SOME PASSING THOUGHTS WE MIGHT DO

# WELL TO REMEMBER.

The man who is afraid to tell a lie is no coward. Some men live in the past, some men in the present, and some men in the future. The man, however, who succeeds lives in all three. He makes the past remind him of the needs of the present, and the present fit him for the works of the future.

By Charles Doran.

Some successful men owe their success to a successful failure, their preferred creditors having been Honesty and Integrity.

Some men try to look well, some men to act well; hut the man who will think well wili do both-look and act well.

It is not always the fertile field that makes the thrifty farmer. "Guard your tongue and you will not have to

draw your sword." Tears may win you sympathizers, hut smiles

will win you more friends. Never say farewell to work half finished.

Better he poor and sleep the sleep of the honest than wealthy and pass your nights in unrest.

It is hetter to die young and heloved than to live to he old and despised. Learn to save, and want will he a stranger

The world would have been better if some men had not lived quite as long as they did, or if

some men had lived a little longer. Smile. The world likes smiles, and it's hright ness, not sadness, that keeps the face youthful.

Marry for love, for love is not affected by the passing of a pretty face nor the decline in securities Love will remain blind to the changes that time hrings to the face and fail to see the fading away of youth. It will make life appear as hright and full of meaning when the golden locks have turned silvery and the step is no longer quick and active. It will make the sunset of life as joyful as the sunrise, bringing in the place of the prom-

ises of the one, the sweet contentment of the

Resignation to God's will is submission to his purposes, patience in the working of what he ordains, and often contentment to the lot he has chosen for us to fill.

Be ready to live, then you are prepared to die. The hattle should have no dreads to the soldier ready for the war.

Look after the minutes, and the hours will take care of themselves. Dread the coming of evening to the day ili spent, and you will not pass a day doing what will hring regret to you.

And he not afraid to proclaim God's truths, for a Christian coward is the worst of cowards.

Washington, D. C.

For the Herald of Truth

THE NEED OF MORE SUNDAY SCHOOLS.

Essay read before the Sunday School Conference at Albany, Oregon, by Rachel Burck.

When we stop to consider this question we may think it not a very important question to write upon. But as we look the world over it hrings to our minds the great need of more Sunday schools. We may not realize that there are so many places which God has intended for Sunday schools and the word of God he taught, hut perhaps instead of that there are some worldly amusements heing carried on to draw people's attention, instead of them having a place of worship.

When we think of the greatness and importance of Sunday school needs we feel that we are too weak, for of ourselves we can do nothing; hut we have the promise of the Father that he will he a "very present help in every time of need."

Just think of the poor children and even of fathers and mothers who have never had the privilege of attending a Sunday school, and perhaps have never seen or heard of one. How happy they might he if they were to live in a land of Sunday schools and church privileges!

For this reason we think the need is great. Many children live so far from Sunday schools that they really are without any opportunities to learn of Christ. We would be astonished if we were to know of the many who have no Sunday schools within their reach where they can attend.

When we sneak of the need of more Sunday schools, we are inclined to look away from home. perhaps into foreign lands or other places, hefore we look at home; or perhaps we think our home iand is well supplied. Yet we feel sure there are many places where Sunday schools should he established, because the children have no place to learn about God and the salvation of their

Whenever a Sungay school is being established, the workers of that place should be interested in the work so as to make it interesting for their pupils, that they may be encouraged to attend egular and work for the Master. We as workers should take our work as a privilege, not as a duty

By attending Sunday school many hearts are made to accept their Savior and he hrought into the fold. Are we doing all we can to help along this work? We helieve one of the greatest hin drances to this work is that God's people are not willing to get to the place where God can use them and where he can endue them with his nower

The time to work for the Master is now, and as God has given each of us a talent he expects us to help.

Let us try to put forth our best efforts in all meekness and holiness that at the harvest time we may hear our sheaves laden with precious

We pray that more Sunday schools may be established and grow and become a power for good and for the salvation of souls.

Albany, Oregon.

### HERALD OF TRUTH

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  Southwestern Pennsylvania.
  Indiana, Amish (Spring).
  Indiana and Michigan District (Fall).

- Western District, Amish. Missouri, lowa and E. Kansas.

- Missouri, iowa and E. Kan-Kansas and Nebraska. Nebraska and Minnesota. Alberta, N. W. T., Canada. Pacific Coast District.

For the Herald of Truth. HOW A NATIVE OF TIBET FOUND GOD.

By I. R. Detweiler.

Tlbet is a country just north of India. For a long time the people living there did not allow missionaries to enter their country.

Some time ago a young native of Thet was converted and now he tells how it came about. He was of the higher caste, trained to be a priest. His training hegan when he was six years old. During this discipline he lived in a cave two years. HIs food was given to him through a hole in the rock. There was a stream flowing through the eave. Sometimes the tea and rice fell into the water but he dld not murmur.

When he was thirteen years old a missionsry disguised in native costume came into his country. She gave a few curios for her night's lodglng. The next day two men came and said this woman was preaching a strange doctrine. She was brought before this young man's father. Some said, "Kill her." Others sald something else. Finally an aged man said she should ride on a spiked saddie. While she was being tortured a Bible fell from under her arm. The young man's father threw the Bible into the fire.

The young man led the horse round and round. During this time he dropped his praying-wheel. When he picked it up he picked up a slip of paper with it. This slip had fallen from the missionary's Bible. He cleaned the paper and it read as follows: "For God so loved the world, that he gave his only begotten Son, that whosoever he lleveth in him should not perish, but have everlasting life."

He became interested in these words. So he persuaded one of his friends to go with him to find this God. They often read this verse before eaves. Finally they decided to have this missionary tell them where they could find him. She had gone back to the borders, and they started. When they were on their way, they were arrested for running away from home. Some time later he started out in another direction, alone this tline; but soon he met Tibetan robbers. They very seldom spare one's life, but they stripped him and he almost lost his Scripture verse. He was about to start for home when he got away from the robbers, but when he read John 3:16 again he was determined to find the missionary.

One day he was tired and warm. He stopped to rest, and while he was resting and reading John 3:16, he heard a noise behind him. There was a big black hear. He had no stones and so little time to think. He saw a small cave to his right. A stone was lying above the hole of the

HERALD OF TRUTH.

cave, hut he had no time to roll it before the opening. The hear jumped on the stone with such force that it rolled over and closed the cave. The young man sald, "Surely this God must be proecting me." He read John 3:16 again. After two days the bear left the cave and the young man rolled the stone away and went on his way. When he found the missionary she told him more ahout God and to-day he is a happy Unristian.

Topeka, Ind.

#### MARRIED.

Kaylor—Haverstick.—On Nov. 14, 1907, at the residence of the bride's mother in Mt. Joy, Lan-caster Co., Pa., by Jacob N. Brubacher, John Kaylor and Elizabeth Haverstick, all of Lancaster

Habecker-Bender.-On the 12th of Nov., 1907, Habecker—Bender.—On the Danville, Lancaster Co., Pa., Amos C. Habecker and Barbara M. Bender, hoth of Manor Twp., Lancaster Co., Pa.

notin of Mainor Twp, Lancaster Co., Fa.

Garman-Musser.—On Nov. 16, 1907, by Pre.
Henry Good of Providenceville, Bro. Henry Garman of Weaverland and Sister Susanna Musser of Bowmansville, Lancaster Co., Pa.

Good—Geigly.—On Nov. 16, 1907, by Bish. Benj. Weaver at Spring Grove, Bro. Martin Good and Sister Lizzie W. Geigly, both of Bowmansville, Lancaster Co., Pa.

Horning—Gehman.—On Nov. 16, 1907, by Bish. Benj. Weaver at Spring Grove, Pa., Bro. George G. Horning of Bowmansville and Sister Salle Kehman of Adamstown, all of Lancaster Co., Pa.

#### DEATHS.

Wenger.—Joseph E. Wenger, aged 78 Y., 2 M., 5 D., for over fifty years a minister in the Mennonite church and at the time of his death the oldest minister, in time of service, in the Lancaster confurers of a first of the property of the control o the horse was not hurt. Bro. Wenger was co lahorer with Bro. N. H. Mack, Bro. Isalah Witme lahorer with Bro. N. H. Mack, Bro. Isalah Witmer and Blah. Benj. Weaver. He was a brother-in-law to Blsh. Michael Horst of Orrville, Ohlo. The funeral was held on Saturday, Nov. 3, and was largely attended, probably 1,500 or 2,000 people bing present. The services of the property of th

Benj. Weaver in German. 1ext. 1ext. 1.6. COL.
1400xer—On. Nov. 9, 1907. Bro. Henry Hoover
of near Bareville, Lancaster Co., Pa., of paralysis,
aged 65 Y., 2 D. For three years he had been
stricken and had partly recovered, but was hardly
able to walk. About a year ago he had another
stroke, since which time he had not had been a support of the stroke, since which time he had been an active member of
the on a wheel-had word. He bore his affillation
very patiently. He had been an active member of
the Mennonite church for many years, always consistent and sincere. He leaves his wildow, three
sons and one daughter to mourn their Nov. 11, at
were conducted by Pre. John Landis in German
and Bish. Benjamin Weaver in English.
Nyce.—Ethan May Nyce, daughter of Sister

and Bish. Benjamin Weaver in English.

Nyce. — Edna May Nyce, daughter of Sister
Abraham A. Shoemaker of Franconia, died
on Nov. 6, 1907, after two days' lineas of heart
failure; aged 21 V. 19 D. Sho was baptized
ting her sickness by Bish.
was too be should be shown to 
on the 11th. Interment at Franconia M. H. Zaiger-On the 15th of Nov., 1997, four miles south of Mishawaka, in St. Joseph Co., Ind., of pleurisy and the infirmities of old age, Fredericka Henniug, wife of Alexander Zaiger; aged 34 Y. Io M., 24 D. She was the dans, 1822. in Rult-linguistic and was married to Alexander Zaiger. Builtinguistic Misham Committee of the Committee of th liugen, Oberant Muchlbrunn, Wuertemberg, Ger-many, She was married to Alexander Zaiger while year in htr native land. They came to America in 184, landing in New York, Lity, and from there must be the way to Philadelphia, where she had a ser living, a Mrs. Freund, The same year, in the mouth of July, they went to Indians, where they spent most of their life, except some years that they lived in the state of Michigan. She was bee mother of seven children, five of whom, with that they lived in the state of Michigan. She was the mother of seven children, five of whom, with her husband survive her. Mother Zalger was a member of the Lutheran church and a plous, pray-ing, devoted child of God. It seems to be a cus-tom that every young person when received into church membership is instructed to choose for him or herself a motto, either a Scripture verse or a

verse from some good hymn, which they commit verse from some good nymn, with they come to memory and hold as the motto of their liver She had chosen for a life motto two lines of hymn, as follows:

"Halte dich an Dem nur fest,"

Der die Seinen nie verlaesst.

In English:

"Firmly cleave to Him alone Who will never leave his own."

Who will never leave his own."
Her whole life seemed to have been in accord
with this heautiful motto as long as she lived. She
was of a kind and cheerful disposition, and had
many friends, who manifested their love and
esteem for her by their presence at her funeral,
which was largely attended. Several years ago many friending by their presence at her funeral, settlement is arrely attended. Several years ago she fell and injured her thigh and hip, of which set suffered much and never entirely recovered, but she could move around by the aid of a cruther than the settlement of the settlement them in a place where she had been keeping them, gave the keys into the care of her husband, tools here people where they should bury her and who should preach her funeral sermon, are and was dearly should be an expected of the husband and children to meet her there. Her whole walk and conversation was seemed to be, as the apostic sto should be seemed to be, as the apostic sto should be seemed to be, as the apostic sto should be seemed to be, as the apostic sto should be seemed to be, as the apostic sto should be seemed to be, as the apostic sto should be seemed to be, as the apostic sto should be seemed to be, as the apostic sto should be seemed to be, as the apostic sto should be seemed to be, as the apostic sto should be seemed to seeme the store of the seemed to should be seemed to seeme the seemed to seemed to seeme the s

John Sauder in German from Rev. 20:6, and

went to Morrison, Ill., and later to Sterling, where she spent the remainder of her life. Since the death of Bro. Burkholder she resided with her death of Bro. Burkholder she resided with her was a devoted men and the state of 
#### BARGAINS IN BOOKS if ordered soon.

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Dublished Weekly.

ELKHART, IND., THURSDAY, DECEMBER 5, 1907.

Vol. XI.IV. No. 49.

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#### EDITORIAL NOTES

He who really loves God will manifest it iu his love for his Word. David says (Psa. 119:97) "Oh, how I love thy law! It is my meditation all

Thanksgiving services were held in the Hammer Creek M. H. on Nov. 28 in the forenoon, and in the evening services were held in Lititz and also in Ephrata. Bish. A. S. Mack of Berks county preached in the German language at the

Communion services were held in the Pea Ridge congregation, near Palmyra, Mo., on Nov. 10, 1907. We are glad to hear that the congregation at that place feels encouraged and willing to go forward in the way that God would lead them. The Lord prosper them.

Now that Thanksgiving Day is again past, let us not forget what we have heard and learned ahout the giving of thanks. Let us throughout the whole year think of what the apostle tells in Eph. 5:20, "Giving thanks always for all things unto God and the Father of our Lord Jesus

One of the strongest tests that we are the accepted followers of the Lord Jesus Christ, is our love for those who are his true followers. The apostle John says, "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother ahideth

Bible Conference. - The Bible conference appointed in the Hopewell M. H., Oregon, Nov. 18 to 23, was held as announced. Bro. B. B. King of Nampa, Idaho, formerly of the Fort Wayne Mission, and J. P. Bontrager of Alhany were the instructors. We trust the influence of this conference may do much for the uphuilding of the cause of Christ in Oregon.

Weather prophets predict that while we will have considerably winterish weather from this time on, severe cold weather will not set in until after New Years, hut after the holidays we will have some real old-fashioned winter weather, which will probably last until about Feb. 21, after which date milder weather will set in. Whatever the weather may he, we are willing to leave it all in the hands of Hlm who knoweth hest and who doeth all things well.

Minister Cailed Home. - Bro. Benjamin Lehman, an aged minister of Mt. Joy Twp., Lancaster Co., Pa., dled on Saturday evening, Nov. 23, 1907, at the home of his son-in-law, Menno Hess, at Milton Grove, of dropsy, with which he suffered some six weeks. Bro. Lehman was eighty-six years of age. His wife and the following children survive: Benjamin Jr.; ---, wife of Benj. Westenberger, and -, wife of Menno Hess,

all of Mt. Joy township. Funeral was held on Wednesday at Ressler's meeting-house, He served in the ministry for over sixty years.

The Mennonite Publishing Co., of Elkhart, Ind., has the best assortment of holiday goods, hooks sultable for Christmas presents, Sunday school reward cards aud hooks, Bibles, etc., they ever had. Anything our customers may desire, if you write us for prices, description or catalogues we shall he glad to give you the information desired. Let us know what you wish and we shall use our hest endeavors to fill your orders promptly, or give you such information as will enable you to order readily just what you wish. You will find our prices right. We desire to call especial attention to our assortment of Bihles. MENNONITE PUBLISHING CO.

John Wesiey, the eminent Christian preacher and writer says: "Humility alone unites patience with love, without which it is impossible to draw profit from suffering, or, indeed, to avoid complaint, especially when we think we have given no occasion for what men make us suffer True humility is a kind of self-annihilation and

this is the center of all virtues. Our hearing with men's arrogance and unkindness and snffering evils in meekness and silence is the sum of a Christlan life." The above has the true ring of pure gospel metal. Some of the writings of God's servants in the centurles past are pure gold when compared with the foam and tinsel of much of our modern-day so-called Christian

literature.

children.

Fretz Family Reunion .- One of the oldest and most numerous families of the Mennonite people ln Bucks Co., Pa., is the Fretz family. A large history of the family was published by the Mennonite Puhlishing Company, compiled by Pre. A. J. Fretz, which had quite an extensive circulation, and since the publication of the hook there has heen a family reunion each year. For the present year this reunion was held at the home of Eli

Fretz, who is over eighty-two years of age and had an ardent desire to have his children and their familles meet with him at his home once more to encourage and cheer him in his old age. They accordingly met at his home on Saturday, Nov. 23, with chlidren and grandchildren and many of the family relations to renew the ties of friendship and enjoy the hlessings which a kind heavenly Father had so hountifully bestowed upon them. Among those present from a distance was A. J. Fretz, the author of the Fretz

Family History, accompanied by his wife and

Heips to Bibie Study, with practical notes on the books of Scripture, or how to read, search and study the word of God so as to secure an ever-increasing interest in the same, a stronger faith, a deeper spirituality and greater usefulness. By A. Sims. Third edition, revised and enlarged. The book contains 346 12 mo pages with fine cloth binding, and costs \$1.00. It is not very large book, but contains a vast amount of good and useful information and instruction on the subject of Bible study, and this is something greatly needed. The following is an ex tract from the hook from the pen of Dr. Ander son: "Some distinction should be made between

the study of the Bible, the reading of the Bible and meditation upon certain portions of the Bible. Each is essential in its way; and the three comblned give completeness to searching the Scriptures in order to have ahlding communion with God. The study of the Bible is needful in order to get a thorough knowledge of the contents of the sacred volume, the meaning of words and phrases, the fulfilment of types, the interpreta tion of ceremonial observances, prophetic utterances, etc. The reading of the Bible is necessary in order to hear God's volce speaking to us, so that divine communion may he encouraged and perpetuated. The meditation of the Bible is indispensable in order to he fed with the sincere milk of the Word, or the strong meat thereof, that we may grow thereby. Meditation is to the reading and study what digestion and assimilation are to the eating of our daily food. Finally let the Blhle he studied critically and read dovotionally. Let it he meditated upon reverently and diligently, comparing spiritual things with spiritual, and allowing Scripture to explain itself by Scripture."

#### PERSONAL MENTION.

Pre. Jacob Snyder of Roaring Springs, Pa., on his Western trip spent Sunday, Nov. 17, 1907, with the congregation near Freeport, III., conducting services at that place.

Pre. A. D. Wenger of Millersville, Pa., hegan a series of meetings at Hershey's M. H. near Kinzers, on Nov. 21. May the Lord bless the activity of our brethren both East and West to the salvation of many souls.

Bro. John H. Moseman of Lancaster, Pa., who has just closed a series of meetings in the Yellow Creek congregation, Elkhart Co., Ind., made a pleasant visit with the editors on Monday, Nov. 25. We were glad for the visit.

Bish. Moses A. Cobientz of Tuscarawas, Ohlo, Pre. Daniel S. Yoder and wife, and Christian Yoder and wife of Holmes Co., Ohio, spent some time in visiting with the several congregations in Lancaster, Miffiln and Somerset counties, Pa.

During the absence of Bro. P. R. Lantz, superintendent of the Canton (Ohlo) Mission, Bro. C. Z. Yoder will have charge of the mission. Bro. Yoder spent several weeks in evangelistic work in Maryland just previous to General Conference.

Bro. B. B. King preached in the Zlon congregation in Oregon on Sunday, Nov. 10. in the evening of the same day Bro. J. F. Bressler gave an interesting discourse at the same place. The church in this part of Oregon manifests a commendable degree of activity.

Bro. A. H. Leaman, of the Chicago Home Mission, commenced a series of meetings at the Toronto Mission, Toronto, Ont. He also was with the congregation in Markham. Hils earnest appeal at the latter place was greatly appreciated by the congregation there.

Bro. A. C. Koib, who spent the summer In northwestern Canada, returned to Elkhart week hefore last. The summer was a husy one for Bro. Kolb. He was engaged in agricultural pursults. The country there is rapidly developing and is especially noted for its wheat fields.

Pre. D. F. Driver of Versallles, Mo., who attended General Conference near Kokomo, Ind., spent a short time visiting among the brotherod in Elkhart and vicinity before returning to his home in Missouri. We regret that we were absent when he called at the Publishing House.

Bro. Daniel Brubaker of Freeport, Ill., spent several days at Elkhart, Ind., last week, visiting with his son, Roy Brubaker, who is work ing for the Shoemaker Automobile Manufacturing Co., recently removed to Eikhart. He attended Thanksgiving services on Thursday even-

Bro. J. S. Hartzier of Goshen, Ind., preached a Thanksgiving sermon on Thursday evening, Nov. 28. The discourse was a piain, practical, heart: searching discourse that appealed to every one present, and was listened to with rapt attention. A collection was taken up at the close of the meeting for charitable purposes.

Bro. P. R. Lantz, of the Canton (Ohio) Mission, conducted services at the Amish Mennonite M. H. in Nappanee, on Saturday evening, Nov. 23. On Sunday, Nov. 24, he conducted the services at the Mennonite M. H. In the same town. He was accompanied by his wife and they are spending two weeks at the Bihie Institute in Goshen. hefore returning to Canton.

Bish. Jonas D. Bontrager and wife aud Pre. Jacob Petersheim and wife, who have been visiting a number of congregations in different localities in Pennsylvania, spent a number of days with the congregation near Middlefield, Geauga Co., Ohio, during the latter half of November. From there they went to Holmes county to visit with the brotherhood in that vicinity.

isaac Mather, an aged and weil-known Friend of Jenkentown, Montgomery Co., Pa., died Nov. 23, 1907, at the advanced age of over 101 years. His birthday was Oct. 27. He was buried on Nov. 27. His funeral services were conducted at the Old Abington Friends' M. H. according to the impressively simple ldeas of the Quakers. The speakers were both of that denomination, the casket was plain, solid walnut, and in accordance with the customs of the Old School Quakers there was no name on the casket and no flowers. The funeral was a very large one.

For the Herald of Truth.

PROCEEDINGS OF THE FIFTH MENNONITE GENERAL CONFERENCE.

Held at the Meeting House of the Howard and Miaml Co. Congregation, near Kokomo, Ind., Nov. 13 and 14, 1907.

According to the resolution passed at the fourth General Conference at Berlin, Ont., Nov. 16-18, 1905, conference was convened at this place and time as appointed by the committee.

The first session of the conference was opened at 9 a. m. After singing hymns 263 and 67 from the Hymnal, Bro David Burkholder of Nappanee, Ind., read the Scripture lesson, 1 Cor. 2, and led in prayer.

it was decided that all those who usually vote at district or home conferences he given the privilege of voting on general questions at this

The organization resulted as follows: D. J. Johns, moderator; Ira J. Buchwaiter, assistant; S. F. Coffman and Samuel Gerher, secretaries; Noah W. King was afterwards chosen treasurer of the conference.

The conference sermon was preached by Bro-George R. Brunk from the text (1 Tim. 3:15), "But if i tarry long, that thou mayest know how to behave thyself in the house of God, which is the church, the pillar and ground of truth." The following are some of the thoughts presented:

It makes no difference how sure we are of the guidance of the Lord, instruction is yet necessary. The soul is not satisfied without having the "pil lar and ground of truth." We may take what is set before us and ask no questions, but get no real satisfaction until we are able to say, "This is the house of God, the gate of heaven,"

HERALD OF TRUTH We are drawn together in conference to know

how to interpret the word of God; and there, in the interpreting of the Word, is where we are apt to fail apart.

We may try to ignore all differences of opinion, but cannot do so on account of our convictions

We believe that the doctrines and interpretations of the Bible as we teach them are according to the word of God. Some object to interpretation, but no one can take the word of God as it is without making some kind of interpretation of its meaning. Our aim should be to rightly expound the truth.

Israel, as a house of God, had proven unfruitful, therefore God had them removed (Isa. 5:1-4, etc.). He was patient and iongsuffering, but because they were unfaithful and "would not" respond to his mercies he was obliged to withdraw from them. God does not forsake us in the same manner as he comes to us. He comes to us at once, "suddenly," hut withdraws from us graduaily and unsuspectingly when we continue to grieve him and drive him away. Compare Ezek. , 8, 9; also Judges 16:20. it was faithfuiness to the word of God that caused the glory of God to rest upon the house of Israel. We should look upon the doctrines of the church as heing the pillar and ground of God's house. if we forsake them, the Lord will also withdraw from us. While God needs but one servant to mark the faithful, he has six swords after the disohedient (Ezek.

Many souls are wrecked by false interpretation. by those who "wrest" the Scriptures. We should make strong the structure, which is as a bridge over which souls are to pass from earth to heaven. its foundations should be firm-Scriptural.

If we need anything at all as a church, it is power with God. Jacob had nothing until he asked of God, who gave him power with God and men. We should forsake every evil way and turn God (Isa. 55:7).

Christ came to the Jews (God's house) with the parable of the vineyard. He took the vineyard away from those husbandmen and gave it to us, and we thus became God's house. possible that individuais, congregations and people may continue in the forms of godiness just as Israel did ln the days of the Lord, but yet not have the power and presence of the Lord with them. The divided worship of the Jews was the cause of their downfall. The watchman must tell the people of the approaching dangers. The evils do not come into the church through the door (Christ), but through some other way-a hole in the wall (cf. Ezek, 8:7).

If we drift it is hecause of the evlis within the lord's house. As long as idolatry was left out of the sanctuary Israel was safe, but when it got inside of the temple, God moved out (cf. Ezek. 8:6). The things which were portrayed upon the walls were hidden from the prophet, the preacher, but were not hidden from the eyes of God. Let our lives he pure in the sight of God. There are always those who want mixed worship -"mlxed multitude." As long as the eiders, the leaders, are true to God, he will not turn away from his people, but when the old men, the young men and the women seek after idols, the abom ination is too great and the downfall of the

church is the result. There is one law for both the old and new ovenants; keep all of the commandments. We sin presumptuously when we think God does not care whether or not we keep all of his commandments, but his Word cannot be set aside. We are told to observe "all things" (Matt. 28:20). If we have a "Thus salth the Lord," we should ail agree with it. The practices of Christ and his apostles should have due consideration. The underlying principles of the gospel should estab-

lish the character of one's actions. Many things in God's word are given us as safeguards. They are the battlements for the new house (Deut. 22:8).

God honors the counsel of wlse men and accepts it (cf. Jer. 35:18, 19). He ratified the counsel of wise men in ancient days and will do so with good counsel to-day. We may not have Bihle for cap, but for covering (1 Cor. 11). So also with plain clothing. These things are safeguards for the Christian and a help to others. They agree with the principles of the word of God.

We are living not only for the present generatlon, but also for the blessing of the generations which are to follow after.

A number of hrethren gave expression to their approval of the thoughts presented in the conference sermon, after which ail of the bishops, ministers and deacons, by rising, expressed their agreement with the truths presented and the remaining brethren and the sisters of the assemhiv did likewise.

The minutes of the previous conference were then read by the secretary and approved by the

conference. A hrlef verbai report was given by the committee appointed to consolidate the Mennonite Evangeiizing & Benevolent Board and the Mennonlte Board of Missions & Charitles. The committee met at the Old People's Home near Ritman, Ohio, and there discussed plans and methods for consolidating the two organizations. They then selected from both what plans and methods were hest, and changed the name to that of Mennonite Board of Missions and Charities.

The report of the committee was accepted and the committee relieved.

#### WEDNESDAY AFTERNOON.

The session was opened by Bro. John Nice, who read Eph. 4:1-15 and led in prayer.

J. S. Shoemaker reported for the hymn book committee. The report was adopted and the committee retained.

The report of the committee appointed to investigate the church institutions was made. The committee consisted of the following brethren: David Burkholder, Jonathan Kurtz and Noah Stauffer. Reports were received from the following institutions: Goshen College, Mennonite Book & Tract Society, Gospel Witness Co., Canton Mission, Old People's Home, and Orphans' Home.

The LaJunta (Colo.) Sanitarium report was given hy Bro. D. S. Brunk. The committee had not visited that institution.

After hearing reports, a motion was made to accept them, which carried.

The report of the treasurer was also read and accented.

For full reports of committees, see later. On motion, the delegate from the Pacific Slope

Conference, a new conference district, was accepted as a member of this conference body. The brethren D. H. Bender, Tillman Erb and

C. Miller were appointed a committee on resolutions. The following question was discussed at some

length

What class of questions may he considered appropriate for discussion before General Conference?

Answer. - The General Conference heing the representative hody of the church in general, may receive for consideration all questions which affect the general interests and welfare of the church, but which do not conflict with the work of any of the local conferences.

After some discussion of question No. 2, the session was closed for the day.

#### THURSDAY FORENOON.

Devotional exercises were conducted by Bro. Anthony Heatwole, who read 2 Tim. 2 and led in prayer.

Question 2.—How may the cause of unification and spiritual progress be further promoted among our people?

Answer.-Resolved, That the cause of unification and of spiritual progress may be furthered (a) by meeting together in conference; (b) by exercising charity and forbearance, having the mind of Christ; (c) by a willingness to sacrifice

for the best interests of the church: (d) by teaching plainly the doctrines of the gospel and getting into the true spirit of Christian work.

1007.

The conference then received the report of the following brethren who as a committee represent nine different conferences which favored the church ownership of the church publications: Abr. Metzler, S. S. Miller, S. G. Lapp, Jonathan Kurtz, Davld Garber, Emanuel Stabley, Noah Hoover, J. S. Shoemaker and I. J. Buchwalter. They reported the various conferences in favor of the church owning and publishing all church iterature, giving their representatives the priviiege of taking action in such steps as might he taken toward that end.

It was decided that we, as a conference, place ourselves on record as favoring the movement of church ownership of publishing interests.

On motion the conference appointed three members to represent this conference to act with the nine brethren already appointed by the local conferences on a committee in the matter of publishing interests.

It was decided that the moderator of the conference and the chairman of the committee on publishing interests act as a committee to choose three hrethren to act on this committee. following brethren were chosen: E. S. Hallman, Samuei Gerher and Christian Good.

It was further decided that we instruct the representatives appointed by this conference to act conjointly with the representatives of the local conferences and take such action in the matter of consummating the publishing interests as is advisable, with the understanding that they do not place the church under any financial obligations whatsoever.

Moved, That it is the sense of this conference that the brethren already appointed by our district conferences, the three hrethren appointed by the General Conference, together with such other brethren as may be appointed by other district conferences which are not already represented on the committee, be considered the publication committee of the church.

On motion it was decided that we give the hymnal committee the privilege to turn over the bymnal publishing interests, together with the funds, into the hands of the publication commit tee, as soon as the latter is in position to receive

Question 3 .- What is the relation of city missions to the church in general?

Answer.-Resolved, That since the relation between our missions and the church in general differs in this that some are under the general mission board, others under local conferences and still others take the place of individual congregations, we therefore suggest that ail of our mlssions be supported by the church in general with means, with workers and by prayers, and that we allow the hodies under which the missions are organized to look after the government of the

Question 4.-Dangers that threaten the church and how to overcome them.

Answer.-We recognize the following evils confronting us: 1. Chronic ills in the church. 2. Overlooking existing evils. 3. Unscriptural doctrines. 4. Dangerous literature. 5. Improper marriages. 6. Worldly associations. 7. Lack of home training. 8. Waste of money in adornment, fine and costly houses and furnishings. 9. Erroneous education. 10. Waste of energy. 11. Lack of proper religious instruction for the young. 12. aproper use of the Lord's day. 13. Laxness in church government.

Some remedies: 1. Teach the teacher. 2. More good, sound literature. 3. Meet the evil before it gets into the church. 4. Undo the done. 5. Proper education. 6. More sound gospel teaching. 7. Genuine spirituality. 8. More zeal along misslon and evangelistic work.

Bro. S. G. Shetler, who gave the opening address on this question, was asked to write out his remarks for publication in the church papers. It was decided that one brother be appointed

# HERALD OF TRUTH.

by the moderator of the General Conference, who, with the help of two other brethren living within convenient distance of the various institutions of the church, shall investigate each institution de siring to he investigated as a church institution, and give reports of the same to the next General Conference. The moderator appointed Bro. Tillman Erb as chairman of the investigating com

On motion Daniel Kauffman, J. S. Shoemaker and Abr. Metzler were appointed a committee to draw up a constitution and by-laws for the General Conference and present the same to the next General Conference for ratification, and also be a committee to appoint the time and place for the next General Conference.

It was also decided that the committee on se iection of time and place for holding the next General Conference arrange for the same within one year from the present time.

On motion, the brethren J. S. Shoemaker, C. Z. Yoder and M. S. Steiner were appointed trustees to represent the General Conference on the Mennonite Board of Missions and Charities.

On motion it was resolved, That we endorse the movement of the Canadian brethren and bid them Godspeed, praying that God may assist them iu their efforts to maintain the principles of peace in their homes, their schools and their govern ment, and in maintaining the faith of the gospel for themselves and their children.

It was decided that the General Conference shall meet every two years.

It was decided that the minutes of the conference shall be printed in pamphlet form.

It was also decided that the secretaries see that the minutes of the conference are printed, ascertain the number required in pamphlet form and attend to the distribution of the same, the expense to he pald out of the General Conference fund

After singing hymn 49, conference was closed by remarks of the moderators and a closing prayer by Geo. R. Brunk.

#### REPORTS.

#### D---- of Humnal Committee

Receipts from Nov. 9, 1905, to Nov. 1, 19 By Baiance on hand, Nov. 9, 1905 \$2,	07. 203 64
By Baiance on hand, Nov. 9, 1905\$2,	203 64
nterest on money loaned	165.77
looks soid 3,	818.26
tesources-hooks, plates, etc 1	346.64

Expenditures.

#### To hinding and printing hymnals ......\$2,085.74 200.00 Contributed to India Mission ..... Contributed to Old People's Home ..... 100,00 Contributed to Orphans' Home ..... 100.00 Contributed to LaJunta Sanitarium..... 100.00 Contributed to M. B. & T. Soclety ..... 90.00 Linotype metal ..... Plates ..... 700.00 Books in stock ..... Baiance in treasury ...... 3,501.93

## Total .....\$7,534.31 Mennonite Book and Tract Society.

Located at Scottdale, Pa. The object of the society is to publish and distribute good literature. All books catalogued are examined by a committee appointed for that purpose.

The society carries a stock of books amounting to about \$4,000.00. The sales for the two years ending April 1, 1907, amounted to \$8,985.68. The net profits were \$201.70, which amount was urned over to various charitable institutions of the church.

Donations to the amount of \$200.00 were reeived for a hook publication fund, the purpose of which is to supply means to publish and carry in stock such hooks as may be considered heipfui to the best interests of the home, the upbuilding of the church, and the advancement of the cause in general.

Donations to the tract fund during the two years ending Jan. 1, 1907, amounted to \$404.37. The baiance on hand, \$1.17. There were 1,444,700 pages of tracts printed, of which over 700,000 pages were distributed.

A full line of lesson helps (including lesson cards, primary, advanced and teacher's quarterlies, also German helps) are published. A numher of new books were published during the last two years. The business of the society is increasing.

#### The Gospel Witness Company.

Located at Scottdale, Pa. Is composed of a number of brethren of the Mennonite church who have organized a company for the purpose of publishing religious papers in the interest of the Mennonite church and to do such other printing as is in harmony with the doctrines and practices of the church.

The following papers are published by the company: The Gospel Witness, a sixteen-page weekly paper; has a subscription list of 4,300. Beams of Light is a four-page weekly illustrated paper for the home and Sunday school. Subscription list is over 3,000. These papers have a steady growth, but are not yet self-supporting.

The company holds real estate to the amount of \$2,660.41. The cost of the printing outfit is ahout \$4,500.00. To April 1, 1907, there was a profit of \$305.74 from the printing business.

#### Mennonite Board of Education.

This hoard consists of twenty-three trustees, four of whom are trustees at large, fifteen chosen from the various conference districts, two from the alumni of the school, the head, and the husiness manager of the school. The trustees at large may he elected or appointed by the General Conference, each conference district may choose or elect one, the alumul of the school may elect two, the head of the school and the husiness manager to be elected by the board.

The object of this board is to look after the educational interests of the church. This board has one school, Goshen College, under its charge, and at its next meeting will consider the advisability of establishing a school somewhere in the West, and a mission training school in some city in which there is located one of our missions.

#### Goshen College.

The college is located at Goshen, Ind. Since the last report a new dormitory, consisting of forty rooms, has been erected. The huilding and furnishings are valued at \$13,000.00; this making three buildings in all, two dormitories and the main college huilding. Buildings are substantial, well arranged, with good heat and light. The dormitory previously occupied by the girls is used for hoys.

Management .- The property above mentioned, including the lots for sale, has been transferred from the Eikhart Institute Association to the Mennonite Board of Education. This brings the school with its property more directly under the control of the various conferences, if sald conferences will elect trustees in accordance with the present plan.

Facuity.-All except one are members of our church and are interested in its welfare. Character of the Work Done. - Classes were

visited and the work in the class-rooms was sanctioned by the committee.

Growth.-The growth of the school is shown by the total number of students enroiled during the last three years: ln 1904-5, 254; 1905-6, 302. and in 1906-7, 380. The enrollment of this fall term is 165, which is ten more than last year at the same time. Of the present number ninetyseven are members of the Mennonite church, eleven are children of Mennonites and fifty-seven have no connection with the conferences that control the school.

(Continued on page 458.)

FOREIGN MISSIONS.

India. — American Mennonite Mission, Dhamtari, C. P., India. Stations: Sundarganj, Rudri, Leper Asylum, Balodgahan. J. A. Ressier, Supt.

#### HOME MISSIONS.

Chicago.-Home Mission, 145 W. 18th Street, Chl-

Chicago.—Home mission, 19 47 cago, Ill. A. H. Leaman, Supt. Chicago. — Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill. Chicago.—Hoyne Avenue Mission, Cor. 33d Street

Chicago.—Royne Avenue and Hoyne Avenue Mission, 461 King Street, E. Toronto. Samuel Honderich, Supt. Welsh Mountain.—Welsh Mountain Industrial Mis-sion, New Holland, Pa., R. F. D. No. 4. Noah

Philadelphia.—Mennonite Home Mission, Cor. Am-

Philadelphia—Mennonite Home Mission, Oof, Amber and Dauphin Streets, Philadelphia, Pa.
Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.
J. M. Hartzler, Supt.
Lancaster.—462 Rockland Street, Lancaster, Pa.
Canton.—Mission Home, 1934 East Eighth Street,
Canton, Ohio. P. R. Lantz, Supt.
Kansas City.—200 S. Seventi St., Kansas City,

Kansas City.—200 S. Seventa Kan. J. D. Charles, Supt.

Argentine, Kan. BENEVOLENT AND OTHER INSTITUTIONS.

Orphans' Home.-West Liberty, Ohio. A. Metzler,

Old People's Home.—Marshallville, Ohio, R. F. D. J. D. Minlnger, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener,

Supt. La Junta Sanitarium. — La Junta, Colo. D. S. Weaver, Supt.

From the Shore Congregation, Lagrange Co., Ind .- Bisb. S. C. Miller of McPherson Co., Kan., attended the General Conference in Howard Co., ind., and spent Saturday night, Nov. 16, with his brother, Y. C. Miller, and on Sunday, Nov. 17, he preached to a large congregation at the Shore M. H. In the evening he conducted services at the Emma M. H. Also on Monday evening he again preached at the Emma M. H. He also visited with three of his sisters and from there started home. May God's blessing rest upon our COR.

Wakarusa, ind., Nov. 29, 1907.-A very appropriate observance of Thanksglving Day took place at the Holdeman M. H., where a Home Sunday School Meeting was held, which was very liberally attended. The meeting was called jointly by the Holdeman, Yeilow Creek, Salem and Olive Sunday schools and a carefully prepared program was carried out, of which a full report will appear later. The meeting was opened by an appropriate Thanksglving sermon by Bro. J. E. Hartzler, who chose for his text, "The Lord hath done great things for us; whereof we are glad" (Psa. 126:3), and many reasons were presented why we should be thankful, even though our expectations regarding many things may not be met, or our well-intended purposes be defeated, as well as for our successes and prosperity. We feel sure that the truths presented in the sernion, as well as the excellent advice, suggestions and Instructions on Sunday school work in its various phases will bear good fruit. We are glad that it was decided to have another meeting of this character some time next spring. May the lord bless and prosper the Sunday school work in our community.

Mennonite Home Misslon, 461 King St., E. Toronto, Ont .- Dear Brethren and Sisters: -Greeting. We have been favored with many blessings at this place during the last few weeks. Bro. A. H. Leaman came into our midst immediately after the General Conference and held a number of meetings. He left for Chicago Nov. 26 for a few days, after which be expects to go to Virginia. We appreciate his help very much, but we found it quite true that missionaries have

a great many more things to do besides preaching. The new hall needed to be enlarged to accommodate those who wished to attend the services. More grown people seem interested here than on Tate street. The outlook seems quite encouraging. We are continually hearing of Mennonite descendants now living in Toronto. if we can succeed in interesting them in the church of their fathers, it will be a great help to the work here.

The Tate Street Mission has been closed. We found that the children preferred to attend our meetings on King street, while the older people of that section prefer not to go anywhere to church services, and will as readily come to King street as to Tate street.

We are very much in need of help. it seems impossible to do much more than keep things moving, but if the work here is not to suffer we must do more aggressive work. Our new field as well as the old should be thoroughly canvassed, our sewing class needs more attention than we have been able to give it, our Sunday school needs more than three teachers, and the evening services require a larger number of workers to keep order, to have better and stronger singing and to add more inspiration to the services.

The building now rented had to be changed considerably. We found this a quite expensive, but an unavoidable piece of work. The owner of the building gave us permission to make any changes we found necessary, providing we would rent the place for two years and pay one year

Services were held three evenings at Tate street; then for one week on King street. Some of these services were quite well attended; others were not. Interest and order were good. While there were no confessions, we are encouraged by the interest shown. We are told that we have to do only the sowing, while the increase belongs OLIVIA G. HONDERICH.

. . . Lake Charles, La., Nov. 21, 1907 .- To the Editor and Readers of the Herald:-Greeting. 1 will inform you of a very sad accident that occurred in our family. By the accidental discharge of a gun our youngest son was so seriously wounded that he died soon after. Though in great sorrow, we need not sorrow as those who have no hope. He felt that his end was near, and though young in years, he realized that he needed the help of a loving Savior and offered such an earnest, confiding prayer that the Lord at once manifested himself so lovingly that Arthur was filled with joy and said he knew now that he was going to heaven and the angels were coming to meet him. Then he sang such a beautiful song and words that he had never heard before. We asked him where he had learned that song. He said the Lord had just then given him that song. and then he said to his mamma, "Now don't be afraid, I am all right; I know I am going to heaven. I'm not afraid to die. I don't know that I should want to get well."

Do you not think, dear editor, that we have reason to rejoice even though we are in sorrow? J. T. NICE. Your brother in Christ,

Elkhart, Ind., Nov. 26, 1907 .- To the Herald Readers:-Greeting in Jesus' name. On Sunday, Oct. 17, Bro. J. F. Funk of Elkhart was called to near Mishawaka, about twenty miles from Elkhart, to conduct the funeral services for Fredericka Calger, who died Nov. 15 at the age of nearly eighty-five years. On Friday, Nov. 22, Bro. Funk was called to the same vicinity to officiate at the funeral of Elizabeth Longenecker, who died Nov. 19, and was buried at the Olive M. H. on the 22d. On Sunday, Nov. 24, Bro.

Funk was again called to near Mishawaka to conduct the funeral services of Alexander Caiger (the husband of Fredericka Caiger, as above mentioned), who died Nov. 22, just one week after his companion, aged 87 Y., 8 M., 3 D., and was buried on the following Sunday, at the same hour and at the same place. These three persons died within one week of each other, in the same neighborhood and at an average age of eighty-

Bro. J. H. Moseman of Lancaster, Pa., is still holding meetings at the Yellow Creek M. H., while Bro. D. N. Lehman is engaged in the same work at the Olive M. H. On Thanksgiving Day the brethren at the Holdeman M. H. had an allday Sunday School Meeting, and at Elkhart we had a Thanksgiving meeting in the evening. May God bless all these efforts to the salvation of many souls.

Bro. Geo. Lambert on Sunday, Nov. .24, officiated at the funeral of Mrs. McDowell, who died near Foraker, Ind., at an advanced age, having died suddenly while taking care of a sick mother. COR

Elmdale, Mich., Nov. 27, 1907.-Blsh. J. P. Miller of White Cloud, Mich., spent Sunday, Nov. 17, with the congregation at Bowne, Mich., and commemorated with them the sufferings of the Lord Jesus Christ in the emblems of the broken body and shed blood of the Savior. COR

Weaverland, Pa., Nov. 25, 1907 .- To the Editor and Readers of the Herald:-Greeting. Bro. John H. Moseman of Lancaster City paid us a visit on Sunday, Nov. 10. He took his text from Amos 4:12, "Prepare to meet thy God, O Israel!" On the 18th the brethren Jacob Rush of Deep Run and David Gehman of Doylestown, Bucks Co., Pa., filled an appointment at Weaverland, and from here they went to Epbrata. We have a class of ten converts who have come out on the Lord's side, and who will be received into the church by baptism and confession of faith, in the forenoon of Dec. 8. Oh, that many more would make the wise choice! . . .

Ephrata, Lancaster Co., Pa., Nov. 25, 1907 .-Dear Herald Readers: - Greeting. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold a beam is in thine own eye? Thou hypocrite, first cast the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matt. 7:1-5). This is from the Sermon on the Mount. lt was preached by Christ.

We had our communion services on Sunday, Nov. 24. This may be our last service that we will be permitted to participate in. Should we not consider the lesson taught by Christ himself while preparing the disciples for their future work or life, or will we turn to the lesson, "Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap." Preparatory services on Saturday by Bro. Noah Mack and Bish. Benjamin Weaver. Services on Sun day by Bro. Noah Mack, Bish. Noah Landis and Benj. Weaver. The day being very unfavorable, the attendance was very small, but yet it was uplifting, and a spiritual feast was served for all who have partaken. May God bless the flock, even though many a wounded and broken-hearted soul was present, and may they look to God, who is the author and finisher of our faith, and his blessed promise is that he will never leave nor forsake his chosen flock. May, in due season, the wounds be healed and strengthened by his blessed word. Your unworthy handmaiden, ELIZABETH D. WITWER,

read before the convention of the Chhattisgarh Missionary Association, which is held annually by all the missionary societies living in the Chhattisgarh division of the Central Provinces This year the convention was held on Oct.

Dhamtari, C. P., India, Oct. 31, 1907.-Dear Bro.

Editor:-The following paper was written for and

1007.

22 and 23, at the home of P. A. Penner and P. J. Wiens of Champa, C. P. About thirty mission aries, representing six different societies, were present. We indeed enjoyed a spiritual feast of good things, and trust we returned to our work in which we are engaged, better fitted for it.

Subjects are discussed which are common to every one's work. Some of the subjects this year were: "What are we doing for the lepers?" "Mission Schools," "Work Among Women," "Making Disciples," and a number of other interesting topics were discussed.

If you can use the paper for the Herald of Truth, you are welcome to it. My prayer is that it may arouse a greater interest in this very needy class in this country. Yours in the Master's ANNA STALTER.

#### WORK AMONG WOMEN.

This paper shail be confined to work among women in Chhattisgarh. Many of the numbers given are approximate. The population is over three and one-fourth millions, of which one and three-fourths millions are women and girls. Twenty-five of these are kept in seclusion or "purdah." Only two thousand are able to read and write, and about two thousand five hundred are Christians. Among this number two Zenanna missionaries, two assistant missionaries, and twenty-four Blble women are at work, giving each one at least sixty-three thousand women as their field for work. This does not include those who are at work in glrls' orphanages of which we have at least seven or eight in Chhattisgarh, in which there are about five hundred girls, and not less than ten missionaries are devoting their time to industrial and educational work among them. From among these we hope to get many of our future missionaries to their own people. Among the lady missionaries of Chhattisgarh there is one physician and four nurses.

One of the greatest hindrances to the work 18 a lack of workers. Another is a lack of knowledge of the customs of the people. If we wish to do effectual work among them we must know something of the social atmosphere in which they exist and what naturally would appeal to them and what their needs are in order that we may be able to help them. A third hindrance is the ignorance of the women themselves. They are so ignorant that it is difficult for them to grasp what taught them, even though it be presented to them in the most simple manner. A Zenanna missionary once said for one whole year she had taught to her women over and over the story of Jesus in the most simple way she knew, and yet at the end of that time they understood very little

of what she had been trying to teach them. If we desire to remove the difficulties in reaching them we must become acquainted with them and their needs. All will admit that they are sinners but to help them to realize that salvation through Jesus Christ is for them, is not an easy task. They will admit that our customs are better than theirs, also that our religion is good for us, "but what can they do but follow their old customs." Some have expressed themselves as being dissatisfied with their religion, but it would mean so much for them to become Christians that few are willing to make the sacrifice. Child marriage and perpetual widowhood are among the greatest hindrances to the bettering of the social condition of Indian women. "Sati" has been abolished and we can but hope that these customs will also vanish with the advancement of civilization.

The field for doing good is vast but we will begin with zenannas. The woman who are kept in purdah are of various castes and classes. The

purdah system is not peculiar to Chhattisgarh, but has been brought in from other parts of India. It is not practiced only by Mahomedans and high caste Hindus but some of the lower castes who are wealthy have also adopted it. These are kept in prison by rigid caste rules so much so that one of these women on being asked if she ever goes outside of her compound walls replied, "If I were to step outside that door my head would be cut off " This class deserves our sympathy more than any other. Life must be very monotonous indeed for those who are kept in from the outside world. All they know of freedom and the beauties God would have us enjoy is what they can see within the mud walls which enciose their humble dwelling place; very little indeed. If these can be taught to do some kind of needle work it would help them to spend many an hour in usefulness which would otherwise be spent in idleness or gossip! Teaching them to read is a means of bringing them into a condition to accept Christian teaching. When they once can read they will begin to think for themselves. Good literature is a great advantage for them as it is plentiful and cheap and usually can be obtained in every good-sized town. The privilege of heiping these women is indeed a great one. How their faces brighten at the appearance of the missionary whom they have not seen for days and perhaps not for weeks, and then they ask, Why has so much time passed since your last visit? Have you forgotten us?" Much wisdom must be used in dealing with them, for their con fidence is soon gained by those whom they think are interested in them. How necessary that they be led in the right way. Less than four hundred of this class are receiving regular instruction by

missionaries and their helpers. High caste women not in purdah also furnish quite a field for work; usually they are more in telligent than the lower caste women. The methods of work among them are much the same as with the former class, but usually they are not so eager to learn as the purdah women as their life is much more free.

Among the low and out-castes the women receive all the instruction they get in village and bazaar preaching. Also some house to house visiting is done.

A great door is open for the zenanna medical missionary. How few times we go into the zenannas that we do not find some one needing medical attention. If we were qualified to give them medical aid it would be a great help in gaining their confidence and we would be better able to point them to the Great Physician who can heal all diseases of both body and soul. It was his method of working to reach the spiritual needs of the people by ministering to the physical, such as feeding and healing them, and this method holds just as good to-day.

Looking over the field we see comparatively little is being done for the uplifting of the women and yet we see there is a constant progress. The government is putting forth greater efforts for the advancement of female education, and consequently more girls' schools are being opened, which will prepare them to be more easily reached with the gospel. Mission work is increasing. More native workers are being put out each year to carry on the spreading of the gospei. greatest problem in getting the gospel to the women of Chhattisgarh is a lack of spirit-filled women to do the work. The native Christian women need much teaching to make them efficlent soul winners and we as well as they need a rich infilling of the Holy Spirit to go forth on this mission.

We have no knowledge of any of the high caste or purdah women accepting Christ as their Savior. Some might ask why teach them if they do not accept the gospel. "Labor has a sure reward." It may be many years before the fruits of our labor will be seen but they are sure to follow. "A nation can rise no higher than its women." So long as the mothers of the sons and daughters of Chhattisgarh do not become more enlightened

they will never rise very high in the scale of civilization.

These women are our sisters. We are to a great extent responsible for their being saved. Let us put forth greater efforts for helping them and above all pray the Lord of the harvest to send forth more iaborers into this needy field.

For the Herald of Truth

EVILS THREATENING THE CHURCH AND HOW TO COUNTERACT THEM.

By S. G. Shetler.

11.

4. Much of the Generally Accepted Literature .-This is a great day for literature. People everywhere are encouraged to read. The Bible admonition to read, study and meditate is very frequently referred to.

Some works of literature have stood for many years and become known as standards. Some papers likewise are recognized as good papers.

This very kind of literature has taken some of our young people astray. Seems to me I hear some one say, "Narrow-minded! He is opposed to all good literature."

No; I simply want to state a fact that can be proven with a number of shipwrecked brethren and sisters. Let me cite you to one example. The Christian Herald is generally accepted as a good paper. A few years ago a query on feet washing was answered contrary to the Bible.

It is the little grains of poison, hidden in the many good sayings, that have been swallowed by some of our people, and that have caused sick ness and death. This is the evil I am convinced has taken souls to an unhappy end.

5. Unscriptural Marriages .- This evil in itself is great enough for many articles. Men and women everywhere are golng on, regardless of what the Bible says or the pleadings and advices of others, only to find themselves unhappy for life and many for eternity.

Paui's saying (1 Cor. 9:5) is never considered by a great many people. The German says, "Schwester zum Weibe." There was a time, when a husband and wife from our church or from our homes separated, that it was considered a "wonderful thing." How is it to-day? How many such cases do you know of now?

Even some church officials and their congrega tions will let their better judgment and the Bible teaching be overruled by sympathy, and thus let this evil creep into the church.

6. Worldly Amusements.-To catalogue these is impossible, because Satan is continually bringing up new devices to destroy souls. It seems this evil is one of the most harmful to spiritual development.

Then notice, too, bow fast the development is on Satan's side. How long will it be, until the young man, who first took part in what are called innocent amusements, finds himself engaged in drinking, gambiing or dancing?

Have you ever found a real devoted, conse crated brother or sister who continually attends or takes part in fairs, shows, picnics, festivals, theaters, horse-races, baseball and football games Sunday excursions, dances, or any other Satanic gathering? Can you think of some one who started on his downward course and is now out of the church on account of this evil?

Do you know of any souls that were brought to a saving knowledge of the Redeemer at such meetings? Did your experience teach you that such meetings are a good way to glorify God?

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. (To be continued.)

The worst condition of life possible is the habit of brooding over troubles. Turn your thoughts toward the needs of others. Be occupied with the things of Christ. Will to think of the purer. brighter things. Refuse to think of your trouble, and soon it will fade away.

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

## TOPIC: DIRECT CHRISTIAN WORK AND ITS BLESSINGS. Phil. 2: 16, 17. December 15, 1907

#### THE LESSON MOTTO.

Lord, when we read in thy word that we must work out our own salvation, thy meaning is not that our salvation should be the effect of our work, but the evidence of our salvation.

#### DAILY READINGS.

December 1907

- cemher, 1907.

  M.—Works of the flesh. Gal. 5:19-21.

  T.—Frults of the Spirit. Gai. 5:22, 23.

  W.—Our Example at work. John 5:19-21, 36.

  T.—Doing heartly. Col. 3:12-17, 23, 24.

  F.—Achleving results. John 15:1-11.
- -Working amid dangers. 2 Cor. 11:24-27. 15. S. - Direct Christian Work and Its Blessings.

Phil. 2:16, 17.

#### A SPECIAL MESSAGE.

Christian work is real activity. It calls into use the highest, noblest and hest faculties and abilities of body and mind. For real development, then there is nothing that can compare with it. Hence the development, along the most ennobiing, elevating lines, is one blessing. This blessing reverts to the worker. But this is a small part of the blessing. The consciousness of duty done, of having done our best, is no small satisfaction. It softens the bed and cools the piliow of the tired worker, but it is by no means the greatest blessing. The consciousness of being a yoke fellow with Christ, a follower in hls footsteps, brings joy, but other blessings are greater. It is more blessed to give than to receive. "Freely ye have received, freely give." The biessings that come to us are the droppings. The biessings which as instruments of God we are able to bring to others are the real outpour ings. When God said, "I will hless thee and make thee a hlessing," the second meant more to humanity and God's giory than the first part of the statement. So to-day. True, first must come the biessing, before we can become a biessing, but the second work is greater than the first. The first is the seed, the second the harvest. A man near Elkhart planted one seed of corn and harvested over 700 grains therefrom. Herein is God glorified that we bear much fruit. Herein is the world biessed that we are faithful disciples of Him who pleased not himself, but his Father, and is set down at the right hand of God in honor and majesty and in due time surrounded by the millions who through his faithfulness were redeemed and made heirs of God and co-heirs with him. So the hiessings to be looked for are not so much in ourselves as in others though in blessing others our cup of joy shall be full. Many a cup is empty because the hands have not learned to administer help and cheer to others. Unused blessings, like the best water that stands still, become stagnant. It is the live, growing fruit tree that bears fruit, the active hands, the sympathetic eye, the kind voice, the heart that beats warm and strong with jove for the good of others, that hrings happiness to the individual and to those around us. Let our daily prayer be, "Lord, make me a blessing to-day."

#### BIBLE HINTS.

Phil. 2:16. "And I, if i be lifted up, will draw ail men unto me," said Jesus. He is the living Word. Are we holding forth (literally, holding to view) that Word? Are we presenting him so that men admire, adore, adopt him as their only means of happiness? Are our lives preaching Christ and him crucified as we run the race

of life? It so, we shall not have run nor labored in voin

Phil. 2:17. Paul literally poured his life upon the altar of service for the good of others, and it brought him joy. He even rejoiced in the tribuiation which his to human sense fanatical activity brought him. He rejoiced as the time of his departure approached, for he knew that he had fought a good fight, that he had finished his course that he had not run life's course in vain. holding aloft to the view of prince and pauper ailke the Christ and Redeemer of men, and he knew that for him there was laid up a crown of righteousness, and not for him only, but-and here was supreme joy-to the thousands who through his faithful ministry had been won to Christ, and even to all who love his appearing. Let the thought that unlifted Paul into spiritual ecstasy inspire our hearts to faithful, earnest

#### HALUSTRATIONS.

Boidness Through Love, Three Japanese ambassadors were sent over to the United States not many years ago to obtain instruction in commercial matters. While here they were brought to a saving acquaintance with the truth, as it is in Jesus. Having been made consciously happy in the love of the Savior, they were put under instruction, that they might be more thoroughly acquainted with Christianity. The minister was taking them through the "Apostles' Creed," and was making them understand how the truth had been perpetuated from generation to generation. They listened tili he came to the words, "He shall come to judge the quick and the dead."

"What is that?" they exclaimed, in startled

The minister thought they stumbled at the word "quick," and he explained that it was an obsolete word for "living."

"Oh" they said, "not that," It was the first entrance into the pagan mind of the idea of judgment. It was the first effect of the thought of the coming again of the Savior to judge the world.

One of them stood as if stunned lnto catalepsy; another paced up and down in indescribable agony; the third bent down with his elbows on the table. The silence was painful and crushing. The minister waited to see what would come of it. After a time, the man leaning on the table raised his head and said:

"Oh how alarmed I should have been if I had known that before I loved him!"

This was the Holy Spirit's work. The love of Christ had come into his heart first, so as to take away all terror of judgment, and a startling thought like this, coming suddenly on the spirit, lost all power to terrify it. It is love that saves, and the faithful teacher knew it and the blessing following his prayerful work was the salvation of those men who went back to their country to spread the glad tidings broadcast of a love that first saves and then hrings into judgment, but not to condemnation, so that we can approach judgment itself without fear, knowing that Christ has taken judgment into his own hand and has paid the penalty, so that all who believe on him may escape the terrors of judgment.

Christian Work Everywhere, Some years ago, while visiting the sick, in company with a brother, I received from him, in substance, the following account: Many years ago, while in an unconverted state, he was returning from the West, and lodged at a hotel

where many intemperate and profane people were assembled. One old man, however, was there who neither swore, nor drank with them. When retired to rest it was his lot to sleen in the same room with this serions, aged man, who soon commenced a conversation on religion. The veteran of the cross ascertained that his young friend knew nothing, by experience, concerning the love of God shed abroad in the heart. His pious observations made no sensible impressions on the mind of the youth, who soon fell into a slumber. The morning came; they arose, and perhaps most Christians would have thought any more religious conversation with the careless sinner would have been useless. Not so with the old gentleman. Before his friend left the place, he took him by the hand and advised him to seek the salvation of his soul. He received his thanks for his advice, but still the youth was as careless as ever. However, he had not traveled far before the reflections of the admonitions he had received were made the means of his awakening. He thought of the affectionate soilcitude of one who was a perfect stranger to him and he began to be anxious concerning his own state. While on his way, he tarried a night at a tavern where frolicsome mirth was abundant; hut it was a miserable place to him. At length he reached home, but with feelings far different from those he formerly had. Two months elapsed hefore he found Him who had been born in Bethiehem, and when he found Him it was in a manger While on his knees in prayer the Savior appeared in his behalf, and he was happy in God. What encouragement is here to strive at all times to do good! "Go thou and do likewise."

SUBJECTS FOR TALKS OR ESSAYS

- Always busy for God. The power of influence,
- Words, works and reward.
- 4. The Christian's secret of a happy life.

#### MAY I GO TO THE THEATER?

Listen. The theaters of our day are degraded. Morals, history and language are alike offended .-

You will gain nothing at the theater, and you might lose much.-Chateaubriand.

The theater is the destruction of honor and the ruin of the soul .- Augustine

The theater is the public school of corruption.-DeBonaid.

The theater was, from the very first,
The favorite haunt of sin, tho' honest men—
Some very honest, wise and worthy men—
Maintained it might be turned to good account; And so, perhaps, it might, hut never was;— From first to last it was an evil place.

The City Investment Company's building now in course of construction in New York City is to be the largest single office building in the world. It is to be thirty-three stories high, rising to a height of 480 feet; cubic capacity, 10,300,000 cubic feet: floor space 500 000 square feet: 23 elevators will handle the transportation of passengers. The foundation starts eighty feet below the street level. One of the steel girders is nine feet high. five feet wide and weigh ninety tons. And so great a huilding must eventually crumble and decay, but the "house not made with hands, eternal in the heavens," will stand forever. It is worth more to have a mansion in heaven than to have a thousand of the kind just enumerated, without the hope of one in the world to come.

# Young People's Department

For the Herald of Truth. SOMETHING FROM THE GOOD OLD TIMES.

#### (Conclusion.)

Ever since the time when the law was first deiivered on Mount Sinai, the promuigation of the cause of God has suffered many interruptions in ail ages. The Oid Testament teaches this plainly and shows especially how far the children of promise had failen away, so that in a measure they were still following the letter of the law, but did not comprehend the spirit of it, and condemned their own Messiah to death by crucifixion. This is also the record of the New Testament age, hence we need continually to examine ourselves hy the teaching of Christ and his apostles, to see to what extent our professed faith is based on the real evangelical and apostolic foundation or whether we have departed therefrom in this or that respect. Christ teaches: "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me. And ye wili not come unto me, that ye might have iffe" (John 5:39). And Paul teaches: "If any man be in Christ, he is a new creature; old things are passed away; hehold, all things are become new" (2 Cor. 5:17). And to Titus he writes: "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior" (Tit. 3:5, 6). Herein, my dear friends, we have to examine and see to what extent all this has been fuifilied in us. But if this has not vet been done, why claim a promise of eternal life? We read Heb. 11:1: "Now faith is the substance of things hoped for, the evidence of things not seen." This hope is obtained only through the process of regeneration, which our preclous Savior calls being born again (John 3:3). He emphasizes it in this case with a twofoid "verily,"-"except a man be born again, he cannot see the kingdom of God." That means that he cannot comprehend it, and because of this fact come the prejudices against that which contributes to the advancement of the cause of Christ, for there is still wanting this birth of water and of Spirit (v. 5). The ministers of the Word are made in a measure responsible for the souls of these people as having to give account of those over whom they have been placed in charge (Heb. 13:17). But to these ministers is given the charge to preach repentance and the forgiveness of sins (Luke 24:46, 47: Acts 10:42, 43). Moreover it behooves the members to accept these their teachings and admonitions, not only to he believed, hut to be put into practice, as it is written: "The just shall live by foith" that is, he shall put his faith into practice by or in his life. Read also Phii. 2:1-5; Eph. 4:1-6. Truly this asks of us more than merely listening to the sermon by the members; it means a mutual upbuilding according to 1 Thess 5:11; Eph. 4:11-14; Heb. 10:24, 25; Jude 20, 21. Ail these passages teach us that the true life in Christ means and requires more than a mere acknowledgement of faith in that which God's word teaches, although so many so-cailed Christians are satisfied with this empty profession. It means a complete change of heart, and where this has not taken place there lacks that which Jesus in a twice repeated "verily" emphasizes so strongly (John 3:3, 5).

But because of this lack many people are filied with prejudice against that which makes for the advancement of the cause of Christ, and often becomes a hindrance in the very things to which God calls and admonishes them to activity in the work. The true children of God are ali taught of God. And Christ teaches us that "every man therefore that hath heard and hath learned

of the Father, cometh unto me," (John 6:45), for it is God's will that all men should be saved "and come unto the knowledge of the truth (1 Tim. 2:4). And when from childhood we have known the Scriptures, the same can make us wise unto saivation through faith in Jesus Christ; for ail scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness (2 Tim. 3:15-17). But how can these scriptures be fulfilled in us from our childhood where we have not been taught therein from our childhood? Is not the word of the apostle applicable here when he says, Rom. 10:13-15: "How then shall they call upon him in whom they have not believed? And how shall they believe in him of whom they have not heard?" Christ taught his apostles when he gave them the great commission, to first teach all nations, and then baptize them, and then teach them to observe all the things which he had commanded them (Matt. 28:18-20).

HERALD OF TRUTH

Henderson, Neb.

For the Herald of Truth.

WHAT OUGHT TO BE THE SUBJECTS OF OUR CONVERSATION.

#### By Mrs. S. Roxana Wince.

We sometimes call upon people of good sense and more than ordinary intellectual ability, with whom-judging from bygone experience-we expect to pass a useful and most enjoyable hour. Our hearts are full of joy and peace and we feel that it would increase our gladness could we radiate something of that gladness ont upon

Our faith rests upon the unseen and finds ali sure, because based upon the promises of One whose word is immutable. Through that faith we grasp the unspeakable riches of the world to

> "A home forever freed From weariness and care.'

Our eyes are fixed upon the fadeless glories of that world, and we are longing for

"The day when He, the living One In glory and in light shall come From every grave burst forth a song, And death-sealed lip no more be dumh."

Yet how like prisoners in the stocks we feel, as the precious hour of our visit glides away, all

taken up in neighborhood gossin! We touch upon one after another of the momentous themes connected with the Christian iife; we revert in joyful tones to our hope of soon seeing Him whom we love, coming in the clouds of heaven with power and great glory. But these subjects are hastily dropped with only a passing comment, and our friends return to the old theme-more tormenting to us and harmful to them than could a downright quarrel between us be. That could be made up and our tender relationship be resumed, but who can pick up and destroy the wicked tales against another, when once they have been borne by the winds afar on the great sea of human life?

We know, before we are told, that "there are those of small intellectual culture who aspire to fill high positions in society," and we explain that their native taients and pleasing manners eminently fit them for the place and are sufficient excuse for their ambition. We also know that Mr. Z- taiks about his neighbors, and we quietly ask "Who can throw the first stone?"

Nor is there any need that our friends pick flaws with Mr. S-. We have seen for ourselves that he is not waiking as "becomes a servant of Christ," that "his influence is not what it should be over the young," and have felt pained and anxious over the matter, but we only say, "Cannot we contrive some way to get him back into the right path? We shall not help him any by piling up rubbish in his way."

But despite our earnest efforts the gossiping goes on, until the time comes for us to leave, Every member of the little church is criticised and blamed and how sorrowful are our reflections as we take the homeward way! There may be shams in every congregation of believers, but we can take no step backward because of that, but must press onward in the path of duty, unhindered by the imperfect walk of our fellowtravelers. If others do not go right, we cannot change them by talking about them, but only by ietting the Lord be "the light of our countenance and the strength of our life." To attract others upward we must take the lead. Our light must shine steadily and brilliantly that the footprints of the Master may be seen. It is not wrong to condemn sin, wherever and in whomsoever found, and right to dis-fellowship the unfruitful works of darkness. And yet ln condemning, is it not better to face the wrongdoer himself and in love lead him to Christ?

Or, if it be only a fault, is it not better to teil the brother of it between you and him aione? We dare not pass sentence upon those who at least are striving as best they know to follow Christ. That soidier of the cross who gives not up the battle, though he may sometimes fall into temptation, is not lost. He has an Advocate with the Father, ready and willing to plead for him, and the dear God is just as ready and willing to forgive. We who profess the name of Christ must not forget this; and, remembering, must learn to "speak evil, faisely, of none," but to have something better to talk about when we meet than the faults of our brethren and friends.

> For the Herald of Truth THE TEMPTATION.

Told by Omar Clover and Auntle Wince

By S. Roxana Wince.

They say "I'm not smart" and they laugh at me. They say, "I'm not smart," and they laugh at me, But I'm smart enough to let whiskey be!
Tired and hungry, I stopped one day
To rest at a grocer's (?) along the way,
And he and his fellows thought they'd have fun By getting me drunk on beer or rum.

For they looked at each other with nod and with wink.

As they brought out their bottle and asked me to

drink, And said, "it was healthfui, and tasted good And would hurt me no more than my daily food."

it was my turn to laugh, and I said that "it bites." That the man who drinks is the man who fights; And I will not touch what my God says, "not." To turn myself to a blear-eved sot. To trum myself to a mear-eyed sot, To weaken my judgment of right and wrong. Take half my strength and debauch my tongue. You fellows "can vote at the polls," you say? can show my colors another And braver be than the President And braver be than the Pressure with Who off to a cockiall dinner went And—shame to the nation!—thought it was fine To taste of the toddy and toss off the wine. Then one of them said, "It's not any use To try this fellow on strychnine julice." And offered to pay for a fine eight of the try this with the hills a jolly tar.

But I would not have it, nor would I chew The nasty weed that the Red Men grew. So you see, I've just a little more sense Than judges of courts with all their pretense Than judges of courts with all their precesse.

Than lawyers and doctors and merchants, too.

Who fly to the pipe whene'er they are "blue."

Or are off in a trice for some foaming champasne,

To make them grow merry by drowning their pain.

They call me "weak-ninded" and ail of such stuff. But I'm hraver and stronger than they, far enough. For I know that the money spent daily for rum Amounts in a year to a wonderful sum, A sum that would care for our orphans and poor. Amounts in a year to a wollar or or orphans and poor And ope wide to the gospel full many a door. They say, "I'm not smart," and they laugh at me But I'll let tobacco and whiskey he! Pierceton, Ind., Nov., 1907.

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i. Z. Jewel City, Kan., for the poor or for missions wherever most needed, \$3.50; Sympathizer, for Rose Lambert, mission, \$1.00; Anna M. Augs-India Mission, \$5.00; for Hadjin. Tur

## HERALD OF TRUTH

Thursday, December 5, 1907.

J. F. FUNK and A. B. KOLB, Editors.

Entered March 4, 1903, at Elkhart, ind., as second

(Continued from page 453.)

Young People's Christian Association.-The official name of the students' religious organization is Y. P. C. A. As a part of the work is separate for the sexes it is referred to as Y. M. C. A. and Y. W. C. A., but there is no affiliation with the national organizations bearing these names.

Financial Standing.—Bulldings and real estate, \$83,530.00; indebtedness, \$27,515.00; net solvency.

From what we have seen of the school we recommend-

1. That special interest be taken on the part of the teachers and management to conduct this school in a way that will best serve the church. 2. That simplicity of attire, spirituality and

loyalty to the church be encouraged by students and faculty.

3. That the church as a whole be more interested in the management of the school. 4. That our young people who expect to take

more than a common school education come to this school rather than some other, because of spiritual benefit to be derived here.

5. That a larger dormitory be provided for the boys as soon as the necessary means can be provided.

6. That the church make a special effort to pay off the present debt.

7. That the management exercise caution in securing lecturers whose teachings will be in harmony with our principles, and that general lovity be avoided.

8. We advise that the educational interests of the church be kept under one general board and thus avoid the mistake made by some of our slstor denominations.

#### LaJunta (Colo.) Sanitarium.

The property consists of a farm of 160 acres purchased for \$7,000.00, upon which there is a good srtesian well and a farmhouse. This property is all paid. The sanitarium building consists of a main building 32x60 feet, two stories, a basement and a garret, with two wings, 24x50 feet each, two stories high. There are fifty-four rooms in the building, affording accommodations for sixty-five patients. This building is not yet complete, but is paid for as far as it is completed. There is about \$2,000.00 subscribed which is not yet paid; on the strength of that shout \$1,500.00 has been borrowed to carry on the work as rapidiy as possible. About \$10,000,00 is required yet to complete and furnish the sanitarium. The need is great and applications and inquiries are coming in constantly from people who want a place to which they may come for relief from suffering and for restoration to health.

A list of bishops, ministers and deacons, who attended the conference. All bishops are considered delegates and marked \*. Other delegates are marked (d).

#### Indiana.

Bishops\*.--John Garber, Jonathan Kurtz, David Burkholder, D. D. Miller, E. A. Mast, Jacob K. Bixler.

Ministers.—l. W. Royer, J. S. Hartzler (d), Josigh J. Milier, J. W. Christophel, Henry Weldy, Harvey Friesner, J. M. Hartzler, Niles M. Sla baugh, Samuel Yoder, I. A. Sommer, I. R. Detweiler, George Lambert, A. J. Hostettler, S. E. Weaver (d), Jonas Loucks, Amos W. Geigley, Y. C. Miller, J. F. Funk, Amos Nusbaum, Silas Voder (d).

Deacons.-Noah lloover, lsaiah Christophel, D. H. Coffman, G. L. Bender (d), James J. Mishler. S. S. Yoder, Jacob C. Hershberger, N. W. King, Amos Landls.

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Bishops.\*—Benj. Gerig, John Blosser, M. A. Mast. I. J. Buchwalter.

Ministers.-N. A. Lind, J. M. Kreider, S. E. Algyer, P. E. Whitmer, N. O. Blosser, P. E. Brunk, Levl Piank, P. R. Lantz, M. S. Steiner, J. J. Warye (d), J. S. Gerig, Ailen Rickert (d), C. Z. Yoder (d), S. H. Miller. Deacons.—S. L. Warye, Elias Frye (d), S. C.

Brunk, Eli D. Yoder.

Michigan. Ministers.—Menno Esch, Eli A. Bontrager,

Illinois. Bishops.\*-John Nice, J. S. Shoemaker, Andrew A Sobrock

Ministers.—Peter D. Schertz, Daniel Orendorff, C. S. Shertz, Peter Garber, Samuel Gerber (d), A. C. Good (d), A. H. Leaman, Alvin H. Ropp. Deacons.—Henry V. Albrecht, Benjamin Herner, layman (d).

#### Pennsylvania.

Bishops. \*-Abram Metzler, Aaron Loucks. Ministers.-Noah H. Mack, Levi A. Blough (d) S. G. Shetler (d), D. N. Lehman, D. H. Bender (d), A. D. Martin, John M. Yoder (d), Wm. C. Hershberger, John M. Moseman, Jacob Snyder. Virginia.

Bishop. \*-A. P .Heatwole. Ministers.—Christian Good, H. H. Good.

Deacon.-J. J. Wenger. Kansas.

Bishops. \*-Geo. R. Brunk, T. M. Erb, S. C. Ministers.-J. B. Brunk, J. D. Charles (d).

Missouri. Daniel Kauffman,\* D. F. Driver (d), J. E. Hartzier (d), J. C. Driver, deacon. lowa.

S G Lann.

Oregon. L. J. Yoder, Noah L. Hershberger (d).

California. Emanuel Stabley (d).

Colorado. David Garber, Jacob A. Heatwole (d), J. F. Brunk (d), D. S. Brunk (d).

#### Canada—Ontario

Samuel Wideman\*, S. F. Coffman\*, Osias Cressman, Absalom B. Snyder (d), Manasseh Hallman, Moses H. Schantz, Noah Stauffer (d), L. J. Burkholder (d), David Bergey, deacon (d).

Saskatchewan.

E S Hallmon\*

#### REFLECTIONS.

After the rush and work of the conference is past one's mind reviews the experiences of those few days more leisurely and, in doing so, notes some things that might have been.

One hundred and fifteen laborers in Christ's vineyard, bishops, ministers and deacons, besides a great many mission workers and others active in the service were assembled. We had the privilege of hearing from but very few of them.

Of the fifty delegates appointed by the different conferences only a few had an opportunity to take any active part in the deliberations of the general body. There should be some method devised of conducting the conference work in a more representative manner.

Two days' time was devoted to the interests of the whole church in America, when it frequently occurs that the work of a district conference requires as much or more time.

Much time and attention was detracted from General Conference work by other business which, while under the direction of the General Conference, was not a part of the conference program.

Reports of various institutions were given by committees appointed by the conference, but some of the principal ones were perhaps overlooked, viz., the Mennonite Board of Education, which held several business sessions during the conference, and the Mennonite Board of Charitable Homes and Missions. The children were reported, but not the parents.

The General Conference should be made a place to seriously and prayerfully conduct the business of the Lord. It may easily drift into a congregating place to form and renew acquaintances.

One's spiritual life receives a great uplift by coming in contact with so large a body of faithful and active servants of the Master.

The hospitality and brotherly kindness of those who ministered to our daily comforts is the spirit of the Master exemplified.

The ranks of the aged ones are thinning rapidly. Many young and earnest faces are appearing in our midst. Teach them to walk in the good old

We need always to be in conference with our blessed Master, receiving his counsels and partaking of his power.

#### MARRIED.

Stehman—Stauffer,—On Nov. 14, 1907, at the home of the bride's parents, by Bish. Abram Herr of New Danylle, Lancaster Co., Pa. Daniel B. Stehman and Fanny G. Stauffer of Landseville, The newly married couple will reside in Landisville, Lancaster Co., Pa.

Becker—Bu by Bish. lasac Eby, Christian M. Becker and Lillian Pelfer of Greenland, all of Lancaster Co., Pa.

Lancaster Co., Pa.

Sangrey—Warfel.—On Nov. 21, 1907, at the bride's home, by Bish. Abraham Herr. William K. Sangrey—Warfel.—On Nov. 21, 1907, at the bride's home, by Bish. Abraham Herr. William K. Sangrey and Ella Warfel, both of Conesioga Centre, Lancaster Co., Fa. Nov. 19, 1907, at the Herr. Amos C. Huber of Lampeter and Mary M. Harnish of New Danville, all of Lancaster Co., Pa. Moyer.—On Nov. 16, 1807, at G. Pa. Moyer.—On Nov. 16, 1807, at G. Pa. Moyer.—On Nov. 16, 1807, at G. Pa. Bucks Co., Pa. However.—On the Control of the Control of Con

g married. Henry K. Fisher and Rebecca S. Stoitzfus.

Henry K. Fisher and Resources John S. Lapp and Sarah S. Stoltzfus.

All the parties were of Lancaster county and the ceremony was performed by Bish, Gideon K.

#### DEATHS.

Herr.—Susanna, wife of Christian Herr, died at her home in Manheim Twp, Lancaster Co., Pa., the infirmities of age, having reached her eightiethear. She was a member of the Meno-nite christian and was highly respected by a large circle (friends. She was twice married; her first high George Derr, died thirty-four years ago. She is survived by four sons and one daugh-ment of the control of the control of the control of the same of the control of the control of the control of the same of the control of the control of the control of the same of the control of the control of the control of the same of the control of the control of the control of the control of the same of the control of the control of the control of the control of the same of the control of the control of the control of the control of the same of the control of the contr Buried at Landis Vailey.

ago. She is survived by tout solds and the case.

For Buried at Landis Valley.

Jennings—After an limb of some weeks, God in his wanted to take the control of the case of the

adjoining central, Augusta Co., Va.

and Bherne, Augusta Co., Va.

and Robert Co., Va.

youngest son of J. T. and Rebecca Nice, near

Lake Charles, La., came to his death by the

accidental discharge of a gun. He was bleed

Lake Charles Orange Green of the Co.

Lake Charles Orange Green of the Charles Orange Green of the Co.

Lake Charles Orange Green of the Charles Orange he has gone to hefore he dled.

before he died.

Hostetter.—On Nov. 21, 1907, in Lancaster Co., Pa, near Petersburg, of Bright's disease, Samuel Clyde, son of David F. and Louisa H. Hostetter, in his tenth year. Funeral was held on Nov. 25 at the Petersburg Menn. M. H., where the burial

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Published Weekly.

ELKHART, IND., THURSDAY, DECEMBER 12, 1907.

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NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All should be addressed HEHALD OF THUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

#### EDITORIAL NOTES

So teach us to number our days that we may apply our hearts unto wisdom (Psa. 90:12).

Let not thine heart envy sinners; but he thou In the fear of the Lord all the day long .-[Solomon.]

Biessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord, and in his law doth he meditate day and night (Psa. 1:1, 2).

Our Sunday School Lesson Helps for the first quarter of 1908 will he completed and ready for delivery in a few days, and all orders will he promptly filled. These Helps are among the hest that are published. They are written hy Blsh. S. F. Coffman and the explanations and applica tions are clear and practical. Send in your orders at once so that there may be no delay in sending them, so as to receive them in time for the first Sunday in the year. Write for sample copies for examination. Address Mennonite Publishing Co., Eikhart, Ind.

Holiday Supplies .- To this number of the Herald we add four pages of holiday advertising. In these supplementary pages we show hoth hy description and cuts many of our hest hooks cards, mottoes, etc., for the holldays. For rewards and gifts our patrons will find a fine assortment, and if you wish to make Christmas and New Year gifts, or if you desire to give nice rewards to your Sunday school class, you will be able readily to make your selections. We shall be glad to receive your orders, and we are confident that the prices will appeal to all who desire to purchase. Address, Mennonite Puhlishing Co., Elkhart, Ind.

Bishop Ordained .- Bro. Ell S. Hallman, who has been residing in Northwestern Canada for several years, was there chosen by the Mennonite congregations of Alberta and Saskatchewan to the office of hishop, hut as there was no Mennonite bishop within reach, Bro. Hallman came east and attended the General Conference near Kokomo, Iud., and later returned to his former home at Berlin, Ont., where on Sunday, Nov. 24, 1907, he was formally ordained to the office by the bishops of that district, Elias Weber and Jonas Snyder. He has charge of the Mennonite congregations in Alberta and Saskatchewan May the Lord hless him in the work.

For your Sunday school supplies for 1908 send to the Mennonite Publishing Co. They have a full line of Lesson Helps, both for advanced and also for primary classes. They also have a large stock of tickets, reward hooks and cards, class hooks and everything needed to conduct a wellorganized Sunday school. We have a large assortment of reward hooks for Sunday school

classes, and also Christmas and New Year gifts. See last four pages of this number of the Herald. And with all these do not forget the "Words of Cheer," our excellent Sunday school paper. It comes every week and is read and appreciated both by the children and the older people. Every Sunday school should be supplied with this good little paper.

An exchange says: "Jesus never recommended the then (In the days of the apostles) popular Olympian games as profitable pastime for his followers." Nelther does the apostle Paul, though he refers to them and draws heautiful lessons of truth from them, and really in holding up and illustrating therewith something better, he actually condemns them. The Christlan's walk and conversation is in heaven, and this is a great lesson which both priest and people of to-day may profitably study and which all should understand better. We say in a husiness sense, "Time is money." Spiritually we must work, and work diligently, while it is to-day, for the night cometh when no man can work. Time lost is eternal life and the joys of heaven lost.

"The Publication Board of the Mennonite General Conference (A) met Dec. 4, 1907, at Berne to discuss the husiness propositions generally connected with the book trade and printing of publications."-[The Mennonite.]

There seems to be a considerable stir among the Mennonite people in general about the puhlishing interests of the church, and we are glad to see that after forty or fifty years of effort, dlscouraging as it has often been, we are permitted to see some results of our efforts. The publishing work in any church is of vital importance to the prosperity of the church, and if carried on without a decided effort to promote the interests of the church or if the work is hemmed by a want of proper interest and support, or a lack of means, or by any other cause, the church will surely suffer.

Bish. William Ewert, of the Bruederthaler congregation in Marion Co., Kan., attended last week the meeting of the Board of Publication of the General Conference (A), held at Berne, Ind. On his return trip he made a hrlef stop-over at Elkhart, and dropped into our office so suddenly and unexpectedly that at first sight we failed to recognize him. He spent a part of the afternoon with us in looking through the Publishing House and was much interested in the various lines of work carried on there. The few hours of time he had set apart for his visit at Elkhart were far too short for the many things we had to talk over. In the evening Bro. Fast accompanied him to South Bend, where he wanted to visit Bro. Goertz, and on Saturday he proceeded on his journey homewards. His father, also William Ewert by name, was one of the deputation sent from Russia and Germany in 1873 to look up places of settlement for the emigrants. His hrothers Henry and Benjamin are both residents of Gretna, Man. We greatly appreciated his visit.

Our Own Publishing Interests. - We learn through our correspondents and otherwise that many are anxiously awaiting the result of our "Publication Board," recently formed, with a view of purchasing and consolidating the publish-

ing Interests of that branch of the Mennonite people known in a general way as the "Old Mennonltes," or, as designated by some, that branch of the Mennonite people adhering to the Mennonite General Conference (B). The committee, which held sessions some weeks ago, both at Goshen and Elkhart, and which made a partial report to the General Conference held near Kokomo, and to which were added three additional members by said conference, has chosen a subcommittee of four members, among whom are J. S. Shoemaker of Freeport, Ill., and Eli S. Hallman of Cressman, Sask. This sub-committee has been laboring toward the consummation of the purpose in view, but the whole matter is yet in a state of development, in which it is not possible at this time to say anything definitely. The friends of this part of our church work will kindly exercise patience until the committee gets a little further on in the work, and as fast as actual decisions will be attained to, they will he given to the public.

The following editorial we translate in part from the "Rundschau" of Dec. 4: "In No. 43 of a German paper published under the name of 'Friedensstimme' we have a report from Bro. Jacob Huebert, Petrowka, Russia, in which the dark side of America is pictured to the readers, just as darkly as it can well be made. We are glad, however, that the editor of the 'Friedensstimme' informs his readers that the writer of the article colors his views altogether too deeply and makes them entirely too black. Some things he says are true, of course, but the correct comparison would be very different if from both countries correct statistics could be obtained. Let us only remember the slain and crippled Jews in Russia. And, further, let Bro. Huebert take one hundred families which came from Russia to America as day-laborers, and see how they live on their farms and are ludependent and eat their bread in peace, while their former neighbors in Russia. who in those days were in the same condition, are still to-day no better off than they were then. The editor of the 'Rundschau' himseif within the past year forwarded some 12,000 ruhels, which the Russian brethren here sent to him with the request to have it forwarded to the poor sufferers of that country."

Other evidences of the welfare of the people in this country over those in Russia might be presented, but we will let this suffice.

## PERSONAL MENTION.

Bro. A. B. Kolb spent Thursday of last week in Chicago on business.

Bro. C. B. Allebach, of the Towameucin congregation in Montgomery Co., Pa., preached in the Plain M. H. on Sunday, Nov. 24.

Pre. i. R. Detweiler of Goshen, ind., filled the regular appointment at Elkhart on Sunday, Dec. 1, 1907. He preached a very edifylng sermon,

Bro. George Lambert of Elkhart was called to the Yellow Creek meeting-house on Sunday, Nov. 24, to conduct the funeral services of Sarah McDonald.

Bro. l. R. Detweller attended Blble conference in the congregation near Freeport, Ill., last week. Bro. E. S. Hallman took care of some of his classes during his absence,

Bish. D. D. Miller of Middlebury, ind., preached in the Union M. H. in Holmes Co., Ohio, on Tuesday evening, Dec. 3. Also at Sugar Creek on Dec. 4, and later at Wainut Creek.

Pre. Levi Miller of Johnson Co., Mo., went to Freeport, ill., on Nov. 30, where he takes part in the Bible conference held there. He expects to be away from home about two months.

Bro. David Garber of La Junta, Colo., held a continued meeting at the Shore meeting-house during the past two weeks. We trust the Lord may bless and prosper the work in this place to the salvation of many souls.

Pre. Michael Moyer, of the Franconia congregation, Montgomery Co., Pa., filled the regular appointment at the Towamencin meeting-house on Sunday, Dec. 1. Bro. Moyer is an earnest speaker and has the Lord's work at heart.

Pre. Jacob Petersheim and wife and Bish. Jonas Bontrager and wife of Reno Co., Kan., who were visiting friends in Pennsylvania, Maryland and West Virginia, were at last accounts in Holmes Co., Ohio, and after completing their visit there they will return to Kansas.

Bro. Warren G. Bean of the Skippack congre gation, Montgomery Co., Pa., conducted the servlces in the Towamencin M. H. on Thanksgiving Day, while Bro. C. B. Allebach, who is the resident minister at that place, attended the funeral of his hrother-in-law, Enos L. Kooker at Seliers-

Pre. E. A. Borntrager of Oscoda Co., Mich. was visiting in Elkhart and Lagrange counties during the latter part of November. He preached at the Forks M. H. on Nov. 25, at the Shore M. H. on the 26th, at Emma on the 27th and at Maple Grove on the 29th. His discourses were much appreciated.

Bro. Nichoias Blosser, who five years ago removed from Elkhart to southwestern Minnesota, returned again to the vicinity of his former home. He is now staying with his mother-inlaw, Sister J. A. Hartzier in Cass Co., Mich., untll he finds a permanent place of settlement. We are glad to see hlm back.

P. R. Lantz, of the Canton Mission, who is spending a short time at Goshen, Ind., filled the regular appointment at Barker Street, Mich., on Sunday, Dec. 1. In the evening he attended services at Elkhart and gave an acceptable talk before the young people's meeting. His talk was much appreciated by those present.

Bro. John F. Funk spent Sunday forenoon at the Olive M. H., where Bro. D. N. Lehman of Millersville, Lancaster Co., Pa., was holding a series of meetings, which were edifying and profitable to all interested in the progress of Christ's kingdom. In the afternoon communion was held with Bro. and Sister Powden.

Pre. D. N. Lehman of Millersville, Lancaste Co., Pa., closed his meetings at the Olive M. H. In Elkhart Co., Ind., on Sunday evening, Dec. 1, with thirteen couverts.' The meeting continued two weeks and good interest was manifested throughout. The Olive congregation much appreclated these efforts. The Lord continue to bless the work at that place.

Bro. John H. Moseman of Lancaster, Pa., who conducted a two-weeks' continued meeting at Yeilow Creek M. H., Elkhart Co., Ind., closed his meetings there on Monday evening, Dec. 2, and came to Elkhart, where he met Bro. D. N. Lehman and accompanied him home. The result of the meetings was, if we are rightly informed, eight converts. We all feel thankful to God and the brother for the blessings which have come to us through his earnest efforts.

Pre. Eli S. Hallman of Cressman, Northwestern Canada, has been spending some time in the East. After a brief visit in his native home in Waterloo Co., Ont., he spent a short time at Scottdale, Pa., and came to Elkhart, Ind., on Dec. 3; he made a brief cail at the Publishing House, spent the night with Bro. G. L. Bender and returned to

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Goshen the next day. He expected to spend Sunday with the congregation at Freeport, Ill., and then return to his home in the Northwest. We wish him a pleasant and safe return.

Bro. J. S. Shoemaker of Freeport, Ill., was one of the instructors in the Bible conference recently held near Lectonia, Ohio. Bible conferences are indeed absorbing the attention of our people at the present time, and it is indeed an encouraging feature in the activity our Mennonite people are manifesting. Where Bible study and Bible work are kept in view we need not fear for the prosperity and purity of the church. The law of the Lord is a bulwark of safety around the church and the people.

Erdman Penner of Altona, Man., died on Nov. 26, 1907. We enjoyed with him a pleasant personal acquaintance and with pleasure remember the generous hospitality of his home and other personal favors. He has been much afflicted for several years. He was a very successful business man and had traveled a great deal, both in America and in Europe and the East. But with all his wealth and other blessings he enjoyed, the Lord, ever true to his promise, did not let him pass through life without reminding him of the uncertainties of this present life and the need of gathering for ourselves treasures in heaven, where rust doth not corrode and where thieves do not break through and steal. Some years ago his faithful wife was called to the world beyond, suddenly and unexpectedly, while visiting at Windom, Minn. Two years ago his bookkeeper, in whom he had the fullest confidence, absconded, after having in various ways rohhed his employer, it is supposed, of not less than one hundred thou sand dollars. The shock on him was severe, but still the Lord provided for him until he was pleased to call him to his eternal reward.

> For the Herald of Truth. ACTIVITY FOR THE MASTER.

> > By N. S. Hailman.

"And ail thy children shall he taught of the Lord, and great shall he the peace of thy children" (Isa. 54:13).

In this text we have a command and a prom ise, but it appears to me that with many of our people the commandment part is often forgotten or overlooked, and the children grow up and go astray. Our teaching too often goes out on lines of temporal gain. We look after the temporal welfare of our children and neglect their spiritual interests. We are concerned to set them up in a way that they may have an easy, pleasant life in this world and neglect to teach them the ways of the Lord, as God so frequently and earnestly commanded his chosen people; and because these eternal interests and the commandments of God are neglected, the blessings of the Lord do not rest upon them. Christ says, "Seek ye first the kingdom of God and all these things shall he added unto you."

It appears as though we had these things reversed. Our children are taught to look after temporal things, to get temporal possessions, to make money, and all this at the expense of their never-dying souis.

We look around us and see so many of our young people, of Mennonite parentage, drifting away from our faith. There are large families of whom there is not a remnant left in the church to-day. What may he the cause? There must be something wrong. Are we ashamed of our doctrine, the faith of our forefathers, and point them to our more modern or more up-todate churches where they have and may have more liberty and where they may occupy a more popular position in worldly society and among

worldiv-minded people? We are to he a peculiar people, and if our forefathers could work out their salvation, glorify God and die happy, why should it not bring the same hiessing, the same glorious reward unto

their children, unto us and unto our children, and for the generations to come?

The religion of Jesus, which God revealed to us in these latter days through his Son, is, like God himself, the same yesterday, to-day and for ever: It is not like all the perishing things of earth that will all pass away; it is not like the fashions of the world that change with every season of the year, but unchangeable and endur ing as heaven itself. Jesus says, "Heaven and earth shall pass away, hut my word shall never pass away." The humble teachings of Jesus and his apostles will stand forever. No matter if even some of our modern preachers will cast away and reject some of the teachings of Christ and preach an easier way to heaven, the word of God remains the same. We are told in this same blessed word that false teachers will come in the iast days and deceive many. Therefore let us be on our guard and teach our dear ones whom God has given to us in charge, not only in word, but in deed, in truth and in example. Let our lives be one continued lesson of instruction to them as day by day they grow in wisdom and in the knowledge of the Lord.

Let us be leaders and examples to them on the Lord's day. Take them with us to Sunday school -not only send them, but go with them and show them that we take an interest in them and in the welfare of their immortal souls.

in church service let us he an example to them, and every day of our lives let us set them a good example and not become weary in well-doing.

Brother and sister, let us wake up from our iong siumber in carelessness and neglect. We all have a mission before us; we cannot all go to foreign lands, but we can do much at home in our own country, in our own homes and with our own children. Let us begin at home and earnestly and faithfully perform our duties there and by precept and example teach them to oh serve ALL THINGS, and see if the truth, as we teach it, will not spread even to foreign shores. "Prove all things and hold fast to that which is good."

> For the Herald of Truth BORROWING TROUBLE.

> > By Slias Bauman

"Sufficient to the day is the evil thereof" (Matt 6:24).

The Lord wants his people to be happy and satisfied, and in his word he has made provisions for the same; and when people are not satisfied and happy they either do not understand the teachings of God's word, or else they are not willing to take him at his promises; or it may be that they are not willing to live according to his blessed commandments.

Jesus says, Seek first the kingdom of God and righteousness, and all these necessaries of life shall be added to you. We are to cast all our cares upon Him, knowing that he careth for psaimist declares that God is a very ent help in time of trouble, and also tells us to call upon his name in the time of trouble. If we will cast off our cares from our own minds and lay them upon God he will take care of the trouble and of us also. Now when we imagine that we see trouble before us (which may never come), we are simply borrowing trouble. are under his care and he has promised to he our helper in every time of need. We have no right to distrust him. He has promised to be with us every day, and he will not let us be tempted above that we can hear, and he will help us bear that which he permits to come upon us, so that we need not be afraid of our heing burdened above what we can bear; hut the future troubles as well as the past he has forhidden us meddie with, and if we do, we must not he surprised if he will let us suffer for it; for that, contrary to his will, would be borrowing trouble.

If we listen to God's voice and follow his teachings, there is no need of trouble at all. The

trouble that comes to us is either borrowed or necessary trouble; the latter kind is to make us more humble and fit for the Master's use. The poet says, in the German language, "Oh, biessed condescension! Could I only bow myself under it! If I were only more humble, it would he much better for me."

God wants us to take courage and meet the evils of life as they come, and he is able to keep us and bring us safely through.

It is very foolish for us to trouble ourseives about things which God has promised to take care of or ahout which he does not concern himself. He is concerned about the salvation of our souls, and if we are troubled about our sins he is pleased, and if we come to him as penitent sinners he wili forgive and bless us, and we are to be troubled about them no more. Sometimes we offer or introduce trouble to others when they seem satisfied and contented. If we are zealous of their happiness we will not seek to bring them into trouble. This would be wrong. Sometimes people are much concerned about their crops after they have done all that is required. This also is borrowing trouble. When we have done our duty let us wait with patience for the result, and God will give us what he sees is best for us. Almost every year there are times when we are tested in this line, and yet we never learn the lesson of patience as God wants us to learn it. Ah! how much training we need till we stop meddling with the things which do not concern us, and in which we, at hest, can do nothing. True to his word, the Lord has always provided for his people. He says, "I will never leave thee, nor forsake thee." All the trouble in this world is horrowed and made either by men or the evil one, while all the good things are of God. The man who is bent on mischief is looking for trouble, he expects it. He who is willing to ohey is looking for blessings, for this is what God has promised to those who obey his word.

Floradale, Ont.

For the Herald of Truth NON-RESISTANCE-HOW TO PRACTICE.

By S. Amy Hackman.

The shepherd who is deeply interested in his flock wants not only good food for the sheep, that they may thrive, but he is careful to have some means of protection. He wants a hedge or fence about the pasture to keep the flock in and the enemy out.

Likewise has the Good Shepherd provided a hedge about his flock to keep them from straying to dangerous places and into ways that are displeasing in his sight.

One of the sections of this hedge is non resistance. I fear sometimes some of us think of this section of the hedge and its restrictions as an ironciad rule which the ministers have laid down and which we must ohey or give up our church membership.

Perhaps we never studied what Christ teaches along this line. The building of this hedge is the work of Christ. He dearly loves his flock. He wants his sheep all together in one pasture and he says in John's Gospel that there shall be "one fold and one shepherd."

Some one may ask, What is non-resistance? It is a returning of good for evil. Christ says in his Sermon on the Mount (Matt. 5:39), "But 1 say unto you, Resist not evil: but whosoever shall smite thee on thy right cheek turn to him the other also." If the principle of non-resistance were practiced more by our beloved young people and older ones, too, how much strife would be avoided? When speaking of non-resistance, our mind travels along the line of taking up arms in carnai warfare; but there is another phase to this subject. How many times something is said about some one, be it true or untrue, and we carry it along from one to the other and soon a large fire is kindled just because we did not have enough love in our hearts to practice what Christ

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says-"Do unto others as ye would have others do unto you." How much hetter it would be, should any one injure us or say something abusive, if instead of returning the same we would do them all the good we could by kind words and kind deeds?

"To regulate the carnal mind, To regulate the carnal mind, And fully level all mankind, is to pay with good all evil deeds And walk the way the Christlife leads. And walk the way the Christine is No civii code of human laws Has yet sustained so true a cause, Which needs no prison house or js For keeping this, none ever fails."

What is the use of non-resistance or what hiessing can we get from being non-resistant? God saw some good in it, or he would not have given it to us as a Christian people. The children of this world are resistful, but Christ says, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight." It ls a principle within the child of God which sheds its light around, so others can see that we have heen with Jesus and learned of him. The apostle Paul, in writing to the Roman brethren, says, "Let every soui be subject unto the higher powers," and further, "Whosoever resisteth the ordinance of God shall receive unto himself damnation." It is many times more biessed to suffer wrong, charged against us falsely, than to hear the sentence from God, "Depart from me, ye workers of iniquity." Did you ever think how easy it is to profess non-resistance as long as everything passes along smoothly? But let something cross our path that is not so pleasant, how soon we become vexed and say, "If you do that again, I'll do so and so," instead of breathing a prayer to God in their behalf. Better be as the boy, who, when his schoolmates made sport of his clothing and awkward ways, instead of returning the same, gave kind words and won them by

Let us take Christ for our pattern, who when he was persecuted reviled not again, but said, "Father, forgive them, for they know not what they do."

Orrville, Ohio.

For the Herald of Truth. CHRISTIAN GROWTH.

By S. Amy Hackman-

When speaking of growing we at once grasp the thought that there is a constant changing, a becoming larger and stronger; there is no stand

ing still.

We may take a lesson from the plant world. First we sow the seed; then, with the sunshine and showers sent by the Master Gardener, that seed changes; it grows; it is no longer a little brown seed, but a new plant. We watch it with anxiety and if it does not grow as rapidly as we think it should we try to find out the cause. If it does not increase in size and strength from one day to the next it will soon wither away.

Likewise with the Christian. We are all placed in this world for a purpose. Whether we are Christians or not, there is some work for each individual which no one else can do. Each one must work out his or her own soul's salvation. We are placed here as a seed. The spiritual death frees us of the carnal desires and we are a new plant in the kingdom of Christ.

Paul says, "And you hath he quickened, who were dead in trespasses and sins; and hath raised us up together with Christ (by grace ye are saved)" (Eph. 2:1, 6). After we are once raised up to this new life we are ready to grow.

Some one might say, How do you grow in the Christian life? The apostle Peter says, "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:18). Should any one undertake the work alone they will make an utter failure. Just as the little seed cannot grow of itself, no more can we. But being fed with "the sincere milk of the Word," and with

drops of mercy falling upon us, there is no reason why we should not grow, and we will grow if while putting off the old man we put off everything that belongs to it. But if we take some of the carnal pleasures along they will be sure to crop out and stunt our growth. When we are started to grow we should begin to bring forth fruit. Our Master expects us to be fruit-bearing branches.

Let us take heed that our sentence be not like unto that pronounced on the unfruitful fig tree: "Cut it down; why cumbereth it the ground?" (Luke 13:7).

May we each one ask God to help us bring forth the fruit which the apostic Paul speaks of in Gal 5:22, 23. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Against such there is no

Let each one of us ask God to help us to grow more and more like Him from day to day. . .

Grow in unlon each one in his or her place though it be ever so humble, so that when the Master comes he may find us busy and as a building fitly framed together, growing unto an holy temple in the Lord. We want to grow more in the ways of Christ, and not so much in the ways of the world.

"Little children, abide in him; that, when he shall appear, we may have confidence and not be ashamed before him at his coming" (1 John 2:28). Occylile, Ohlo,

> For the Herald of Truth. OUR INFLUENCES.

By Hattle Leidig.

Every human soul should fiee to Christ without delay-to-morrow may be too late. Jesus is ever ready to receive the sinner and forgive him. He is ready to accept and forgive all who come unto him, confessing their sins and willing to become his obedient followers.

The Bible is the great guide-book for the world and shows us the way to eternal life and glory. David says, "Thy word is a lamp to my feet and a iamp unto my path." If we follow the teachings of his word we shall always be safe. God has made the way of eternal life very plain and easy; no one needs make a mistake or be led astray if he obeys God's commandments. If we always trust him he will lead us safely through every trial and every temptation. The Lord always gives his people the victory when they are faithful unto him. And if we are faithful unto him he wili have a blessed reward for us in heaven. Jesus is a sure refuge to all who come unto him and put their trust in him, and he will deliver them from every temptation, and we should use our best efforts to abstain from anything that is injurious to us or that will lead us

away from God. Strong drink is something used by many and especially by many young men, and is indeed one of the greatest evils of the age. One thousand million dollars are spent annually for strong drink, besides all the crime and poverty it produces. We should continually pray to God to keep up from indulging in this evil hahit. We should seek so to live that our lives will influence those about us in that which is good. We are committing a great sin when we are stumhlingblocks to others; we should try to avoid every appearance of evil. Our examples are always imitated by some one who thereby will either he jed to that which is good or to that which is evil; and therefore we should guard ourselves against any wrong action so that our example may be for good and not for evil, and if we do not take the first step in wrong-doing we will not take the second. In reference to the use of strong drink, there is danger even in a single glass. The Lord preserve us from all that is displeasing to his will or that can in any wise he injurious to our feilow-men.

Lake Charles, La.

#### FOREIGN MISSIONS.

India. — American Mennonite Mission, Dhamtari, C. P., India. Stations: Sundargani, Rudri, Leper Asylum, Balodgahan. J. A. Ressier, Supt.

#### HOME MISSIONS.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago. Ill. A. H. Leaman, Supt.
Chicago. — Mennonite Gospel Mission, Emeraid Ave. and 26th Street, Chicago, Ill.
Chicago.—Hoyne Avenue Mission, Cor. 33d Street and Royne Avenue Mission, Cor. 33d Street and Royne Adam Mission, 618 King Street, Toronto. Samuel Honderich, Supt.
Weish Mountain.—Weish Mountain Industrial Mission, New Holland, Pa, R. F. D. No. 4. Noah H. Mack. Supt.

Mack, Supt. Siphia.—Mennonite Home Mission, Cor. Amher and Dauphin Streets, Philadelphia, Pa. Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.

J. M. Hartzler, Supt.
Lancaster,—162 Rockland Street, Lancaster, Pa.
Canton,—Mission Home, 1934 East Eighth Street,
Canton, Ohio. P. R. Lantz, Supt.
Kansas City—200 S. Seventi St., Kansas City,

. D. Charles, Supt. Argentine, Kan.

BENEVOLENT AND OTHER INSTITUTIONS. Orphans' Home.-West Liberty, Ohio. A. Metzier,

Old People's Home.-Marshaliville, Ohio, R. F. D. J. D. Mininger, Supt.

Old People's Home.—Oreville, Pa. A. K. Diener,

La Junta Sanitarium. — La Junta, Colo. D. S.

Bro. J. M. Nunemaker of La Junta, Colo., who has been traveling quite extensively during the past summer among the different Mennonite congregations in different states in the interests of the sanitarium which is now in course of construction at La Junta, writes us under date of Nov. 29, from which we make the following extracts:

My Dear Brother:-Greeting to you in Jesus' name. I wish to say first that we are all well. May this find you and family enjoying the same hlessing. The health of the people here in the Holbrook Valley is good. it will be five years since we came here, as the first Mennonite family in the valley. Since that time many others came from all parts of the country, and now we have a memhership of our people of fifty-six, and others are on the way coming. We feel ourselves at home and would he pleased to have Bro. F. Fruk visit us and preach for us. \* \* \* have been a reader of the Herald for over forty years and I love the dear old Herald of Truth, and you may consider me as one of your friends. I hope the deal with the Publication Committee may come to a fair-dealing issue. 1 was glad for the article which I read in the Herald a week ago concerning the unity at the General Conference. Oh, for more peace and unity among our beloved people!

My wife is at Sterling, Ili., taking care of our son Edgar, who was quite sick with pneumonia when we last heard from him. Your brother and J. M. NUNEMAKER.

Revival services are being held in many congregations at the present time, both in the East and in the West. Bro. John B. Senger of Kinzers began a continued meeting on Saturday evening, Dec. 7, in the Mennonite meeting-honse in Mountviile, Lancaster Co., Pa. We are glad to see the activity of our brethren in Pennsylvania in maintaining an interest in their several congregations. . . .

Newkirk, Okia., Nov. 28, 1907,-Dear Readers of the Heraid:—Greeting. On Sunday forenoon, Nov. 24, 1907, baptismal services were held here and two persons sealed their vows to God in haptism and one renewed his covenant. In the evening the communion of the Lord's supper was

observed. Bro. T. M. Erb officiated. Bro. Chr. Reiff, our home minister, assisted him. On Monday noon we met at Bro. David Ehersoles for the purpose of ordaining a deacon. Two bretbren were presented; Bro. Daniel Ehersole and Bro. John Frey. The lot fell on Bro. Ebersole. May God bless the dear brother in the important work. We ask an interest in your prayers.

Kokomo, Ind., Nov. 29, 1907.-Greeting of love to the Editor and Herald Readers. The brother and sisterhood at this place have enjoyed a season of spiritual feasting during the General Conference and our continued meetings, which commenced on Friday evening following the Conference. The meetings were continued tili last night (Thanksgiving evening) and were conducted by Bro. S. G. Shetler of Johnstown, Pa. During these meetings twenty souls have confessed Jesus as their Savior, and two others were taken into church fellowship by letter at our thanksgiving meeting.

We feel that God has blessed Bro. Shetler's labors, and that there was an outpouring of his Spirit showered upon us and the unconfessed, as a goodly number of souls have yielded to their convictions, while many others stifled their convictions and have turned a deaf ear to God's calling. We pray that God may yet send such strong convictions upon the unconverted that many may cry aloud and say, "Lord, what must I do to be saved?" May God bless Bro. Shetler in his field of labor, wherever he may go. Yours in love, G. W. NORTH.

Sajunga, Lancaster Co., Pa., Nov. 30, 1907 .-To the Readers of the Herald of Truth:-Greeting. On Thursday, Nov. 21, 1907, Pre. Jacob Rush and Pre. David Gehman came into our midst and preached at Petersburg in the forenoon and at Landisville in the evening. They were accompanied by their wives and Dea. John Derstine and another brother and his wife, all from Bucks Co. Pa.

On Sunday, Nov. 24, Pre. Elias Groff and Dea. John Keener of Strashurg came to this piace and in the forenoon preached in the Grayhiil M. H, and at Salunga in the afternoon and evening. Text in the evening, "Jesus of Nazareth passeth hy." He preached a very appropriate and edifying sermon.

On Thanksgiving Day (Nov. 28) Pre. Peter Ehersoie of Mountville preached at Landisville M. H. on the text 1 Thess. 5:18-24, and earnestly admonished the people to live for Christ and the glory he has prepared for us beyond the world of suffering and conflict. COR.

Farmersville, Pa., Nov. 28, 1907.—Beloved in the Lord:-Greeting. "Praise the Lord, O Jerusalem; praise thy God, O Zion" (Psa. 147). We had our Thanksgiving services at Groffsdale. Bro. N. H. Mack is holding a series of meetings in York county and came over to preach for us, and we feel to praise God for the goodness shown. Text. 2 Cor. 9:9-15. "Oh, that the saivation of Israel were come out of Zion! When the Lord hringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad" (Psa. 14:7). For "the Lord thy God is among you, a mighty God and terribie; uphoiding all things by the word of his power." And he "will stretch over Jerusaiem the line of Samaria, and the piummet of the house of Ahah; and I will wipe Jerusaiem as a man wipeth a dish, wiping it, and turning it upside down" (2 Kings 21:13). "The great, the mighty God, the Lord of hosts, is his name, great in counsel and mighty in work."

Brethren and sisters, we still ask an interest in your prayers to the uphuilding of God's king-

dom. It was with regret and sorrow that we learned of the sudden demise of our ministering brother, Joseph E. Wenger, whom the Lord took in such a way as to shock the whole community among which Bro. Wenger was known. The accident occurred hefore two witnesses, who say that he was off the track and when the engineer gave the aiarm the third time the unfortunate brother saw the danger, but the horse instead of going forward, backed the carriage in front of the train, and in the twinkle of an eye he was hurled to the distance of about ninety feet and kilied. This again reminds us of what James says: "Ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away." During the past year Bro. Wenger preached for us seven times. He was always early at the place of worsbip and was well known throughout the community. May we follow his good example. Peace to his asbes. The ministers who preached for us during this month are J. E. Wenger, John Bucher, Sanford Landis and Noah H. Mack. God hiess you ali. LIZZIE M. WENGER.

. . . Wakarusa, Ind., Dec. 2, 1907 .- Dear Editors and Readers:-Bro. Ailen Rickert and wife of Mahoning Co., Ohio, were with us on Sunday, Nov. 24. Bro. Rickert conducted the morning services at the Holdeman M. H.

Thanksgiving Day was devoted to a Sunday school meeting, preceded by a sermon by J. E. Hartzler. Bro. Hartzier held services on Wednesday evening preceding Thanksgiving Day and also on the evening of that day. The brethren Moseman and Lebman of Lancaster Co., Pa., were also with us during the meeting. A report of the meeting will be sent in later by the secretaries. Sincerely, MAGDALENE HARTZLER.

Risser's Congregation, Lancaster Co., Pa., Nov. 30, 1907.—Dear Herald Readers:—Greeting in Jesus' name. On Thursday evening, Nov. 28, we were favored with a visit by Bro. Daniel N. Gish Miliersville, Lancaster Co., Pa. Bro. Gish spoke very forcibly to us from Ezek. 47:1-13. May we all take to heart and put into practice what we were taught, so that our coming together may not stand against us in the final day. A BROTHER.

Elk Park, N. C., Nov. 26, 1907,-Dear Readers: -While reading so many items of news from elsewhere, we feel it our duty to add a little to the news columns. Not iong ago an orphan girl of tweive years asked us if we would not soon hold special continued meetings. She sald she would iike to become a Christian. We began meetings soon after. She, with three others, to-day rejoice in the grace of God and have assurance of sins forgiven. Three of the converts desired to be baptized. After further instruction in the doctrines of the gospel and examination of their spiritual condition, they were haptized on the 27th of October, and participated in the communion services. Listeners and spectators had gathered from near and far. As usual we first held our Sunday school, and after the close of the session, the crowd accompanied us to the nearhy stream. Bro. Chetter conducted the opening exercises and followed with a sermon. After his address I added a few remarks and baptized the converts. In the afternoon we assembled again to formally receive the converts into church

membership. On the 10th of November we had the pleasure of conducting communion services for our little colored congregation and observed the ordinance of feet-washing. They seemed to he united in the honds of Christian peace and love.

One evening we were invited to officiate at the marriage ceremony of a young colored couple at a neighbor's house. The hride was formerly a pupii in our school. The ceremony was very simple. We wished the happy young couple God's rich blessings.

HERALD OF TRUTH.

From Bro. and Sister Abraham Isaacs of Inman Kansas, we recently received a draft for \$50.00. It is a neat little sum from a family who are deeply interested in the welfare of God's vineyard. The Lord biess and recompense you, dear brother and sister.

1007.

Several days ago our depot agent told us there was a box there for us; he thought it contained books. Upon closer examination it turned out that the box had been sent from Elkhart, Ind. The riddle was soon read. A few words hy mail told us that the brethren Jos. Glanzer, Wm. Martens of South Dakota, F. F. Groening of Kansas, M. B. Fast and the Mennonite Publishlng Co. were the donors. The box contained Blhies, Testaments, religious books, tracts, wall texts, picture cards, mottoes, etc. It was just what we needed for our Sunday school, and for our Christmas exercises. Thank you ail for your gifts and your sympathetic interest. Remember H. V. WIEBE. us in your prayers.

A Bible Conference was hegun on Monday, Dec. 9. in the Walnut Creek meeting-bouse in Hoimes Co., Ohio. The hrethren Bish. D. D. Miller of Middlehury, Ind., and Pre. M. S. Steiner of Coiumhus Grove, Ohio, are the instructors. These conferences, if the glory of God and the edification and confirming of the brethren and sisters are constantly held in view, will prove of untold henefit to the church.

Bish, J. M. Shenk and Dea. Benj. Brenneman of the Warwick River congregation, Virginia, spent Sunday, Nov. 10, with the congregation in Norfolk county, where they held communion services and also received into church fellowship two persons by water haptism and also two from another denonluation. May the Lord bless the labor of the brethren there and elsewhere

Belmore, Ohio, Dec. 3, 1907,-Dear Editor of the Herald of Truth:-Greeting. I will write you a few lines for the Herald this morning. I send you herewith \$2.00 for the Herald for two years, which will pay for it until 1908. I became blind iast November and could not read the paper until about August of this year. I was blind about seven months and can now see to read some again, hut not ali. I will also send the money for one dozen of your Almanacs. Please excuse my poor writing, for I cannot see well, hut I thank my heavenly Father for having my sight as good as it is. I have taken your paper and Aimanacs for twenty-five or thirty years.

K. L. H. Larned, Kan., Dec. 3, 1907 .- To the Editors and Readers of the Herald of Truth:-Greeting. Bro. Joseph C. Driver of Versaliles Mo. was with us at this place during Saturday and Sunday, Nov. 16 and 17 and while here brake to us the bread of life. His visit was much appreciated. We have at this time very fine weather and the health of the people in general is good.

I H KING

Chicago, III., Nov. 29, 1907,-Dear Editor and Readers:-Oh, give thanks unto the Lord, for he is good; for his mercy endureth forever. When we look back over the past year, how many reasons we see for heing thankful, for it is the fatheriy eye of God that watches over us even in the dark and gloomy days. A poet says:

"The heavy clouds are hanging low, The heavy clouds are manging low, Scarce drives through them one rift of hlue, Yet over all I clearly see The face of God still smiles on me."

How good it is for us to turn our eyes heaven ward and see what God would say to us, in dark as well as in hright days.

Yesterday afternoon I and three little girls rode over to attend Dr. Torrey's meetings for children. When we came there the tent was aiready nearly filled with several thousand children who had come to hear Dr. Torrey. When at the close he asked all who wanted to he God's children, and

loved Jesus to come forward, many hundreds, son as old as 25, came. He read a letter from a girl who had become willing to come to Jesus, and who was now so bappy in her service for him. It was a joy to see these young mission workers move about and ask others: "Do you love Jesus?" or, "Is Jesus your Savior?" But how many grownup people there are who do not wish to live for Jesus. Next Sunday Dr. Torrey will give his last address bere and will then move to another large city with bis tent. Eternity alone will reveal what good has been done here.

I will now say a few words about the work. On Thanksgiving morning we had services. Not very many older people, but many children, were present, and the meeting was a very quiet one. A collection was taken for a very old woman. She was very thankful and said she had prayed that morning that the Lord would send her some money. Then she added, "How quickly the Lord answers our prayers!" Her husband is ill in the hospital. In the evening there was a Sunday school meeting in the Home Mission, 145 W. 18th Street. Bro. A. H. Leaman was at home. We had a blessed day. At the "Gospel Mission" we had services the day before Thanksgiving.

Two weeks ago we had visitors from Elkhart. Ind., namely Sisters Agnes Fast and Tillie Bontrager. Aithough we had not known each other before, we became acquainted very soon, and we enjoyed the visit very much. Come again, and let others do likewise. I wish ail a happy Christmas and a prosperous New Year and with greetings of Psa. 126:6 to all friends of mission work. SARAH O. KROEKER.

. . . Smithville, Ohio, Dec. 3, 1907.-The hrethren Eli Frey of Fulton Co., Ohio, and D. D. Miller of Middiebury, Ind., beid a Bible conference at the Pleasant Hill M. H. last week. The meetings were well attended and the interest was good. We trust the truths presented may be manifested in the lives of those who had the privilege of attending. May God bless all such efforts to the saving of souls and the furthering of helievers. COR.

Hadiin, Turkey, Nov. 11, 1907 .- To the Friends of the Hadjin Orphanage:-We bave told you of the great need about us this year and of the scarcity of wheat. Ninety dollars' worth of wheat used to feed our family with hread for a month, but this year we must pay \$160 for the same amount, which means that the difference in the wheat alone amounts to \$54 a month. This alone proves to you that we cannot possibly make the regular support of \$25 for the year reach for the children in the Home.

Some of the friends who are supporting orphans can only with sacrifice send us the \$25 annually and it may be quite impossible for you to send an extra dollar this year, but surely some of your friends will he willing to help you and us in this emergency. Others, we are sure, can easily aud will gladly contribute toward this need.

Let me ask as a special favor that the friends who are supporting orphans send the support at the heginning of their year if possible, so that we will have the money on hand to supply the children's needs. Only a few send their money at the end of the year. Please do not understand that we object to having it sent in payments, only if possible have that same amount here at the beginning of the quarter instead of the close

We have never been surrounded with such need hefore. Winter has not yet begun, hut the poor come to us who have had nothing to eat for days.

We trust that each one of our co-workers will especially remember the need of the Home and its orphans in their prayers that God may continue to supply all our needs as he bas so graclously done in the past.

Pray for us missionaries that we may "endure hardness as a good soldier of Jesus Christ." Yours sister in hehalf of the Orphanage.

For the Herald of Truth BIRLE CONFERENCE REPORT.

Report of the Bible Conference held at Pleasant Hill M. H., Wayne Co., Ohio, Nov. 25-30, 1907.

MONDAY, NOV. 25.

Devotional exercises by Bro. Benj. Gerig.
"Sermon on the Mount." Eli Frey. Subject: "Righteousness" (Matt. 5:20). What is righteous ness? Obedience to God's law (Deut. 6:25).

Righteousness of Christ (Matt. 6:17, 18). "Primitive Church." D. D. Miller. Time; field of labor; leaders and other apostles. Subdivisions: Pentecost (Acts 2:1); apostolic miracles (Acts 3:7); Peter's preaching (Acts 2:14); growth of church Review

"God the Creator." Eli Frey. Who is God? (Gen. 17:1). Where is God? (1 Kings 8:27). What did God create? (Col. 1:16). Order of creation (Gen. 1). Object of creation (Prov. 16:4). How did God create (Psa. 33:9). Greatness of God's creation (Psa. 8:3, 4). Has God ceased creating? (Amos 4:13).

"Consecration." D. D. Miller. What is conse cration? Separation, dedication, active life. Bearing the cross. Reason for consecration: God commands it; danger of refusing. How to consecrate ourselves: Make a decision to be the Lord's (Acts 11:23); never give up your hope (Rom. 8:31-39).

Song service and queries. Sermon from John 6:28-30.

TUESDAY, NOV. 26.

Devotional exercises and organization.

"Church in Transition." D. D. Miller. Leaders: seven. Principal eveuts: Conversion; Peter's preaching; first missionary journey; council at Jerusalem: Cornelius' vision: Saul's conversion Practical application. Comparison of our work with that of the primitive church.

"Sermon on the Mount." Eli Frey. Subject "Spirituality of the Law." Christ came not to destroy the law. Teaching law. Spiritual application of sixth and seventh commandments. in regard to divorce. In regard to swearing. Manner of communication. Retaliation. Christ's commandment of love. Love is fuifilling of law Law of Christ, etc. Practical application: Cau tioned not to mix the spiritual and the ceremonia law.

"Man the Creature." Eli Frey. Created by whom? (Gen. 1:26). Created how? God's pur pose in creating mag. Nature of man after fail (Rom. 8:20). Practical thought: Woman created as a helpmeet for man, therefore man is not perfect without woman

"Devotional Covering." D. D. Miller. Cailed an ordinance. Object. How shown (1 Cor. 11. 5-10). Two coverings mentioned: a sign cover ing and a natural covering. Harmonize 1 Cor 11:5, 6, with 1 Cor. 11:14, 15. What should the covering be? When to he worn? (1 Cor. 14:3). How about those who ignore this ordinance Should be worn when praying.

Song service and queries. Sermon from Jer.

WEDNESDAY, NOV. 27.

Devotional exercises led by Ahraham Burk-

"Sormon on the Mount" Eli Frey Subject. 'Necessity of a Holy Life." Heart purity required (Matt. 5:8). Character of purified heart (Luke 8:15). Praying (Matt. 6:15). Forgiving (Matt 11:25). Fasting. Judging (Matt. 7:1) Entrance to a holy life (Matt. 7:13, 14). Con science not a true guide. A pure heart will bear good fruit

"Gentile Church." D. D. Miller. Time: 50-70. Field: World. Leaders: Paul, Silas and Timothy. Events: Paul's second journey (Acts 15:40); Paul's third journey; prophecy; Paul's imprison ment.

Devotional exercises led by David Yoder. "Fall of Man." Eli Frey. Steps in the fall (Gen. 3:1-6). Consequences of the fall: Death (Continued on page 467.)

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

# TOPIC: The Prince of Peace. Isa. 9: 6, 7: Luke 2: 8-15. December 22, 1907

#### THE LESSON MOTTO.

To have the peace that passeth understanding, to live the life of the millennial peace, to labor for that which brings true peace to the hearts of men. God help me.

#### DAILY READINGS.

December 1907

December, 1997.
16. M.—Promilse of peace. Zech. 9:9, 10.
17. T.—The price of peace. Eph. 2:11-18.
18. W.—Christ bringing a sword. Matt. 10:32-38.
19. T.—The world's desire. Hag. 2:6-9.

-Peace the ideal condition. 1 Kings 4:

20. F. — Peace the ideal condition 1 22 20-25. 21. S. — Final peace. Isa. 26:3; Rom. 1. 22. S. -The Prince of Peace. Isa. 9:6, 7; Luke

#### A SPECIAL MESSAGE.

The Prince who never raised a hand in selfdefense has established the greatest kingdom the world has ever seen or ever will seen. Usually when a prince or potentate enters a country for the purpose of conquest his coming is announced by a declaration of war, and there is sorrow and distress. But when the all-conquering Prince came, he came in a way "contrary to nature." contrary to usual methods, and his coming was heralded with a declaration of peace that brought joy to the humblest hearts. His coming into our lives is the same. He enters only humble hearts, but he brings more joy than pride can bring, and great peace have they who accept him as their ruler. It is remarkable that the world has been so slow to comprehend the great advantage of living under his dominion. Wars have devastated whole countries, millions have been sacrificed on the altar of martial lust, and what gain has it brought? Alexander sought to gain the whole world, but he lost his own soul at about the same age at which Christ made provision for the whole world's salvation. Alexander and his kingdom have disappeared, but the kingdom of Christ remains and is growing daily. He established the millenium, and those who live the life of true peace alone enjoy its comforts and blessings. May our hearts oe warmed and our desires be strengtheued to live the life of the Son of God and thus be partakers of his peace on earth and enjoy his rest in heaven.

#### RIBLE HINTS.

les 9:6. All the world loves children. There are a few abnormalities, human moral freaks, who do not, but they have not the humane Instinct. Jesus is ours, our own. He comes lnto closest relationship with all. How beneficial to accept him! He will take all the government, all the responsibility of the world's need upon his almighty shoulder. And how wonderful he is! Not only Wonderful ln name, but ln fact. Wonderful as a Counsellor, as a King, as a Captalu, as a Prince, as a Son, and as the Father of a new era and dispensation, an everlasting kingdom. His government and peace shall grow continually, and godly zeal is the earthly means by which it will be kept growing.

Luke 2:8, 9. How fitting that the angel should appear to the shepherds! The shepherds of God's Israel to-day and in all time can rejoice in the appearing of the light of God's message and Messenger.

Luke 2:10. Fear is shortlived where the messages of joy and peace come. Note the missionary character of the very first announcement of the coming of Christ :"Unto all people." And note the command that It shall be unto all people.

Who shall fulfil this command but those to whom the message comes? And it comes to all who accept Jesus as their Savlor, The tidings shall go to all people. This was the first announcement when Jesus came to earth, and it was his last announcement when he left the earth. Is there any significance in this fact? Think it over well.

Luke 2:11. Many to-day are looking for Jesus in the place where Herod reigns, not realizing that Herod is the bitterest enemy of Christ.

Luke 2:12. Between swaddling clothes and fine inen is a great gulf, and many pass by the Christchild because the swaddling cloth surroundings are not to their taste. But humility is still the sign of the indwelling Christchild and will be for all time, no matter how many pass on to the city of Herod and among the great of earth.

Luke 2:13, 14. The angel host sounded the prophecy of God's will concerning men. Our chief aim and end is to glorify God and to enjoy hlm forever. The line of civilization and advancement will lie strictly along the line indicated by the host of heaven.

Luke 2:15. Let us go with the shepherds to the Bethlehem where alone Christ is to be found. Let us lay before him our gifts, our lives, for chedience to his will is better than sacrifice or any other oblation.

#### ILLUSTRATIONS. Bethlehem of Judea.

What sacred emotions fill the soul at the mention of Bethlehem! What deep prophetic truths are uttered concerning the nativity of our Savior! "And thou Bethlehem in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel." He will rule God's true Israel in all ages. There is an Israel that is not of God, but "my people Israel" he will always rule, for they will have no other than the Prince of Peace to rule over them. More than nineteen centuries have rolled away since the shepherds of Judea watched on the fields by night and heard the angelic choir. Since then the name of Jesus has bowed the heart in humble adoration wherever it has been proclaimed. At the name of his Prince the Christian grows strong in faith, expecting the fulfilment of the divine prophecy, when the Son of God shall appear in all the glory of the divine kingship.

#### Call His Name Jesus.

When a person is dear, everything connected with him becomes dear for his sake. Thus, so precious is the person of the Lord Jesus in the estimation of all true believers, that everything about him becomes inestimable beyond all price. "All thy garments smell of myrrh, and aloes, and cassia." said David, as if the very vestments of the Savior were so sweetened by his person that he could not but love them. There is not a spot where his hallowed foot has trodden, there is not a word which those blesed lips have uttered, not a thought which his loving Word has revealed, which is not precious to us beyond all price. All the names of Christ are sweet in the believer's ear. Whether he be called the Husband of the church, her Bridegroom, her Friend; whether he be called the Lamb slain from the foundation of the world, the King, the Prophet, the Priest, the Prince of Peace, or the Master, Shiloh, Emanuel, Wonderful, Counsellor, every name is like the honeycomb dripping with honey, and luscious are the drops distilling from it. But if there be one name dearer than another in the believer's ear it is the name of JESUS. Jesus! The name moves the harps of heaven to melody. Jesus is

the life of all true joy. His name is a song in a word, an ocean for comprehension, although a drop for brevity; a matchless oratorio in two syliables; a gathering up of the halielujahs in five letters.

#### Peace Proclaimed.

At the close of the last war with Great Britain the young nation of the United States was shrouded in gloom. Great Britain had concluded peace with the other nations and this country low had to cope with her single handed. Washington was sacked, every harbor was blockaded, the ships were rotting in their sheltered caves and creeks. The country's products were moulding, the currency was worthless, labor was at a standstill, dissensions were growing, even in households. Credit was exhausted and the outlook was Indeed dark.

One Saturday afternoon a ship was seen out at sea. She was supposed to bring home the peace commissioners from an unsuccessful mission. Night came before the ship reached the wharf at New York. But soon the word was passed that the treaty of peace had been signed, and was waiting for nothing but the action of this government to become a law. Those who first heard the news rushed into the city to repeat it to their friends, shouting as they went the one word, "Peace! Peace!" The cry was taken up everywhere, it ran from street to street as fast as sound could travei. The whole city was soon in joyful commotion. Men snatched up torches and ran through the city like madmen, shouting, "Peace! Peace!" But one idea occupied every raptured mind. But few men slept that night. Groups gathered everywhere on street and at fireside, reminding each other that the agony and gloom were over, and that prosperity and happiness were again on hand. Thus every one became a heraid of peace. All this was proper, and in a very short time every individual in the city heard the good news. But when God sent his angels to announce to a distracted, needy world that the Prince of Peace himself had come to establish his rulership on earth with good will, and offers a treaty of peace to all, why is not a similar zeal displayed in proclaiming the good news?

SUBJECTS FOR TALKS OR ESSAYS.

1. The great Harbinger of Peace.

The price of peace.

Civilization and peace

4. What is real peace?

#### For the Herald of Truth. HOW GOD ANSWERS PRAYERS.

God answers our prayers by giving not always what we ask or desire, but what we really need. Paul prayed three times, that the thorn in the flesh might depart from him; but in spite of his prayers the thorn remained, and to Paul was given this answer, "My grace is sufficient for thee." He was not relieved of the messengers of Satan to buffet him. But he was enabled to hear It with Christian composure, which was a far greater and better biessing than to have all his difficultles and temptations removed.

Let not the follower of Christ think because he fails to get just what he asks for, that God does

The great design of prayer is not that we always get what we would like to have, but to bring our souls into such a state of submission to God that we can say, "Thy will be done and

Louisville, Ohio.

# HERALD OF TRUTH.

spirituai (Rom. 6:23), physical (1 Cor. Young People's Department 15:21, 22). Depravity of man in mind, heart and

Devotional exercises led by Bro. Weimer. By S. Roxana Wince.

Cover them over—the faults of thy brother, Let him repent at the foot of the cross; Jesus has said that we judge not another, Lest we, too, be judged for our rust and our dross. Poor mortals are we, of pardon oft needful, Faulty, mistaken, each day that we live! Then how careful, and tender, and constantly

Should each of us be when called to forgive! Weak, weary, discouraged, oh, bear ye his burden, Take hold of his hand and help him to Take note of the same and the guerdon, His eyes are so dim, he sees not the guerdon, Throw flashlights upon it while yet there is

COVER THEM OVER.

Pierceton, Ind., Nov. 12, 1907.

For the Herald of Truth. THE EARLY GERMANS AND THE REFORMER LUTHER ON A PRESENT DAY ISSUE.

#### By J. G. Ewert.

The early forefathers of the German people of to-day were originally an abstemious people. Fifty years before Christ the Roman historian and soldier Julius Caesar wrote of the Swabians whom he had learned to know as the bravest German tribe, as follows: "The introduction of wine is forbidden among them, because they believe that through its use a man is weakened and rendered incapable of enduring hardships." The statement is found in Book IV. of Caesar's Gallic Wars, where every Latin scholar can read it for himself as Caesar wrote it. Thus it will be seen that prohibition, even among the Germans, is not a modern thing, as so many think it to be. (It is so oid that the "moderns" do not know of lt.

The wine industry was unknown to our German ancesters, and was not introduced in Germany until later from the Roman countries. The same is true of beer brewing. That the Germans of old lay on bear skins and kept drinking "still another bowl," as the ribald guzzlers of to-day love to sing, is just as much of a fable as that is which makes Luther sing:

guibe loves not women wine and song, Remains a fool his whole life long."

This passage does not come from the pen of Luther, but from that of J. H. Boss at a much

In Luther's time in the 15th century however the intoxicating drlnk, imported from the South, had already developed to a full extent the vice of intemperance, and Luther often drew attention to the danger that was threatening the German people along this line. In his exposition of Psa. 101 he uses the following earnest words: "Every nation must have its own devil, England has one, France has one, and our German devil is a good wine bottle and must be called "Drink," for he is so thirsty that even with enormous drinking of wine and beer he is not satisfied. On this account many great and gruesome losses, abominations, murders and so many injuries to body and soul have occurred and are daily occurring that we might weil be dismayed, but "Drlnk" remains a mighty idol among the Germans." In his "Table Talks," Luther says, He who first brewed beer, prepared a pestilence for Germany. I have plead with God that he would destroy the brewery. I have often uttered maledictions upon the first be brewer. In brewing enough barley is destroyed to feed all Germany." If Luther were living to-day, he would without doubt be fighting in the fore most ranks of the temperance cause. O that all Germans and those of German descent would take his word to heart to-day!

Hillsboro, Kansas.

(Continued from page 465.)

conscience. A sad picture (lsa. 1:2-6). Sermon by D. D. Milier.

THURSDAY, NOV. 28.

Thanksgiving sermon by D. D. Miller from Num. 13:30 and Josh. 13:1.

"Givlng." Eli Frey. Duty of giving. To whom to give. How much to give (Luke 12:33). With what motive: Cheerfully (2 Cor. 9:7); with a willing heart (Ex. 24:2). Blessings attending giving (Prov. 19:17). Improper motives. Our duty is to give to those who ask whether they be rich or poor. Collection was taken at this time, which amounted to \$56.72. It was decided to be divided among the Canton and India Missions and the Old People's Home.

Devotional exercises led by Bro. Benj. Gerig. "What the Bible Teaches on Dress." D. D. Miller. Bible teaching. Separation (2 Cor. 6: 14-18). Conformity to the world forbidden (1 Pet. Adorning: Outward adorning forbldden; inward adorning commanded; nothing should be worn that is only for outward adorning, but let us aim to piease God with an inward adorning.

"Christians' Relation to the Government." D. Miller. God institutes government (Dan. 2:21). Christlans in the world and not of the world. Christians' duties to government: Honor and pray for; pay their dues; not resist; be subject to, etc. It is our duty to obey government laws as long as they do not interfere with God's word.

Ciosing prayer by Bro. Weimer. Song service and queries. Sermon by Eil Frey from 1 Thess. 5:18.

FRIDAY, NOV. 29.

Devotional exercises.

"Sermon on the Mount," Eli Frey, Fatherly love of God. A father loves his children (Matt. 7.9 10) God, the Father of all (Mal. 2:10) Children should love Father (Matt. 1:6). Manifested. Disobédience is sin; obedience gives joy and life everlasting. Our love to God is shown by loving our fellow-men.

Song and prayer. "Worship." D. D. Miller. Definition: Adoration. Man's desire to worship. Essentials to true worship (John 3:5). Praise (1 Cor. 14:2). Prayer (1 Cor. 14:15). Song (Psa. 104:33). Sing and pray with spirit and understanding, so it may be

edifying to others. Prayer by Bro. J. S. Gerig.

'Redemption." Eli Frey. Defined (1 Cor. 6:20). Why needed. Redemption promised. How accomplished. By whom accomplished. Procures for us reconciliation, sanctification, forgiveness and justification. For true repentance we need the help of our Savior

Prayer by Bro. Kreider. Remarks in general on Christian activity and practical piety in the home, by D. D. Miller. The home is the cradle of citizenship (Ezek. 16) and the nursery of the church and Sunday school. Duties in the home. A model home: Where family devotion is not neglected; where good literature is read; where the conversation is edifying;

where Christ is an abiding guest. Closing prayer by Bro. Abraham Burkholder Queries and song service. Sermon.

SATURDAY, NOV. 30.

Devotional exercises led by Bro. Benj. Gerig. "Sermon on the Mount." Eli Frey. Love to our neighbor. Love the neighbor as self (Matt. 7:12). Who is my neighbor? (Matt. 25:40). Love worketh no iii (Rom. 13:10). Love the fuifiiing of law and prophecy. Man's love (John 15:13). Christ's love (Rom. 5:8, 10). Let us be careful how and when we approach our brother.

Prayer by Bro. J. S. Gerig. "Present and Future Destiny of the Righteous." D. D. Miller. Present: Alive in Christ; walks in good works; rest; peace; lively hope; in the light: full salvation, etc. Future: Glory, honor and peace (Rom. 2:10); come, ye beloved (Matt.

25:34); heaven (Rev. 21:4). Conclusion (Gal.

"Present and Future of the Wicked." D. D. Miller. Present: Dead in sin; walk in disobedience: no rest; no peace; no hope; in darkness; no saivation; worldly joy. Future: Tribulation and anguish; depart, ye accursed; hell (Rev. 21:8). Morality will save no one.

Prayer by Bro. Christ. Miller.

Subject, "Missions." Eli Frey. Christ a missionary, also his aposties and disciples. First foreign missionaries (Acts 9:13). By whom sent (Acts 13:2-4). Any need of missionaries now? (Rom 10:10-17) Who shall send? (Acts 13:2-4) Qualifications (John 3:5).

General talk on missions by D. D. Miller. Open onference. Closing prayer by Bro. Peter Conrad Queries and song service. Sermon.

C. Z. YODER, Moderator. EMMA MEYER Secretary.

For the Herald of Truth

Love, God, Time,

By R. J. Heatwole

This rainy morning I think of three things: Love, the sweetest. 2. God, the greatest. 3. Time, the shortest.

I think of the saying so often used that "every person has his day," and that in every moment of life there goeth forth an influence, reaching, as Charles Finney has said, "through all the hills and dales of heaven, or through all the vaults and deep caverns of hell."

I have not yet reached my three-score years and ten but the three-score are past, and as 1 look back and think of the years that have gone by I see many places where the little word now" was not heeded in the doing and the leaving undone at the time most acceptable.

It has been said, "Were every drop of water turned into ink, and every particle of steel and iron into pens to write with, there could not all the joys of heaven be written nor half the horrors of hell." Then as we think of the little word "now" when viewing the past, where opportunities were not improved in the present "now doing" and the "now leaving undone"-ah! what an awful account we have to meet!

Let us remember that now is the accepted time, and the time is short. Death is sure. Sin is the cause and Christ the cure.

#### ITEMS.

Two year old Albert Rabsha, of Chicago, III., in trying to imitate his father by lighting the father's nine, set fire to his clothing and burned to death. Who is to blame?

According to a recent bulletin of the Geological Survey, this country allows more timber to be wasted every year by preventable fires than is used in all the lumbering industries. Reckless processes of mining allow enormous amounts of coal to be left in the mines in the condition of slag or dust. We are the most wasteful nation on earth.

An explosion in a coal mine at Fayette City. Pa., Dec. 1, imprisoned 47 miners. All hope of rescuing them was abandoned on the 2d, hecause the poisonous gas which caused the explosion probably brought speedy death to all by suffocation. Many disasters in mines are directly traceable to the carelessness of drunken or half

The C. P. R. steamer Mount Temple struck a rock at La Have ledges, 20 miles south of Lunenhurg. S. C., on the 2d in a blinding snowstorm. The 600 passengers on board were saved, but the vessel is a total loss. The vessel was on her way from Antwerp to St. John, but because of the storm ran thirty niles out of her course, hence the disaster. It is when the Christian allows himself to he blown out of his life course by every wind of doctrine that he meets with disaster

# HERALD OF TRUTH

Thursday, December 12, 1907.

J. F. FUNK and A. B. KOLB, Editors.

Entered March 4, 1903, at Elkhart, 1nd., as second class matter, under Act of Congress of March 3, 1897

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- Canada. Obio and Pennsylvania.
- Ohio, Mennonite. Southwestern Pennsylvania. Indiana, Amisb (Spring). Indiana and Michigan District (Fall).
- Western District, Amish
- Missouri, Iowa and E. Kansas Kansas and Nebraska.
- Nebraska and Minnesota. Alberta, N. W. T., Canada
- 16. Alberta, N. W. 1., Ca 17. Pacific Coast District.

#### MARRIED.

Shenk—Eth—On Nov. 28, 1907, Benjamin H.
Shenk of Manheim and Ella C. Eth of Little, were
untted in marriage by Bish. Alvaham Herr of
New Dauville, all of Lancest 1907, 3 at the home
of the bride's parent. Bro. and Sister Henry
Greider, Dr. Bright Bro. and Sister Henry
Greider, by Biss Pring and Mabel Greider, granddaughter couple made their wedding tour to Hardread to the officialing minister. The newly
arrive couple made their wedding tour to HarFalls and Wasbington. They will reside in Landisville.

Baer-Huber.-On Nov. 28, 1907, at the home of Baer-Huber.—On Nov. 28, 1997, at the nome of the bride, in Lampeter Twp., Lancaster Co., Pa., by Pre. Frank Herr, Benjamin G. Baer of Rob-rerstown and Katle L. Huber, all of Lancaster

Shertzer-Bender.-On Thanksgiving Day, No snertzer—tender—ton Thanksgiving Day, Nov. 28, 1907, at the home of the bride's parents, Nov. 19th. Abraham Herr of New Danville, Pa., Bro. Jonns Shertzer and Sister Minnie Bender, both of Milleraville, Lancaster Co., Pa.

Nolt-Brubacher.-On Thuesday, Nov. 28, 1907 Nolt—Brubacher—On Thuesday, Nov. 28, 1997, at the home of the hride's parents, by Bish. Jacob N. Brubacher (grandfather of the bride), Joined in marriase, Iristian B. Nolt and Mabel May Brubacher, both of West Hempfield Twp. Lan-caster Co., Pa. May the Lord bless them and may they early turn to Him from whom all bless-may they early turn to Him from whom all bless-

#### DEATHS.

Moyer.-On Nov. 20, 1907, in Blooming Glen Moyer—On Nov. 20, 1907, in Blooming Glen, burks cto. P.a., of pneumonia, Mary Ann, wife of William C. Moyer, aged 51 years. She was a consistent member of the Memonite congression at this place and a devoted Christian at this place and a devoted Christian Copered by all who have been she is survived by her husband and the second of the consistency of th

Lehman—On Nov. 23, 1907, at the home of his son-lu-law, Menno Herr, of Milton Grove, Lancas, Let Co., Pa., Pre. Benjamin Lehman aged 84 Y., 8 M. He was alling for some He had charge of Risser's congregation of the solution Lehman.-On Nov. 23, 1907, at the home of his

Stoltzfus.—On Oct. 20, 1907, Elizabeth Stoltzfus, Splitfus.—In Oct. 29, 1907, Ellzabeth Stoltzfus, wildow of the late Pre, John Stoltzfus, died at her hore near New Holland, Lancaster Co., Pa., of the infirmities due to old ace; gaze 37 Y., 5 M. 4 D. Funeral services were held Oct. 25 and 10 M. 4 D. Funeral services were held Oct. 25 and 10 M. 4 D. Funeral services were held Oct. 25 and 10 M. 4 D. Funeral services were held Oct. 25 and 10 M. 4 D. Funeral services were held Oct. 25 and 10 M. 4 D. Funeral services were held oct. 25 and 10 M. 4 D. 10 M.

# HERALD OF TRUTH.

the oldest child being less than ten years and the youngest les than one year old. The voyage proved to do one of the children took sick, died and were burled at sea, leaving the mother and wide with the burled at sea, leaving the mother and wide with the six small children to be caref stay there without any friends. They landed at allitimore and after the stay of the six small children to be caref stay there without any friends. I landed with financial means almost extraorted. By the aid of a stranger and the stay of the six small children to be carefully the stay of the six small children to be carefully the stay of the six small children to the stay of the six small children to the stay of the six small children to the six small children the six small children to the six small children the six small children to the six small children t

dren, and one brother (Peter Naizanger of Land). also survives. McDonald.—Sarah, wife of Martin McDonald.
McDonald.—Sarah, wife of Martin McDonald.
Sarah, wife of Martin McDonald.
Sarah, wife of Naizanger of Sarah Sa

ment in the adjoining centery. The Lord comfort the mourting friends. Peace to her ashes.

For Joseph Johns of near Davidsville, Someract Co. Pa., died peacefully at his home, Nov. 22, 1907; aged 81 Y., 5 M., 8 D. He was a flathful member of the Amish church for many years and appeared to be greatly in the mode arrangement concerning the strength of the church especially of the strength of the condition of the strength of the condition of the strength of the

threw him out of the buggy, Rilling him instantly, Funcral services were conducted at the Blough M. H. on Dec. 1, by S. D. Yoder, Samuel Gindles-nerger and L. A. Blough. Interment in the grave-yard near by. The young man was just in the prime of the gaged 29 V., 3 M., 18 D. He is sur-viveler and one sister. This sudden death surviveler and one sister. This sudden death survivelers and one sister. This sudden death survivelers and one sister. This sudden death survivelers and one sister. the unconverted.

Wenger.—On Dec. 4, 1907, in Lincoln, Lancaster wenger.—On Dec. 4, 1304; in Lincoin, Lancaster Co., Pa., of pneumonia, Pre. Israel Wenger, aged 66 years. He was a prominent member of the Bretbren church and filled the office of elder or hishop for many years.

hishop for many years.

Landis—On Nov. 30, 1907. In Lancaster, Pa.,
Emma E. Landis, widow of the late Christian
Landis; aged 73 years. She was a daughter of
Isaac and Man Rohrer. Her husband died
three year and She is survived by three sons
and six daughters, also by two brothers and one
sister. Services were held at the Mennonite M.
In Lancaster. Burial at Mellinger's.

H. In Lancaster: Burital at Mellinger's.
Good.—On Nov. 29, 1907, at Conestoga Center,
Lancaster Cone. Lacob B. Good, aged 73 years.
Death was done to heart failure. He lived alone
and was cound dead on his bed by one of the
There of the Coner Menn. M. H., where he also was
buried.

Nov. 24, 1907, at Sellersville, Bucks Kooker, —On Nov. 24, 1907, at Sellersville, Bucks Co., Pa., Bro. Enos L. Kooker, aged 70 Y., 4 M., 28 D. His funeral was held at the Rockhill Men nomite M. H. on Nov. 28. Interment in the ad-

December 12, 1907.

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I have just had a two-room house built here— such a property as I offer for \$350.00, and before the house was half completed I rented it for \$3.00 per month, receiving cash for a month's rent in advance. That is a little better than 27 per cent-on the investment. If such an income as that would interest you, write to

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25 Treasures of the Garden

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Folding drop. Maid with lilies, in gold and pansy border. Size 74×14. 27 Woodland Favorites

Folding drop. Rustic scene, in border of for-et-me-not and gold decoration. Size 74×14. 28 When the Heart is Young

Folding drop. Dancing youth and maid, with ally environment. Size 78x14. 31 Japanese Panel Wall panel. Little Japanese youth in native costume with umbrella, dainty floral and gold border. Size 4x12.

32 Japanese Panel Wall panel. Little Japanese maid in native costume with fan, dainty floral and gold border.

Fifteen Cent Calendars

38 A Log of Joy
Standing novelty. Yule log entwined with holly leaves and berries, novel pad attachment. Size 6x11.

44 A Year's Greeting

12 page turnover. Miniature views of children, birds and landscape, gold and floral border. Size

45 Christmas Joy Calendar

12 page turnover. Views of landscape, flor

12 page turnover. Children, landscape, birds and flowers. Sixe 3x5.

57 In the Country Wall panel. Quiet scene of country life, in gold and floral border, pad attached, Size 5x144.

59 By the Seashore

60 In Reverie Wall panel. Pretty maid, in border of gold and

#### Twenty Cent Calendars

70 Feathered Favorites 4 page turnover. Merry songsters perched on floral boughs. Size 44×74.

72 Landscape Gleanings 4 page turnover. Pretty country water views, in circle of gold and clover. Size 48×78.

73 Childhood's Happy Days 174 Perfume Laden 4 page turnover. Sweet child and blossom

74 Novelty Counts Wall panels. A series of six assorted woodland iews in novel arrangement, pad attached. Size

Folding drop. f.arge cut out pansy, leaves, etc., and novel pad attachment. Size 8x19. Space Forbids

#### 75 The Bachelor Calendar a slat drop. Clay pipe and imitation matches, with pad attached. Size 7x84.

#### Twenty-Five Cent Calendars 70 Christmas Echoes

Hanging novelty, Cut out holly star, with novable holly and mistletoe spray in center.

81 Shakespeare Calendar Hanging novelty. Cut out open book containing picture of Shakespeare, his home and favorite puotation. Size 82×13.

82 Longfellow Calendar Hanging novelty. Cut out open book containing picture of Longfellow, his home and favorite quotation. Size 82×13.

83 Tennyson Calendar

Hanging novelty. Cut out open book containing picture of Tennyson, his home and favorite quotation. Size 81x13. 84 Whittier Calendar

Hanging novelty. Cut out open book containing picture of Whittier, his home and favorite quotation. Size 82x13, 107 Sweet Sixteen

4 page turnover. Fair maids in floral head-dress, gold and floral border. Size 5×92. 108 Home Joys 4 page turnover, I'retty faces of bright chil-dren, in gold and forget-me-not border. Size

109 Our Darlings

4 page turnover. Rare childish beauty, in oval gold border, lily of the valley decoration. Size 111 Ideals of Childhood 4 page turnover. Graceful children admiring flowers, in gold, floral and scroll border. Size

112 Happy Childhood 4 page turnover. Little maids in pretty gowns, oval gold, floral and scroll horder. Size 5x94.

113 Country Scenes 4 page turnover. Peaceful country scenes in summer and winter, unique gold and scroll border, Size 43x11.

120 Happy Youth Standing novelty. Little Dutch maid and admirer, in wooden shoe. Size 10x114.

Standing novelty. Two little Dutch maids, in cut out shee, ribbon and floral decoration. Size toxiii.

122 On the Watch

Hanging novelty. Two merry little kittens in basket extended with imitation red ribbon and holly. Size 10x124

123 Our Pets Hanging novelty, Two little dogs in basket extended with blue ribbon and holly. Size 10x122. 129 Forget-Me-Not

3 slat drop. Three baskets of forget-me-nots forming drop calendar. Size 7×14. 130 Sweet Violets

3 slat drop. Three baskets of violets, forming drop calendar. Size 73×15.

# Fifty Cent Calendars

168 Winter Cheer
Standing novelty. Cut out sleigh, with sweet children, yule log and holly-laden. Size 12x13. 170 Christmas Memories

Hanging novelty. Cut out holly star, movable star and spray of holly and mistle

171 Good Cheer

Standing novelty. Cut out tea set on tray in delicate rose and gold decoration. Size 12x142.

Folding drop. Large cut out pink rose, novel pad attachment. Size 8x18.

175 The Pansy Gem

description of our full line of better endars at 75c, \$1.00 and \$1.50. A shing something real fine, will please fir amount desired and we will select that that we have, for the amount sent, riety consists of elegant floral and sec ins in novelty and cut-outs and also be and painted calendars in different sizes.

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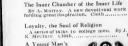
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Published Weekly

ELKHART, IND., THURSDAY, DECEMBER 19, 1907.

Vol. XLIV. No. 51.

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#### EDITORIAL NOTES.

Read our premium list on the last page of this issue of our paper. We have several very advantageous offers.

Sample copies of the Herald of Truth, Words of Cheer, Lesson Helps, etc., will be sent gratis to all who may desire them.

Jesus Christ came into the world to redeem the world from sin and eternal death. Beautiful thought, heautiful truth. The apostle tells us, "God commendeth his love toward us, in that while we were yet sinners Christ died for us."

A Bible conference has been arranged for at North Lima, Mahoning Co., Ohio, to begin Dec. 30 and close Jan. 4, 1908. The instructors are I. J. Buchwalter of Wayne and N. O. Blosser of Hancock Co., Ohio. May the Lord add his

If you have not yet ordered your Christmas hooks and Christmas cards, do it at once. Christmas is almost at hand. Look over the last four pages of last week's Herald and you will find some very fine hooks, mottoes, cards, etc., at reasonable prices.

Do not fall to order your Lesson Helps for next quarter, if you have not already done so. Our Lesson Heips are good and the Sunday school teachers and pupils are familiar with them, and they are considered by persons who are capable of judging to be as good as any Lesson Helps now published. Sample copies free.

The old year is rapidly drawing to its close. Let us remember that "time and tide wait for no man," and as we finish up the work of the present year and pass out into the threshold of the new, let us hear in mind our imperfections and shortcomings and ask God for more grace that our lives may be purer and hetter during the coming year than in the past.

As the new year approaches we trust our readers, too, will not forget to renew their subscriptions to the Heraid of Truth and the Words of Cheer; also the Lesson Heips for the coming year for the Sunday schools. Remember also that the Mennonite Puhiishing Co. is still the place where you find the largest stock of all kinds of good hooks and Sunday school supplies.

Bible and Missionary Conference.-We have before us a very interesting and comprehensive program of a Bible and missionary conference to be held from Jan. 20 to 24, 1908, in the Mennonite congregation at Berlin, Ont. The instructors of this conference are S. G. Shetier of Johnstown. Pa., and M. S. Steiner of Columbus Grove, Ohio. The subjects presented for discussion are broad, important and afford ahundant material for earnest study and careful and thoughtful discussion. May the Lord hiess this meeting to the upbuilding of the Lord's Zion and the confirmation of the saints in the most holy faith once delivered

"The kingdom of God is at hand." These were the words of John the Baptist when he came as the forerunner of Christ "to prepare the way of the Lord and make his paths straight." The day we celebrate as the hirthday of Him who came into the world "to save his people from their sins," is near at hand; and instead of preparing so much for the enjoyments of the physical or natural man we should much more prepare our hearts that, like the shepherds on the night of the Advent and the wise men from the East, we may praise God for this wonderful salvation, and come to worship at his feet and to giorify his holy name.

"Pray without ceasing," says the apostle Paul. Why should we pray? says some one. First, because it is a command of God. Second, because we need the help of God, and God wants us to ask for the things we need. Then another may ask the question, What shail we pray for? The apostle Paul here again helps us out when he says (1 Cor. 12:31), "Covet earnestly the best gifts." Jesus tells us to "watch and pray that we enter not into temptation." The blind man at Jericho prayed that his eyes might he opened. Peter prayed, "Lord, save me, 1 perish," and the Lord heid him and kept him from sinking into a watery grave. Abraham prayed to God that he might not destroy the cities of Sodom and Gomorrah, but for the sake of ten righteous save them. Jesus prayed that the cup of suffering might be removed, but he added, "Not my wili, but thine he done." Paul prayed that the thorn in his flesh might be removed, but God said. "My grace is sufficient for thee." According to the German, "Let yourself he satisfied with my grace," which for the longing soul says a little more than the English translation.

The Savior taught his disciples to pray, when they asked him, and gave them that beautiful, world renowned model, "the Lord's Prayer," which every man, woman and child should learn to pray in all sincerity and devotion to our Father in heaven.

Much might be said about prayer; a whole volume would not be sufficient to teil of all the blessings that have been brought from heaven by the prayers of the saints, and still the promise of Jesus is precious to our souls when he says,

Whatsoever ye ask in my name, that will I do. Let us pray, not merely say our prayers—hut with sincere hearts let us pray for divine hlessings, for such hlessings as we can use to the glory of God, and we have the promise that when we ask for the things that are in accordance with his will he will give them, and let us ever hear in mind that the "fervent, effectual prayer of the righteous man availeth much." "Pray without ceasing."

#### PERSONAL MENTION.

Bro, J. S. Shoemaker is at South English, lowa. conducting a Bible conference at that piace. The conference wili close on Dec. 21.

Bro. A. C. Kolb, since his return to Eikhart. has taken a position in the ticket office of the L. S. & M. S. Rallway.

Bro. John J. Ametutz has changed his post office from Daiton to Orrville, Wayne Co., Ohio

His correspondents will kindly notice the change Sister H. A. Mumaw and her daughter, Sister A. C. Kolb, attended the Bible conference at Nappanee, Ind., week hefore last. They, with others report an interesting time.

Pre. J. P. Bontrager of Woodburn, Oregon, has been in active evangelizing work for some time past and recently he held meetings in the Hope well congregation, where he gained a number of converts. Let the good work go on.

Sister Eliza Betzner, formerly of Berlin, Ont., and for some time a co-worker with us in the office of the Young People's Paper at Elkhart, is holding a position in the City Hospital at La Junta, Colo. An interesting letter written in her familiar handwriting discloses her place of abode and occupation.

Pre. Emanuel Troyer, of the Hopedale and White Oak congregations in Illinois, made a pleasant visit with us at the Puhlishing House on Saturday, Dec. 7. He was on his way to Cochen near which place he purposed to hold a series of meetings in the Silver Street congrega tion during last week.

Pre. Levi J. Yoder and wife of Albany, Ore. in company with Bro. Daniel Yoder, visited Elkhart on Dec. 11 and looked through the Publishing House. Bro. Yoder attended the General Conference and visited friends and relatives and also some of the different congregations, and expects shortly to return home. We enjoyed the visit.

Bro. Harvey Friesner of Vistula, Ind., the minlster in charge of the congregation at Barker Street, Mich., was in Elkhart on Nov. 9 and reported some subscriptions that he had secured for the Rundschau. He has for years been an active worker in this line and gathers up many subscriptions for our church and Sunday school papers.

Bro. Benjamin Grieser of Wisner, Neh., who has been on a visit to his relatives and friends in Fuitou Co., Ohio, and also in the vicinity of Berne, Ind., called at the Publishing House in Elkhart on the 12th. He has two sisters residing in Fulton Co., Ohio, and expects to spend a week in Illinois and reach home before Christmas. We appreciated his visit.

Bish. Peter Balzer, of the Alexanderwohler congregation, we learn with deep regret and sympathy, took sick during the early part of the present month (Dec. 3) and peacefully passed away on Sunday, Dec. 8, to his eternal reward. He was chairman of the mission board of his church and a well-established, able man. His remains were committed to their last resting place on Dec. 11.

Bro. David Garber continued his evangelistic labors with the Emma congregation last week and spent Tuesday, Dcc. 17, at Elkhart, prenching in the Elkhart meeting-house on the same evening. He will then proceed to Sterling, Ill., where he will begin a series of meetings on Dec. 21. He previously held meetings at the Shore M. H. and also at Clinton. At the latter place there were several confessions.

Pre. D. H. Bender of Scottdale, Pa., arrived lu Elkhart on Dec. 7 and was the guest of his brother, G. L. Bender. He filled the regular appointment in Elkhart on Sunday. He spoke from Rev. 3:11 and gave a very timely and edifying

1007

the Lord Jesus.

how well we are keeping the commandments of

disobey one commandment, we are guilty of the

whole law. But we have reason to thank God

that he has made the way so plain that it does

not only take in the rich and the poor and those

who want to or those who are good enough, but

he says, "Whosoever will may come and take of

the waters of life freely." It does not only re-

quire teaching to those who know not the gospel;

but it takes just as much, if not more, to the

church members. It is for this reason that the

Savior commands, after baptism, "Teach them

to observe all things whatsoever 1 have com-

manded you;" and that the apostle Paul writes

to Timothy, "Preach the Word. Be instant in

season, out of season; reprove, rebuke, and ex-

Sometimes members of the church get the idea

that they may do this or that which is not con-

sistent, not in harmony with the Word, and be

blameless as long as the overseers of the church

do not find it out. Sometimes the young people

go out into strange society and are misled, like

Eve, and think if only the parents don't find it

God sees us, even if no human eye on earth

finds out anything about it. We cannot deceive

God. He knows all our thoughts and all our

hearts. He, the almighty One, writes down in

his book of remembrance every word we say and

every thought of our hearts, and if he should call

we answer? In what condition would your soul

ing your bodies with the pride and vanities of

the world, or adorning your house with things

that only lead away from God and the simplicity

of the true Christian life, or if he should find

you thus adorning your little children in their

innocence and purity of heart, and in this way

prepare them for a life of folly and worldly

vanity? Ah! think of it, fathers and mothers,

and do not trifle with the precious, God-given

souls of your dear children. Think what the end

of these things will be. The Lord pity all such.

The apostle writes to Timothy (2 Tim. 2:15),

"Study to show thyself approved unto God, a

workman that needeth not to he ashamed, rightly

Christian friends, and all who have named the

name of Christ-Where are you to-night? Are

you living for God or for the great enemy of

souls? If you are halting between two opinions,

you had better decide right away whom you will

And "all that will live godly in Christ Jesus shall

serve. "Ye cannot serve God and mammon

suffer persecution" (2 Tim. 3:12).

in his name and for his sake.

Wellman, la.

dividing the word of truth."

be, if God should call you when you are adorn-

us and ask us, "Where art thou?" what would

But these are vain and mistaken thoughts.

hort with all long-suffering and doctrine," etc.

If we are guilty of one transgression, if we

Bro. Aldus Brackbill, wife and son Maurice came from their former home in Lancaster, Pa., to Elkhart on Saturday morning, Dec. 14, and spent a few hours at the Publishing House on their way to Elmdale, where they expect to make their future home and where Bro. Brackbill will assist in preaching the Word and caring for the spiritual interests of that congregation. We enjoyed their visit and wish them God's blessing in their new home and the work.

Bish. D. D. Milter is expected at Harper, Kan. on Jan. 1, 1908, to hold a Bible conference or a Bible normal at that place. It is an encouraging sign among our Mennonitc people to see the zeal they manifest in the spreading of Bible truths With a full and correct knowledge of Bible teach ing the world would be better than it is. May the Lord hasten the prophetic declaration that the earth shall he full of the knowledge of the Lord, even as the waters cover the sea.

Bro. I. B. Witmer and wife of Columbiana, Ohio have spent some time visiting their relatives in Elkhart Co., Ind., especially Bro. Witmer's parents, Bro. Samuel Witmers, residing near Waka rusa. Bro. Witmer, who was engaged in the mercantile business in Columbiana, has sold out, and has taken the opportune time thus afforded him to make this visit to his aged parents. He called at our office in the Publishing House and we had the pleasure of a pleasant chat with him. We were very glad indeed for the visit.

Pre. N. L. Hershberger and wife of Oregon who attended General Conference and also the Bible conference at Nappanee last week, came to Elkhart to visit relatives here, among them his brother-in-law, Bro. Michael Landis. They also visited the Publishing House, where Bro. Hersh berger bought some books and laid in a good supply of tracts which he carried home with him for distribution. They expect to get home by Jan. 1, and will spend the meantime visiting rela Elkhart and Lagrange counties. The Lord give them a safe and prosperous journey.

For the Herald of Truth.

DO WE LOVE THE WORLD?

By Dorothy M. Evers.

All who love the world constitute themselves the enemies of God. The apostle John admonishes us (John 2:15), "Love uot the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him," for the friendship of the world is enmity with God.

Dear readers, do we love God? Are we trying in all our duties and efforts to please him and obey him? Or are we living as enemies of the cross and all the time doing things that are displeasing to him and contrary to his will?

Do we prove to the world that we love him by heing a separate people from the world? Or do we still go with the world to their sinful gather ings and places of amusement, where all is done for the gratification of the carnal desires of the tlesh? If this is the case, we are surely the enemies of God; for these are things in which the true child of God has no pleasure. And if this is our condition of mind, how can we work for him and enjoy his favor and be blessed in our work?

Ah! The Savior tells us about people who pretend to be very pious, and work for the Lord, and deceive themselves. They will say to him in the day of his coming, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" But the Lord will profess unto them, "I never knew you; depart from me, ye workers of iniquity.

# HERALD OF TRUTH.

To do the Lord's work successfully and labor his giory, we must first become his true children; we need to be converted, to have our hearts changed, to have his Spirit and be of e mind with him. To this end our hearts must be changed and renewed through the power of the Holy Ghost; then our sins will be forgiven and all our purposes will be pure and in harmony with God, and then all our efforts and all our labors will be acceptable to him and his blesswill be with us and upon us.

In Rom. 12:2 the apostle teaches us that we should not be conformed to the world, but rather transformed by the renewing of our minds that we may prove what is that good and accept able and perfect will of God.

The question may present itself to some, In what way am I conformed to this world? We would answer this, "In many ways." You may be associating with sinful, wicked and worldly people and by them be led to live and do just as they live and do. You may be associated in business relations, and doing business in a way that is not in harmony or consistent with the Christian life and profession, and you may be led into dishonest and wrong methods of work. You may be seeking worldly amusements, go to theaters dances, parties, etc., where things are done and where conduct and behavior are not at all what the consecrated life and example of Christian people demand. Your conversation, dress and general behavior in the home, in society, in the church, while you should be engaged in worship in prayer and praise to God, may not be at all becoming and in harmony with the profession of child of God, and in many other ways this vorldliness and conformity to the world may be indulged in until soon we find ourselves far away from God and the path of purity and recti tude, the way of eternal life; and we find ourseives so far away that it seems almost impossible to return. How sad, when those who have once sought the Lord and professed to have found him, then again return to the world and sinful life-and still more sad when in the day of his coming or in the day of final account we will be compelled to hear the awful declaration, "Depart from me; 1 never knew you."

Let us remember that "no man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other: ye cannot serve "God and mammon." So neither can we love the world and work acceptably in the vineyard of the Lord. Oh, let us all try and live nearer to God in the future than we have in the past, and keep our hearts continually in a frame fit for the Master's

KINDNESS AND AFFABILITY.

What was Preached Forty-six Years Ago, Copied from an Old Book by Lizzie M. Wenger.

> "Be not hasty in thy spirit to anger, for anger resteth in the bosom of fools."-| Solomon. ]

There are some persons who profess to be followers of the meek and lowly Jesus, who consider themselves licensed to fall into a paroxysm of anger on any private occasion and to ahus their neighbors, scold, cuff and kick their servants and children, until the surplus amount of steam has been permitted to escape. Is this the Spirit of Christ? Nay. Then verily they are none of Such a course of conduct grieves the Spirit of God, and if continued in, will destroy peace of mind, weaken the intellect and make the body, which should be a temple for the indwelling of the Holy Spirit, a foul cage, fit only for the habitation of every unclean bird. Did not He who said, "Thou shalt not kill," say, "Be not given to Why then are we privileged to do the one and not the other? Be not deceived, brethren, God is not mocked; "he that soweth to the flesh, shall of the flesh reap corruption." "A December 10.

stone is heavy and the sand is weighty, hut a fool's wrath is heavier than both." "Wrath it cruel, and anger is outrageous." Let us govern our tempers, be kind, gentle and forbearing to all, and in all our domestic concerns let our smiles and kind words gladden the hearts of those who are made dear to us by the ties of earth and heaven. By thus ministering to the happiness of others we shall serve our own. But by heing fretful and passionate, we render our selves miserable and all those with whom we esociate.

Reader, if you are kind, gentle and affable in deportment to all, you are blessed; but if you are not so at all times, try the experiment and God will bless your efforts with the richest cup of blessing. It may cost you many days, even years of toil, to overcome this soul-destroying enemy, but God will bring you off conqueror through Him that loved us and gave himself for us. But if you strive not and gain not the victory, God will bring you into judgment for these things, and where he is you can never come. Have a care every day that nothing put you into a passion; do nothing with an overeagerness of mind; be on your guard against sudden accidents. And this can never be obtained but by commiting yourself and your affairs into God's hand and care every day, believing that he governs all things wisely and will ever do that which is best for you.

For the Herald of Truth

"WHERE ART THOU?"

By Blanche E. Yoder.

The subject we have before us means much if we consider the full meaning of the words.

In the first place we want to consider in what condition the people at this time are. God spoke to Adam and Eve in the garden of Eden. They disregarded God's command to them and disoheyed his word. So God came to them and made inquiry, saying, "Where art thou?" And Adam said, "I heard thy voice in the garden and I was afraid, because I was naked, and I hid myself.

We also notice that it was through Eve that Adam was led to sin. The serpent was more subtle, more deceptive, than any beast of the field and told Eve, "Ye shall not surely die. When Eve heard this, she, as it appears, was ready to lend a listening ear, and forgetting what God had said, she obeyed the voice of the serpent, and took of the fruit of the tree of which God had said they should not eat thereof. She gave more heed to the voice of the serpent than to the voice of God, the great Creator of heaven and earth and all things, and who had given into the hands of our first parents the world and all that was in it, that they should have dominion over it and use it for their benefit and to the glory of the eternal Father.

But what is true of our first parents and their conduct, is true in a general way of the whole human race. They hear the voice of God speaking to them in tender tones, bidding them to live for him, but they turn away their faces and say, I am not ready; I will come when there is

for me, a more convenient season. Christian friends, where are we to-night? Are we living up to the light we have? Are we as Christian professors setting a good example in dress, in conversation, in husiness and daily life those who are outside of the fold? Have we made a full surrender of ourselves to God? How is it about you as parents? Are you setting a Christ-like example before your children? And we as teachers in the Sunday school? Are we taking a firm stand for God, teaching the whole gospel? Or are we afraid to teach against the evils that are threatening the church to-day? If we are, we will be held responsible. It is not how much we know, but much more, how closely we are following in the footsteps of Jesus, and HERALD OF TRUTH.

the parents, when they had made a request of them. Let us not forget the Bible truth, "A child left to himself bringeth his mother to shame (Prov. 29:15).

How sadly home piety is neglected! Many children have never heard or seen father pray. The reading of the Bible around the family table is unknown. The talking over some Bihle truth gives way to discussions and talks about corn hogs, coal, wheat, finances, schools, politics, neighborhood gossip, etc.

ls it any wonder that many such children con tinually want to lay down their rules for church government? Some even sometimes say, "If you do so and so, then I will unite with the church

8. Waste of Money.-Where shall we begin? Let me ask you a few questions. Have you any in the following list? Could you live without them? Would it affect your health or happiness by doing without them? Did you think that you could not properly glorify God without them? Whom were you trying to please, God or self? Can you give a good reason to God for having Which would you cut out of the list? them? Why? What would you add?

Examine the list carefully.-Liquor, tobacco, chewing-gum, colossal mansions, the very latest high-priced house furnishings, jace curtains, the est rigs in the market, gold watches and chains, rings, cuffs and their equipment, ties, musical instruments, table iuxuries, circuses, fairs, horse races, Sunday excursions, ball games.

How sorely the church is in need of money! There is a call from the Sanitarium, the Orphans Home, the Old People's Home, and the India Mis-

sion for money. We teach and plead for money in order to keep the work going. In fact, India has been compelled to borrow money. Give an estimate of the money you have wasted. Is one dollar too high? How much would your congregation waste at the same average? How much would the Mennonite church in the United States and Canada waste?

9. Christian Coated Skepticism .- By this we do not mean the rank infidelity. Go where you wiil, and you will find people who claim to children of God, and yet are skeptical,

The kind of skepticism referred to threatens the church more than the teachings of Robert Ingersoll or Tom Paine.

How long must you keep your ear open to hear some one say: "It makes no difference." "Good and bad in all churches." "Customs have changed." "These things are not all necessary. "There is an error in the translation." Scripture is not all Inspired.'

Many such belong to church and have in their hearts this Christian coated skepticism. Paul's astruction to Titus is weighty language: "A man that is an heretic after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of him (To be continued.) self" (Titus 3:10, 11).

Study the Bible for yourselves and let us be more zealous in our Christian service for God,

For the Herald of Truth. EVILS THREATENING THE CHURCH AND HOW TO COUNTERACT THEM.

By S. G. Shetler.

III. 7. Lack of Home Restraint and Home Piety.-Possibly no one has a better opportunity than the evangelist to look into the home life of the church in general, because it is his privilege and duty to visit hundreds of homes.

It is much to be regretted that in many homes there is a strong attempt made to restrain and train the children only when the minister is present. How easily this is detected!

It is not necessary and not to be desired that children be absolutely quiet, but it is unpleasant to have a boys' jubilee in the sitting room. How many children are seen just taking their own way, as though there were no father or mother in the home! The writer has even seen some children make some very unpleasant remarks to

THE GOSSIP BRIDLE,

Johnstown, Pa.

An old English church, the parish church of Walton-on-Thames, preserves as one of its proud est possessions an authentic relic of mediaeval days, known as a "gossip bridle." The church at Hampstall, in Staffordshire, has another. At first sight, an American boy would take them for primi tive basehall masks. They are made of thin hars of iron, and can be locked on the head. But the thing that distinguishes them from any baseball mask, and makes them "hridles" is a flat, leafshaped piece of iron so contrived as to enter th mouth, press down the tongue, and hold it motion less. The gossip bridles, in the days of their use, antiquarians tell us, were not for women alone They came in two sizes, one for men and one for nen. With the gossip bridle once locked on, the loudest tongue was silent, and the wearer well punished by the scorn of the parish.

The gossip bridle is now only a relic. But that does not mean that the sin it used to punish has

passed away, too. The world is just as full of unkind words and slanderous whispers as in mediaeval days. It is probably quite true that there is not a man or woman living to-day in this progressive United States, with the exception of those who are deaf and dumb, who has not deserved, at some moment of his or her life, to have the gossip bridle locked firmly down on his or her careless or malicious tongue. Sins of the tongue are just as raging, and every bit as danger ous, as when the apostle James wrote that "the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." The air is afloat every day with unkind sayings, and ugly suggestions, and scandalous reports, and mean in sinuations, and thoughtless criticisms, and mockery, and accusations made in the heat of temper, and prejudiced repeatings of things that are better left to silence, and all the other dangerous products of unbridled talk. The gossip may insist that he or she means no harm-but the harm is done exactly the same, and the responsibility repains exactly where it belongs, and cannot be evaded. "The tongue is a fire"! and as the person who sets fire to a neighbor's house will be convicted of arson by any honest jury, so the person who sets fire to a neighbor's life, destroying and consuming its hopes and joys, is guilty before the great Judge of all.

"But it was true!" objected a woman who was accused of ruining a family's happiness through her unbridled tongue. She had repeated the gossip without knowing whether it was true or not; but she found this excuse to her hand, and clung to it. In fact, it is an old legal saying about such reports that "the greater the truth, the greater the libel." There is an obligation to do to others as one would be done by. There are truths that ought to come out and be known, or justice will not be done to injured persons. But gossip does not seek justice. It seeks excitement and the sitting in judgment on others, which is expressly forbidden by Christ in the Sermon on the Mount. Almost any rumor that people gossip over, or that gossips spread like wildfire, is about things better hidden mercifully and never mentioned except

when absolutely necessary. The girl who is going to be a trained nurse, the young man who is going into a profession, will find in the ideals of living held up before them a very strong lesson against gossiping even about un doubtedly true facts. A trained nurse of standing, who respects herself, is never known to tell of anything unpleasant that happens in the homes which she enters in her professional work. She is not at liberty to speak of the intimate concerns of the family or of anything she hears or sees which the outside world does not know. A young nurse, lately, in one of our cities, was foolish and careless enough to prefer "a bit of gossip" to her professional loyalty. She spoke of a family dissension which she had witnessed. The gossip was repeated. It came back to friends of the family, connected with the training school from which she had heen graduated. They warned the heads of the training school against recommending her, and warned other people against employing her. Her career was practically spoiled by that one piece of gossip. Her tongue had started a fire, and she erself was justly involved in the flame.

"Let your conversation be as it becometh the gospel of Christ," wrote the apostle. The right things to talk about are good things, true and lovely things, pure and wholesome things, things with faith and hope and love in them. There are plenty of them to talk about in every life. if they are not to be found, or if the talker thinks they are not, then silence is the golden alternativea gossip bridle of gold, locked by one's own hand. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. -I Forward. l

Does my life include any self-sacrifice?

ter's service.

the meetings.

Mennonite.1

in all our ways unto the end.

. . .

cars left for California, arriving safely at Upland

on the morning of Dec. 6, for which our kind

Father in heaven is to be praised. We left Chi

cago with snow on the ground and found Call-

fornia with flowers, oranges and lemons, nearly

ripe enough to pick. Wonderful scenes presented

themselves before us, and especially wonderful

to one who has never been far away from home.

I stood the trip well. I hope the readers of the

Herald will remember me in their prayers, that

the Lord may ever keep me. Yours in the Mas

Woodburn, Oregon, Dec. 2, 1907.-Greeting in

Jesus' name. Health in general is good. Weather

is fair for this season of the year. Thanksgiving

is just past, but how many were really thankful

to God for the good things they enjoyed? We

certainly have many reasons for sincere gratitude

to the great Giver of every good and perfect gift.

Albany was with the Hopewell congregation for

some time and several sonls found Christ during

Bro A P Trover was at the Portland Avenue

Mission last Sunday and assisted Bro. J. F.

Bressler in his work there. We are glad when

the time for our Bible conference at Zion comes

during the holiday week, and I trust the good

Lord will be with us. With best wishes to al

From Hopedale, Ili., come the tidings that eigh-

teen young persons were willing to forsake the

world and cast in their lot with the people of

Fourteen missionaries, students of the Moody

Bible Institute, sailed on Nov. 2, 1907, from Ho-

boken, N. J., for the foreign field. They are

bound for Kijabe, British East Africa, where they

will take up work under the Africa Inland Mis-

sion. They are sent out by various denomina-

tions, the Mennonites leading with seven .-- [The

Goshen, ind., Dec. 12, 1907.-Dear Readers:-

We extend to you an invitation to attend our

Bible conference, which meets every day from

Dec 26 to Jan 1. Something is provided on the

program for all church workers. We will have

some devotional Bible classes early each morn-

ing. Then at 8:30 we will have a regular Bible

class in which some book of the Bible will be

studied in a thorough manner. Following this

will be a special lecture on some points of doc-

trine or other live subject. At 1:30 there will be

special lectures on the various needy mission

fields, following which there will be section meet-

ings in separate rooms, so that the different

classes of workers present may discuss problem:

neculiar to their own phases of work. For the

class followed by some special lecture or se-

mon. All the speakers were selected with refer-

ence to their special adaptability to the subjets

they are to discuss; hence, each subject will be

discussed by persons who know their subjects

Ample provisions are made to entertain and

lodge persons from a distance. All instructions,

lodging and conveniences will be free. Board

can be obtained at the college dining room hy

the meal, day or week at cost.

evening programs there will be a mission study

God and were accordingly baptized and received

in Christian fellowship, I remain,

into church fellowship on Dec. 1.

Bro. B. B. King left for his home in the East

week ago to-day. Bro. J. P. Bontrager from

IOHN HYGEMA

COR

1. S. E.

# TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

iia. — American Mennonite Mission, Dhamtari, C. P., India. Stations: Sundargani, Rudri, Leper Asylum, Balodgahan. J. A. Ressler, Supt.

#### HOME MISSIONS.

Chicago.-Home Mission, 145 W. 18th Street, Chi-

Chicago.—Home Mission, 145 W. 18th Street, Chi-cago, Ill. A. H. Leaman, Supt. Chicago.—Mennonite Gospei Mission, Emerald Ave. and 26th Street, Chicago, Ill. Chicago.—Hoyne Avenue Mission, Cor. 33d Street and Hoyne Avenue.

and Hoyne Avenue.
Toronto, Canada—Home Mission, 461 King Street,
E. Toronto. Samuel Honderich, Supt.
Welsh Mountain.—Welsh Monntain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Noah

H Mack Supt.

H. Maca, Super Home Mission, Col. Amber and Dauphin Streets, Philadelphia, Paber and Dauphin Streets, Philadelphia, PaFt. Wayne,—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzler, Supt.

Lancaster.—452 Rockland Street, Lancaster, Palancaster.—452 Rockland Street, Lancaster, Palancaster.

Lancaster.—452 Rockland Street, Lancaster, Pa.
Canton.—Mission Home, 1934 East Elighth Street,
Canton, Ohio. P. R. Lantz, Supt.
Kansas City.—200 S. Seventh St., Kansas City.
Kan. J. D. Charles, Supt. Argentine, Kan-

BENEVOLENT AND OTHER INSTITUTIONS. Orphans' Home.-West Liberty, Ohio. A. Metzler,

Old People's Home.—Marshallville, Ohio, R. F. D.

J. D. Mininger, Supt. Old People's Home.—Oreville, Pa. A. K. Diener,

La Junta Sanitarium. — La Junta, Colo. D. S. Weaver, Supt.

Nappanee, Ind., Dec. 11, 1907 .- To the Readers of the Herald:-Greeting. During the week of Dec. 2 to 8, inclusive, a Bible conference was held at Nappanee, Ind., by S. G. Shetler of Johnstown, Pa., and l. J. Buchwalter of Dalton, Obio. These meetings were well attended and highly instructive. Many from other districts and other denominations attended. The doctrines of the church and Bible were made very plain. At the evening services some very able and powerful sermons were preached by the brethren and four souls confessed Christ. May the Lord richly bless his church and the brethren who so faitbfully teach his word. A BROTHER.

Harrisonburg, Va., Dec. 8, 1907 .- Dear Brother: By the grace of God I will write you a letter and tell you how much I enjoy the admonitions and teachings of the Herald of Truth. I would also like to have some of the good books you have, if I were able to buy them. They would be nice to read for Christmas. It seems to me that a great deal of money is spent for things that are of no benefit. A great deal of money is spent, for instance, for tobacco. If that money were used for the Lord's cause, I think it would be better. The members of the church, it seems to me, could do more good and show a better light if they would not use tobacco. We must be a light in the world and a salt in the earth. Jesus tells us to let our light shine, so that men may see our good works and glorify our Father in heaven. Let us put away everything that would hinder the cause of Christ, and deny ourselves of all that is displeasing unto him, that we may please God and waik continually in the narrow path that leads to eternal glory. Let us all try and be faithful. COR

Milton, N. J., Dec. 7, 1907 .- To the Editors of the Herald of Truth. Dear Friends:-I wish to make a correction in your issue of Dec. 5, by saying that A. J. Fretz (author of the Fretz Family History), wife and daughter, were not present at the family reunion of Ely Fretz on Saturday. Nov. 23. The name should have been A. M. Fretz (son of Ely Fretz), pastor of Zion Mennonite church of Souderton, Pa., and Deep Run (Brick) Mennonite church, accompanied by his wife and

The general Fretz family reunions, the first of which was held in September, 1888, are held every five years. The fifth and next general Fretz family reunion will be held next summer A. J. FRETZ. (1908). Yours truly,

Elkhart, ind., Dec. 4, 1907.—Dear Readers:-For a long time it had been my desire to visit the Mennonite Missiou in Chicago. When a few weeks ago a sister asked me if I would accompany her and spend Sunday at the mission 1 was ready at once. We left Elkhart Saturday at 4:40 a. m. and reached Chicago at 7:45. Father had written Bro. Wiens to meet us, but we had never seen him nor he us. However, we soon saw somebody whom we believed to be a sister, and sure enough, we found her to be Sister Sarah Kroeker. The meeting and greeting was cordial and we were glad that we had a guide.

We first went into a mammoth store, where we saw many things. We took the elevator up to the tower, 394 feet from the ground; from which point we wanted to see the city, but it was so smoky and foggy, being near the lake, that we could see but little. From there we went to the art museum, where

we saw many statues, also many beautiful paint ings; indeed it is astonishing to see what rare ability is displayed in these works of art. We next took the car to Lincoln Park, which, although it was already rather "brown and sear, was stiil beautiful. It is close to the lake, and the sunshine was so bright and the air so mild, that the whole picture was a delightful one. Nearly all the animals were still out in their cages and outdoor enclosures. The zoological specimens ranged from the tiny bird and frisky squirrel to the ponderous elephant. The native and foreign flowers in the hothouses were very beautiful. One sees there flowers of the greatest variety of form, size and color. How I wished that all who love God's flowers might be there to see and enjoy his marvelous handiwork in this part of his creation. I had seen many flowers in other parks, notably Denver, Colo., but never any

But I must not say more, or the readers in California will want to come to Chicago to see flowers. We returned to the central part of the city and then went on down to the Hoyne Ave Mission, where Bro. and Sister Wiens and Sister Kroeker are located. We were cordially received. There is no meeting there at the mission Saturday evening, so we went to the Pacific Garden Mission in the central part of the city. The attendance was large, and many listened thoughtfully to the beautiful singing. An earnest ser mon followed from John 11:43, in which the speaker showed how the sinner is bound until he comes to God. Liberty was then given for testimonies. Old and young men related with tears of joy what the mission had done for them. One man said that his wife had prayed for him for eighteen years. He rejoiced that he had been cleansed by the blood of the Lamb. Another one thanked God that he had not been a victim of the curse of drink, but deplored the fact that he had been addicted to dancing, but rejoiced that he had been saved from it. At the close, opportunity was given for all who wished to confess Christ to make it known by coming forward. About ten came. We returned to the Hoyne Ave. Mission, glad for the blessings we had received, and enjoyed a good night's rest after a short season of

Sunday morning little four-year-old Mary Wiens entertained us with English and German hymns which she sang very sweetly. We attended morning services at the "Home Mission," where Bro. Lapp of Iowa preached. Opportunity was given to witness for Jesus. A man expressed his deep

gratitude for what the Mission had done for him Once he was a drunkard; a few weeks ago he united with the church. Several girls testified to what Jesus had done for them and quoted Scripture texts.

In the afternoon we went to hear Dr. Torrey, who was holding meetings every day except Saturday, in a large tent. No one was permitted to enter during prayer and the reading of the text. I have been in churches where a little respect for the place and the service might have been shown. I was especially pleased with the good order. Torrey's text was Mal. 3:8, "Will a man rob God?" He said we are robbing God in our service, our thanksgiving, our opportunities, our titbes and offerings. He dwelt npon the importance of our opportunities in thanksgiving and almsgiving. The meeting was for women only; in the evening there was a meeting for men only. The singing was very fine.

In the evening there was children's meeting and preaching in the Hoyne Ave. Mission. When l observed the children I was indeed thankful for the blessing of Christian parents. The children repeated passages of Scripture; one very little girl was able to repeat the 23d Psaim. The mission workers have a great responsibility upon them, in their work among these more or less neglected children. Bro. Eash then addressed tne meeting from John 3:3:, "Ye must be born again." There were not very many present, but we were richly blessed.

Monday morning we visited a sister who was formerly in Elkhart, but is now working in Chi-We were glad to meet her again. After a short call we had to hasten to catch the train. I was glad for the privilege of meeting these workers and seeing their work. May God richly bless them. AGNES FAST.

Shore Congregation, Lagrange Co., Ind., Dec. 5, 1907 .- Dear Readers of the Herald of Truth:-Greeting. On Nov. 23, 1907, Bro. David Garber of La Junta, Colo., began a series of meetings in this place. On Nov. 25 Bro. S. J. Yoder of Albany Oregon, preached for us and on the 26th Bro. Eli Bontrager of Fairview, Mich., preached for us. Bro. Garber preached the Thanksgiving sermon from Phil. 4:19, and on the 29th Bro. S. G. Shetler of Johnstown, Pa., preached a soul-stirring sermon from Jer. 47:7, from the words, "Can it be?" Bro. Garber closed his meetings on Dec. 2, with five confessions.

Bro. Garber went from here to the Clinton Brick M. H. He preached the word of God with power and warned sinners to accept Christ and flee from the wrath to come. He encouraged the Christian to abide faithfully in the doctrines of the Word. We believe that many were almost persuaded to come to Christ, but quenched the Spirit and deferred the important work for a more convenient season. Oh, may the day come when their eyes may be opened before it is too letel

We heard of many duties resting on the church, while the brother was with us during these meet ings. We are always glad to have ministers and brethren stop with us and help us in the service of the Lord. May God bless the dear brother in his labors and give more grace and greater power to do his will. Y. C. MILLER.

Greencastie, Pa., Dec. 4, 1907.-To the Publishers and Editors of the Herald of Truth:-Greeting. With this letter I will send a postoffice money order for advance payment on my Herald of Truth. I receive the paper very regu larly and it is always filled with interesting reading matter. In the last number, as I opened it, read news reports from Montgomery Co., Pa., and other places. I noticed a number of deaths that had occurred in the "Plain" and in the "Franconia" congregations, which especially interested me, as these places are near my birthplace and my early home. I was born seventynine years ago, and Hatfield reminds me of the days of my youth. Those days have passed away;

#### HERALD OF TRUTH.

my hair is well nigh gray and many of my friends The Special Bible Term is in session at present, with an attendance of about thirty. This is and relatives have passed beyond to the farther shore, and it will not be long until we, too, shall less than in former years. Yet the instructors follow them. May the Lord guide and direct us report better and more definite work being done by those taking it. A number of young people from different states are taking advantage of our Bible Lessons by Mail. There is plenty of room Uniand, Calif., Dec. 6, 1907,-Dear Readers of for others in this department. The total enrollthe Herald of Truth:-Greeting in the blessed ment for the College at present is about two Master's name. I left my home near Wakarusa hundred. Brethren and sisters from various Ind., Nov. 28, 1907, and remained with the breth states visit the Coliege almost weekly. ren in Chicago until Dec. 2, when the through

The interest in our church and Sunday school services is good and the attendance keeps near the 200-mark. Our Young People's Meetings, Sunday afternoon cottage meetings and the Tuesday evening prayer meetings are all well attended and are doing a good work. We are getting into touch through these with a number of homes where there are aged, sick or unconverted peonle. A number of mission study classes are doing good work in studying the fields, India and South America, the mission subject in general, as well as the lives of some successful missionaries. One of these classes is attended by our resident members and the others by the College students. Along with these are a number of devotional Bible classes. RUDY SENGER.

Baldwin, Md. Dec. 11, 1907.—Greeting in Jesus name. Bro. John S. Mast of Elverson, Lancaster Co., Pa., came into our midst and preached for us on Sunday, Dec. 8. Text for the morning service. Matt. 6:24, and for the evening service. 1 Tim. 4:12. He stayed until Tuesday morning. preaching for us on Monday night from the text Kings 10:19, 20. Bro. Mast was accompanied by the brethren Amos Mast and David Kaufman. who expect to stay for a while this winter and assist in the work. Pray for us and the work BERTHA E. WARFEL. . . .

. . .

Kokomo, Ind., Dec. 11, 1907.-Dear Herald Readers:-Greeting in the blessed Master's name. On Saturday, Dec. 11, we had baptismal services. Twenty dear and precious souls were added to the church: seventeen by water baptism and one was reclaimed; one was received by letter and one by confession of faith, that had been baptized by another denomination. May God give them grace that they may become bright and shining lights

On Sunday following communion services were held and another one was received back into the church and about 160 members have expressed their desire to be Christ's followers by partaking of the emblems of the broken body and shed blood of Christ. G. W. NORTH.

#### For the Herald of Truth. REPORT OF THE LANCASTER SUNDAY SCHOOL MEETING.

An ail-day and evening Suuday school meeting was held in the Lancaster Mennonite M. H., Dec. 5, 1907. Pre. A. D. Wenger moderated the meeting. Devotional services were conducted by Bro. Samuel Hess of Shiremanstown. The openlng sermon was preached by Bish. Abraham B. Herr from Col. 1:25, 26. The Sunday school is an all-important factor in bringing the young mind into the knowledge and practice of the word of God. God is above all, and those who serve him must be under the power of the Holy Chost The Spirit or the Holy Ghost was manifested that we should no longer be under the bondage of sin, but be free in Christ.

"Needs of a Sunday School," was discussed by Bro Kilhelffer. The greatest need in the Sunday school is proper teaching and example. Our lives should be pure, clean and holy. With all of Jacob's teaching, only Joseph responded with a pure life. Every youth is safe from temptation when he is established in the Word and can say, "How could I do this great wickedness before God?"

Bro. Abraham Lutz said: If children are loaned

to us from God, we should return them as pure as we received them. We want to be interested In all around us. Eve was indolent and had time to gossip with the serpent. Teach the presentday meaning of every Sunday school lesson.

"Qualifications of a Sunday School Superin tendent" were discussed by D. N. Gish. A foun tain cannot rise higher than its head. Therefor the Sunday school superintendent must be a leader of men. "We would feel that we are reach ing an enoch in this devoted land when men are judged by how they act and what they think. rather than by what they have; when intellect and not station when conduct, not fortune, is made the rule by which to judge all men.'

"The Model Teacher" was discussed by S. S Kraybill. He should follow the example of Him who taught as never man could speak. Make an impression from the lessons, be earnest, be pleas ant he cordial show kindness to boys and girls who are not in the Sunday school, and you will be able to win them.

After the noon song service, Bro. D. H. Bender of Scottdale discussed "How to Interest the Pupils and Hold Them in the Sunday School." By the nature of things the youths of to-day willi become the leaders and rulers of to-morrow. Im pressions in the formative period of life decide the administration of society and church of tomorrow: learn to know the environment of your pupils. Approach them at the point they are likely to be won; put yourself in their place.

"The Relation of the Sunday School to the Mission Field" was discused by Aidus Brackbrill. We are what our mothers have made us by prayer and example. A missionary is a man full of the Holy Ghost sent out by God. Home and foreign missions under the biessings of God are all successful.

Bro. Noah Mack dwelt on the joys and blessings of the Sunday school as found in Matt. 21:16. The blessings that come to us through receiving the Sunday school children into the church should not be ignored. Parents should bave devotional exercises with their children. The fellowship of the Sunday school drives out envy and selfisbness. Being with Jesus brings qualification for service, gives training and discipline of mind in order to express ourselves in public or in prayer. The order of the church and mission work takes its initiative in the Sunday school.

Bro David Moseman discussed "Singing" with grace and melody in your heart. Singing as practiced in ancient times was an expression of joy; songs of pleasure are concluded as all vanity; practice is not worship; the wicked cannot sing with grace in the heart; it will be a wail from the pit and miry clay. The brother then reviewed with us the heart-inspiring songs of the saints.

John S. Brinser of Elizabethtown urged that we make use of all our opportunities for furthering the advancement of the kingdom.

The evening service was preceded by the children's hour-singing by the children, interspersed by short talks.

Bro D N Lehman discussed the "Relations of Parents to the Sunday School." The hope of the future is contained in the children. The parents and the children should be educated to give cheerfully; parents should teach their children diligently; he who cares for his own saivation cares for the salvation of others also.

Bro. D. H. Bender of Scottdale discussed "Separation" for effective Sunday school work as ail-Important, since it is the first principle of religion and the world its greatest enemy. Put spirituality first and formality last. "Thus saith the Lord," is above conviction and all-sufficient. One inconsistent person can do more harm than a dozen can repair. inconsistency hinders the communion of the Holy Spirit. Cultivate a meek and quiet spirit; be straight in husiness and social relations. Everywhere believe, teach and practice separation of the world.

THE SECRETARIES.

# TOPIC: A Forward Move. Deut. 31: 3; Josh. 13: 1, 2. December 29, '07

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

Trusting in God, guided by his unerring, unfailing word, cheered and encouraged and kept by the Holy Spirit, let us move forward.

#### DAILY READINGS.

December, 1907.

23. M.—True Christian progress. 2 Pet. 3:14-18.

24. T.—The spiritual addition. 2 Pet. 1:2-8.

25. W.—Turning back dangerons. Luke 17:26-32.

26. T. Decision necessary Josh. 2:15-18.

27. F.—Courage to go forward. Num. 13:30;

28. S.—The sign of retrogression. Judg. 17:6;
10:ett. 12:8.

Maye. Deut. 31:3; Josh. 13:

29. S. —A Forward Move. Deut. 31:3; Josh. 13:

#### A SPECIAL MESSAGE.

world moves-forward. God's plan is continual growth. As soon as a plant is matured it dies. There is no standing still in nature or in grace. in both cases it is either growth or death. We must be farther on than we were last year or we have lost ground. We must move onward and apward during the coming year or we will be found wanting. God's plan and law in this respect is fixed and we cannot change it or avoid its penalties even as we shall not miss the blessings that go with advancement. We must grow in grace, in knowledge of our Lord Jesus Christ. The mind engrossed with worldly folies and vanities will not do so. We must add to faith virtue and all the other characteristics of growth in grace. Remember that cessation of growth means decay. Let us examine ourselves at the close of this year, God's word being our text book and mirror. Where "spots and wrinkles" or other blemishes appear let us apply not the iotion of profession or pretense or smooth it over with easy-conscience salve, but let the blood of Christ be applied for cleansing and re newal, and let us "walk in the light as he is in the light," knowing that only under the beams of the Sun of righteousness can there be healing or growth or advancement.

#### BIBLE HINTS.

Josh. 13:1. The world is still far from being conquered for God. The fathers labored, many have grown old, many have gone; upon younger shoulders falls the duty of moving forward in the ranks, taking up the cause and carrying the gospel message to those who have not yet heard it. Josh. 13:2. The Philistine world to-day is mighty—there are many six-fingered, nine-foot giants striding across the length and breadth of the land-Intemperance, Worldliness, Pride, Loveof-Wealth, and Love-of-Pleasure being five of the twentieth century Philistine lords who must be conquered ere the land can be possessed.

Deut. 31:3. The battle is the Lord's, the cause is his; he leads. Our duty is to follow and to obey orders. Are we keeping step with the Leader? Or are we following so far off that we do not hear his commands? He stands at the gates of our cities on the borders of heathen nations, cailing to his soldiers to possess the land. Are we on hand? Do we hear? Do we try to shift his personal demands on others? Again let us examine ourselves and gct into the place he has assigned unto us.

## ILLUSTRATIONS.

Growth in Grace.

The flower bud, hanging on its parent stem. has a chaste and delicate beauty, and the maiden will pluck it. But should it abide a bud, should

not the sheltering green give place to carnation tints, and the rich biossom shed its fragrance on the summer air, we should esteem it blasted and worthless. The morning is beautiful when spread upon the mountains, when its rosy hues chase away the twilight shadows, when golden beams of the Orient flush all nature with brightness and promise. But the principal element of this attraction is the prophecy, blazing along the eastern sky, that men shall rejoice in the splendors of a full, unclouded noon. A child is beautiful as a child—beautiful beyond com parison. But should there be no growth, age would produce deformity and excite disgust. These illustrations may suffice to show the character of the Christian life. A genuine experience increases, unfoids, and intensifies. If his light does not "shine more and more," it will grow dim and flicker away into darkness. Except he gathers strength as he proceeds on his Christian journey, he will be reduced to the weakness of despair and ntterly bereft of all resources of power.

#### Getting On Too Fast.

A plous old slave had a wicked master. This master had much confidence, however, in the slave's piety. He believed he was a Christian. Sometimes the master would be serious and thoughtful about religion. One day he came to the old siave with a New Testament in his hand, and asked if he would explain a passage to him. The stave was willing to try, and asked what it was. "it is here in Romans," said the master. Have you done all that it tells you to do in Matthew, Mark, Luke and John?" inquired the slave, seriously fixing his eyes upon the master's. 'No, I haven't," said he. "Then you're getting on too fast, too fast, master. Go back to the beginning of the book, do all that it tells you till you get to Romans, and you will understand it easy enough then, for the book says, 'If a man wiil do my will, he shall know of the doctrine'.'

SUBJECTS FOR TALKS OR ESSAYS

What has the year been to us? What the past has taught us.

Hopes and disappointments.

4. Plans for the new year.

#### THE WORSHIP OF THE HEART.

Selected for the Herald by Mary Shank.

God is a Spirit, and they that worship rship him in spirit and in him must worship truth" (John 4:24).

trun toom 1.24).

We may humbly kneel in the house of God,
And our lips may move in prayer;
We may listeneed to the Holy Word,
And its excepts learn with care;
We may faithfully perform each task,
We may faithfully berform each task,
We may the worshin worth the name

When the heart bends low at the Father's throne, When the heart bends low at the Father's thr. Then the soul speaks face to face With its truest Friend, the Almighty One, He who rules all time and space. Yet he careth not tho the lips be sumb And quick tears under the speak of the only want to the lips be such that the speak of the speak

Oh, the homage true of a loving heart, is the richest gift of all! ls the richest git of all!
And this priceless thing may be freely given
ify the poor, weak, the small;
And the gift of him who bestoweth it
Discovery the state of the state of the state
On the only worship worth the name
is the worship of the heart! La Junta, Colo.

REPORT OF BIBLE CONFERENCE, Held at Leetonia, Ohlo, November 25 to 30, 1907.

Instructors, J. S. Shoemaker and Daniel Kauffman. Meeting opened with Scripture reading and prayer by Bro. J. S. Shoemaker. Organization was effected by the election of Bro. D. S. Lehman, moderator, and Bro. J. S. Reihl, assistant; Bro. I. B. Witmer was chosen chorister.

Below we give the subjects discussed with a few of the leading thoughts presented.

1. "Preparation for Christian Service." -Thoughts: We must have pure hearts, be earnest, zealous Christian workers, to be prepared for active Christian service.

"Repentance."-Thought: Godly sorrow is not repentance, but godly sorrow worketh repentance.

3. "Regeneration."—Thought: Regeneration is the result of true repentance.

"Practical Christianity in the Church."--Thought: We should be obedient, sociable, courteous, pray for each other and try to lead others

5. "Non-Conformity in Attire." - Thought: Christians are required to be separated from the world.

6. "Non-Resistance."—Thought: Resist not evil. Resist the devil. Christ is the Prince of Peace. "Signs of the Times."-Thought: We are nearing the end of the last dispensation. Prophecies are fast being fulfilled. Beware of false

8. "Non-Conformity in Social and Business Relations."-Thought: We should not be selfish, but look to others' welfare in our dealings.

"Christian Strength." - Thought: To be strong we must feed on his Word and exercise

10. "Heli."-Thought: Not prepared for the habitation of man, but for the devil and his

11. "Devotional Covering."—Thought: A sign of authority. Woman should have power on her head because of the angels.

12. "Worldly Amusements." - Thought: Not for Christians, but for the world. The Christian has more joy in living a truly devoted Christian life than the world has with all its amusements. 13. "Christian Giving."-Thought: God loveth

a cheerful giver; give and it shall be given unto

14. "Feet-Washing.-"Thought: The servant is not greater than his Lord. If ye know these things, happy are ye if ye do them.

15. "The Lord's Day."-Thought: In it we are to do no manual labor; yet it is not a day of ease. lt is a day to be kept sacred unto the Lord, and on this day we should use all our efforts in advancing the cause of Christ.

16. "Heaven."-Thought: A place prepared for every one. But only those who are faithful shall

These subjects were all very ably treated and many more good thoughts could be given, but space does not permit. These meetings were followed by a sermon each evening. Attendance and interest were very good, and we were all very much encouraged and feel that it was time well spent, and trust the seed that was sown will not return unto Him void.

I. B. WITMER. H. A. METZLER Secretaries.

Do I trust the leadings of God's providence?

# HERALD OF TRUTH.

Young People's Department

The brewers of the United States are, on ac-

count of the national movement of the Christian

churches against the saloon, becoming so good

that at a secret session held at New York Satur-

day night, Dec. 7, they are reported to have de-

cided to join hands with the "conservative re-

formers" to abolish the low saloon and all similar

dives. A fund of \$5,000,000 was pledged, how-

ever, to wage war against the temperance move-

ment. But it is not the low saloon that starts

the boy down hill. It is the palatial looking affair

that starts them and then kicks them out at the

back door to make room for more respectable com-

pany when they become so besotted that their

presence is liable to keep others from starting

No the brewers know how to fight just as well

and wisely as their father knows how to counter-

act the work of Christianity anywhere. And we

are indeed blind if we cannot see the real object

of all this pretended "assistance" of the brewers

to improve the morals of the public. So long as

the disreputable business brings money they will

support disrepute; when the forces of Christian-

ity open the eyes of the people to the enormities

of the drink traffic, and trade is affected thereby,

then do these good, portly sons of Bacchus sol-

emnly propose to help "rational" reform in the

matter. God grant that men may not be blinded

or browbeaten by any attitude this class of re-

formers may take to improve the condition of

things. They have had opportunity in this coun-

try for full one hundred and thirty-two years,

and have sent to drunkards' graves, almshouses,

asylums, jails, penitentiaries, unmentionable

sinks of iniquity and to the gallows altogether

multiplied millions of poor, blear-eyed, parched

lipped, ragged, besotted wrecks of humanity, and

it is time for better things and better men to

ITEMS.

Viscount Sinzo Aoki, Japanese ambassador to

the United States, has been recailed. It is sur-

mised that the viscount's friendship for the

United States is the reason for his recall. He is

a man of high culture, and in the recent racial

troubles he was too "peaceful" for his Japanese

Swarthmore College, a Quaker institution in

Philadelphia, Pa., was recently offered a donation

by a Quaker lady amounting to several millions

on condition that the college abandon all inter-

collegiate athletic contests and particularly all

football, has decided not to accept the gift on the

ground that the college's liberty should not be

mortgaged. Athletics must be worth a good deal

for some time, passed away Sunday morning.

Dec. 8, aged 78 years, 9 months, 17 days. He

bècame king in 1872. He was a scholar, mu-

sician, poet, historican, scientist and an orator,

being able to speak fluently, beside his own

language, English, German, Russian, French,

Spanish and Italian. He was dearly beloved by

terlan church in Pittsburg, Pa., had during his

ministry interested himself in the Chinese of the

city, to whom he greatly endeared himself. At

bled in the church, and by none was the dead

minister more deeply mourned than by the

Orientals. They had found in him a personal

Campaign talk is once more becoming common

the streets. It will be well to possess

his burial last week about fifty Chinese as

Adolphe, succeeds him on the throne.

trlp around the world.

friend and spiritual guide.

King Oscar H. of Sweden, who had been failing

have an opportunity.

majesty.

to Swarthmore.

one's soul in patience and to guard against being led into a political swirl that is hurtful to the President Roosevelt has once more en photically declared that he will not and never intended to be a candidate for re-election at the coming presidential election. The probable Re publican candidate is Secretary Taft or possibly Vice-President Fairbanks.

Borls Sarofoff, the most famous of all the Macedonian (Bulgarian) insurgents, was shot on the 12th at his home by a Macedonian. He was generally believed to have instigated the abduction of the American missionary, Elien M. Stone, in 1901, in order to procure funds from the ransom moncy to continue his insurrection against Turkey. His ultimate object was to organize a vast rebellion, seize Constantinople and over-

#### MARRIED

Kauffman—King.—At the home of Geo. Byler uear Barr, in Miffiin Co., Pa., by Bish, John P. Zook, Benjamin Kauffman of Lancaster county and Lizzie King of Miffiin Co., Pa.

and Lizzle King of Mifflin Co, Pa.

Yoder—Smoker.—At the home of Jonas Z.
Peachey in Mifflin Co., Pa., Moses Yoder of
Conseitoga Yallur, Lancaster Co., Pa., and Bar-bara, daughter of C. K., and — Smoker, of the
above mentioned pince. The newly married cou-ple will reside in Intercourse, Lancaster Co., Pa.

#### DEATHS.

Moyer,—On Nov. 27, 1907, in Franconia, Montgomery Co., Pa., Bro. Jonas L. Moyer, aged 79 Y., 5 M., 6 D. Fineral on Tuesday, Dec. 3, at the Franconia meetling-horizone, interment in the adjoining cemetery. Horizone and eight children to mourn the death of husband and

ther.

Detweiler.—On Nov. 27, 1907, at the residence Detwelter.—On Nov. 27, 1907, at the residence of Henry Haldeman in Franconia Twp. Montgomery Co. Pa., where she was employed, and was so injured that she died five hours later, Slater Mary R. Detwelter, aged 58 Y., 9 M., 6 D. Funeral services on Dec. 3 at the Franconia Mennonite meeting house.

Smith.—On Nov. 28, 1907, at her home in Lescock Twp., lancasier Co. Pa., of a complication of diseases incident to decrease of the meeting house. The control of the season of the control of the Mennonite She was a member of the Mennoni

church for a number of years. Funeral serv were held at the Hershey M. H. on the 30th

were held at the Hershey M. H. on the 30th.
Kreider—On Dec. 2, 1997, near Gordonville,
Lancaster Co., Pa., of a complication of diseases,
Mary, wife of Isaac Kreider; aged 68 years. Her
husband, three daughters and one son survive
her. Funeral at the Mennonite M. H. at Paradise
Nissley—On Nov. 27, near Florin, Pa., of the
infirmities due to old age, at the boque
son, Abm. Nissley, — Nissley, sear Her hislater Jacob W. Nissley; aged. 85 pts is survived band died several years ago. She is survived by three sons. Funeral was held at the Cros ds meeting-house.

Roads meeting-house.

King,—Paul, youngest son of B. J. and irene king. While coming home from school, Nov. 5, n company with his schoolmates, Paul was playing with a haudful of hay, and as the street car ing with a handful of hay, and as the steert car was appraaching another boy said, "Look out, act will run over you." Naturally they can will run over you." Naturally they are the approaching ear for the far enough the his bead and hadly crush in the lived forty hours, which was the said and hadly crush in the lived forty hours, but they will be the word; "I fell down." Although suffering very much he had five hours rest just before words: "I fell down." Although suffering very much he had five hours rest just before the had assed away peaceably, at the age of \$Y, 11 M. 16 D.

his subjects. His oldest son, Oscar Gustav Herr.—On Dec. 9, 1907, in Lancaster Co., Pa. Herr.—On Dec. 9, 1997, in Lancaster Co., Pa., suddenly from a complication of diseases, Tobias W. Herr, aged 77 years. Three sons and one daughter survive him. The funeral was held at the Strasburg Menn. M. H. on Dec. 11. He was a member of the Strasburg congregation. Sixteen of the most powerful battleships in the American navy were ready on Dec. 12 for a cruise in the western seas and possibly for a Dr. Elijah Donehoo, minister of the Preshy-

a member of the Strasburg congregation.

Hoffman—on Dec 7, 1907, at Neffsville, Lancaster Co., Pa., of a complication of diseases,

Christian H. Hoffman, in the sixty-first year of his
age. He had been in ill health for the past five
years, and had been confined to his bed for about
five weeks. He was a member of the Petersburg
Menn. concregation. He is survived by his wife-Menn. congregation. He is survived by his w six sons and five daughters. Funeral at Petersburg M. H. on Dec. 11.

February and H. on Dec. 11.

Eby.—On Dec. 8, 1907, in Lancaster Co., Pa., of tropsy, Susan, wife of Sanniel Eby, at an adanced age. She was a member of the Mennonite-thurch and is survived by her husband, but no

children. She was buried on the 10th at Landis

alley.
Smucker.—Bro. Orla Smucker was born in Lo-an Co., Ohio, Nov. 30, 1882; died near Hubbard, pregon Dec. 3, 1997; aged 25 Y., 2 D. He was gan Co. Ohlo, Nov. 30, 1882; died near Hubbard, Oregon, Dec. 3, 1997; aged 25 Y., 2 D. He was buried in Zion centerty. Dec. 4, 1997. Final services were held by Gella by A. 1997. Final services were held by Gella by A. P. Troyer from Job. 19;21. Bro. Snucker united with the A. M. church in his sixteenth year and remained a faithful member to the time of his death. He leaves a wife and two children, father and two thers and three sisters to mourn his early

Funk .- On Nov. 25, 1907, at his home in Pleas ant Valley, Northunberland Co., Pa., George Washington Funk, aged about 75 years. He was born in 1831, in Bucks Co., Pa. His father, Henry moved from Bucks county to Pleasan four miles east of Milton, in 1837. His Funk, mover from success Milton, in 1837. His valley, four fellows and Milton, in 1837. His side was married to Rebecca E. Ganby in 1864. His wife and two sisters, Mrs. H. A. Hoffa and Mrs. M. D. Rissel, survive him. He was burled on Nov. 29 in Milton, Pa. He was a member of the Baptist church and a zealous, devoted Christian. He was a deacon in the church of his

choice.

Moyer.—John W. Moyer was born Feb. 7, 1870. He was married on Jan. 10, 1892, to Annu E. Blocher, to which union three children were born; one, an infant, pres produce the second of the seco Moyer,-John W. Moyer was born Feb. 7, 1870 Bixier from Amos 8:9.

#### FINANCIAL REPORT

Cf the Mennonite Board of Missions and Charities

f the Mennonite Board of Missions and Charles for the Month of October, 1907. RECEIVED. Evangelizing.—Lizzle M. Weuger, \$1.20; Kau. nd Neb. Mission Board, \$4.80; Jas. H. McGowen.

Evangelzing.—Jazze 3. Weight.

and Neb. Mission Board. 44.56; Jas. H. McGowen.

31. Total \$7.38 in the property of the propert

Cong. \$2.68. Kan. and Neb. Mission Board; \$15.29: Freeport (III.) Cong., \$37.59: Artur (III.) S. S. \$2.09: Zlon Cong., Goodland, Ind., \$4.405. East Union S. S. La, \$2.70: H. L. Charles, \$47.50: H. L. L. Cha

Jeachy, \$5; Mary Custer, \$2. Total, \$58.90, Kanasa City Mission.—Ilberty Cong., 1a., \$1.66; drs. J. V. Yoder, \$1. Total, \$2.66, Canton Mission.—Mrs. J. Yoder, \$1.00, Old People's Home.—Louisa Snayely estate,

Sino,00.

Orphans' Home.—Mattawana S. S., Pa. \$9.85; Irst, J. V. Yoder, \$1. Total, \$10.85.
General Fund.—N. S. Hoover and family, \$5: eyel Blatch, \$3: Oak Grove Y. P. M., Wayne Co., blib, \$6; Kan. and Neb. Mission Board, \$50, blat, \$65.00.

For Sister Burkhard's Support.-Louisa Snavely

La Junta Sanitarium.—Timothy Brenneman, \$5: La Junta Sanutarium.—Timothy Brenneman, \$5; John Hackman, \$10; Sarah Swartz, \$10; Daniel Eberly, \$5; Mary Metzler, \$1; Martin Hollinger, \$3; Abe Huntsberger, \$3; John Hartzler, \$3; Henry Kornhaus, \$3; Geo. Ferrer, \$5; David Burk-

J. F. FUNK and A. B. KOLB, Editors. Entered March 4, 1903, at Elkhart, Ind., as second class matter, under Act of Congress of March 3, 1897

Subscription Price

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the follow

Lancaster, Pa.

Lancaster, Fa.
Eastern District (Franconia).
Franklin Co., Pa., and Washington Co., Md.

Canada. Ohlo and Pennsylvania.

Ohio, Mennonite. Southwestern Pennsylvania.

Indiana, Amlsh (Spring). Indiana and Michigan District (Fall).

Illinols. Western District, Amish.

Missouri, Iowa and E. Kansas. Kansas and Nebraska. Nebraska and Minnesota.

Alberta, N. W. T., Canada Pacific Coast District

hart, \$3; Dan, Yoder, \$3; Ida L. Eby, \$2.60. To-

Russian Sufferers.-Mission Friends, \$3.00. Annuity Funds.—Utah Loan, \$60.00. South America.—Iva Barge, \$1; a Bro., Calif.,

New Station .- Kan. and Neb. Mission Board, \$1.00.

EASTERN TREASURER.

BASTERN TREASURER

S. H. Musselman, New Holland, Pa.
India Mission.—Slate HIII S. S., \$12.25; Churchivon S. S., \$5; Gordiale S. S., \$11, Paradise S. S.,
\$50; Hanover Bihle Class, \$22; Bossler's S. S.,
\$50; Lancob Herrey, \$1.20; S. S. Mission Meetling.
\$53; a Bro. Lancaster, Ph., \$3. Total, \$152.25,
India Orphans.—M. K. Kendy, \$15; L. H.,
shey, \$15; Anna Epier, \$15; Llzule Lancils, \$15,
Total, \$60.00.

WESTERN TREASURER.

Jos. R. Stauffer, Milford, Neb. India Mission.—Fairview S. S., Neb., \$11.70; Jacob Stauffer, \$5. Total, \$16.70.

acob Stauner, \$5. Total, \$16.70. Kansas City Mission.—Jacob Staunfer, \$5.00. General Fund.—Jas. Hauder, \$1; Joe Rediger, 1; John Zehr, 50c; D. Bender, \$1. Total, \$3.50.

CANADIAN TREASURER. CANADIAN TREASURER.
M. C. Cressman, Berlin, Ont.
Waterloo Co. S. S. Conf., \$37; Warner's Cong.
and S. S. \$17.50; Detweller's Cong., \$7.50; Weber's Cong., \$26.10; Blenheim Cong., \$31.33. To-

LOCAL INSTITUTIONS.

\$11.05. Total, \$140.96.

\$110.5. Total, \$140.95.
Canton Musion.—P. R. Lantz, Supt., E. Bighth St.—S. S. Collection, \$3.88; Sngar Creek (Ohio) Slibe M. \$4.06; Mrs. Good, \$1; Bro. Smith, \$2; Fannie Kurtz, 55c. Total, \$11.48.
Orphan's Home.—West Liherty, Ohio. A. Metz-ler, Supt.—C. Grieser, \$3; Elizabeth Troyer, \$60; Milleraburz, Ohio, \$5; Uriel V \$43; Florey Kelly, \$12; Walde, \$12; Walde, \$13; A. Schill, \$4; Florey, \$14; Kan, and Neh, Mission Board. Ashny, \$4; Additor Andrew Ashny, \$4; Additor Ashny, \$4; Additor Andrew Ashny, \$4; Additor Andrew Ashny, \$4; Additor Ashny, \$4;

HERALD OF TRUTH.

Funk. \$20; J. A. Klaasen, \$10; Elder Helnrich Toew, \$40; Heinrich Wiens, \$5; David Culy, \$15

Aaron Good, \$1: 3acob A. Weene, 36: orneilus J. Wiebe. 52c: Elizabeth Tunk, 26: orneilus J. State J. Stat

American Mennonite Mission .- J. A. Ressler, Supt. (September Report.)—Nancy B. Miller, \$1; P. L. Moyer, \$10; Anna Swartzentruber, \$1; Zion Cong., Ore., \$7. Total, \$19.00.

PAID.

Evangelizing.—\$60.00.
Chicago Missions. — Home Mission, \$183.03;
lospel Mission, \$169.04; Hoyne Ave. Mission.
51.58.

301.58.
Fort Wayne Mission. — Improvements, \$28.89;
Ceneral, \$45.96; Kansas City Mission, \$140.87;
Cauton Mission, \$35.28.
Orphans' Home.—Improvements, \$496.82; Genomeration

India.—\$1.282.21. General Fund.—\$226.61.

G. L. BENDER

**NEFF'S CORNER** 

A TESTIMONIAL.

Morrill, Kan., Nov. 20, 1907.

December 19, 1907

To Whom It May Concern:
This is to certify that I made an investment in the J. M. Neff Investment Association of New Mexico, that when I had occasion to use the money in my business and called for I, it was promptly returned to me, and that I received in the from the time of investment to the terest on it from the time of investment of the time of the last semi-annual dividend before with-drawal at the rate of 15 per cent. per annum. It is needless to say that I am entirely satisfied with the transaction and can cheerfully recom-mend the investment plan offered by Bro. Neft to

who may have funds to place.

Respectfully.

B. A. NOFZIGER. any who may have tunds to brace.

Respectfully, B. A. NOFZIGER.

For full particulars about the above plan of investment, address,

JAMES M. NEFF, Clovis, N. M.

OUR PREMIUM LIST FOR 1908.

The following is our premium list for the Her-The following is our premium list for the Her-ald of Truth for the coming year. All these books have been well described in the Herald, but if any one desires special information about them, write us and we will take pleasure in answering your questions. As many of our subscribers will renew during the next thirty or, set with their will give all of them a charge aged with their will give all of them a charge a good book or will give all of them a chance to get with their subscription, at the prices given, a good book or Bible, or the picture of the crucifixion. We hope to hear from many of you in the near future. The early renewal of your subscription will help us a great deal. We trust you will be able to make a choice of one or the other of these premake a choice of one or the other of these pre-

make a choice of one or the other of these promises and that you will enjoy the reading of the minums, and that you will enjoy the reading of the latest the control of the

Scholar's Bible Illustrated (which selis for \$1.50), Mennonite Publishing Co., Elkhart, Ind.

Contributions Received by Mennonite Pub. Co.

Biooming Glen Mennonite congregation, Bucks Co., Pa., for India Mission, J. A. Ressler, Supt., \$46; John Amon, Grand Rapids, Mich., for missions, \$1.

SAMPLE FREE.

If you want to make money, address D. A. Lehman, Nappanee, Ind.

# The St. Joseph Valley Bank

#### Pays 3 Per cent Interest on Savings Accounts

Offering its depositors, as security, the well-known integrity and business ability of its officers and directors, who are in cirect touch with every important transaction of the bank.

It is not only one of the oldest (organized in 1872, Charter No. 12) but is the LARGEST BANK in the county and one of the largest state banks in In-

Capital & Surplus \$150,000.00 Assets over \$700,000.00

OFFICERS & DIRECTORS

IOHN W. FIELDHOUSE HERMAN BORNEMAN WALTER S. HAZELTON T. T. SNELL

# HERALDOFTRUTH

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, DECEMBER 26, 1907.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

"Joy to the world, the Lord is come! Let earth receive her King; Let every heart prepare him room, And heaven and nature sing."

The Yellow Creek, Holdeman and Olive meetings are suspended for the present and all the schools in the neighborhood are closed on account of the smallpox breaking out and many people having been exposed.

A Rible Conference was conducted last week at Nappanee, Ind., in Bro. David Burkholder's congregation. The instructors were I. J. Buchwalter of Wayne Co., Ohio, and S. G. Shetler of Somerset Co., Pa. Some of our Elkhart members attended.

From Bro. and Sister David Ewert we have the announcement of the twenty-fifth anniversary of their conjugal life, on Dec. 31, 1907. We wish them many happy days and years in this present life and the joy unspeakable and full of glory in the life to come.

A happy, joyous Christmas to all our readers! "For unto us a Child is born; unto us a Son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace" (isa. 9:6).

Bishop and Deacon Ordained,-Bro. N. E. Roth of the West Fairview congregation in Seward Co., Neb., was ordained by Bish. Jos. Schlegel to the office of bishop. Also at the same time and place Bro. Lee Schlegel was ordained to the office of deacon. May the Lord bless the brethren In their respective offices.

A copy of the Brethren's Family Almanac has been received. It contains much valuable church matter and among the articles that are valuable we find one of special interest on Abraham Cassel, the well-known antiquarian and historian. The bulk of his library is carefully preserved in the library of the Juniata College at Huntingdon. Pa.

In looking over the invoice of our books we are surprised to find that there are only eleven unbound copies of the large German edition of the Martyrs' Mirror. It is probably the last edition of this remarkable book to be published in the German language, and those who would like to get a copy for a family keepsake will have to get it soon, as the edition will soon be exhausted, and the book will be obtainable only at advanced prices.

We beg to call attention to the report, in this issue, of the brethren composing the publication committee. Their report means a great amount of labor, which we believe the church will appreciate. The comments added to the report are

given with a view of making some very necessary explanation and are not intended as personal criticism. We hope the readers will so consider the matter, and that what is right and fair will be done, to the glory of God and the good of the church.

One of our readers from the state of New York writes the following encouraging words: Kind greetings. Herein I send you one dollar for the Herald of Truth for another year, and also for three almanacs, which please send as stated. At my last birthday ln October I was seventy years of age. I have been a reader of the paper now well on to fifty years, and I still love to read its pages as well as in my younger years. As ever I remain a constant reader of the truths it brings and the kind admonitions and Instructions it gives.

After Fifty-One Years .- On Wednesday of last week (Dec. 18) we had the pleasure of meeting and enjoying a highly appreclated visit with David R. Landis, a Baptist clergyman and evangelist, residing at Greenwood, Ind., who in 1855-6 was a pupil in the school at Mont Clare, Montgomery Co., Pa., where at that time the senior editor was teaching. When the school closed in the spring of 1856 teacher and pupils bade each other farewell, many of them to meet no more on earth. In this instance, however, we were permitted to meet again. We bade him farewell as a boy of ten years old-we meet him now as a fellow-laborer in the Lord's vineyard, a man past the meridian of life, and like his teacher of so long ago, fast drawing to the other shore. Bro. Landis grew to manhood's years, prepared himself for the Master's work and now for many years he has been laboring with good success in several different states and in a number o different congregations, and we need not say that after not having mct for over half a century our visit together was of mutual enjoyment and satisfaction. The Lord grant that we may finally meet where the trials and conflicts of life are over and where there will be no more parting

Christmas Thoughts. - We commemorate the advent of Christ into the world on Dec. 25. We do not know that this is the exact day on which the Son of man was born, but God-fearing men iu the earlier ages of Christianity, in some way, came to an understanding and agreed that this day should be commemorated as the birthday of Jesus, and so it has come now that throughout the Christian nations of the world this day is observed as the birthday of our Savior.

No doubt, from the fact that the wise men coming from the east to worship the infant Redeemer, "when they had opened their treasures they presented unto him gifts, gold, frankincense and myrrh." came the now almost universal custom of giving presents on the day we commemorate as the day of his birth. This custom if performed with wisdom, discretion and with a proper motive, is indeed a beautiful custom and worthy of the highest commendation. But in our giving we should give to benefit our fellow-men; to do good; to remind men of the love and goodness of God, and thus use the temporal things which God has given us to the conversion, elevation and eternal salvation of the human race.

Wm. D. Ensign, speaking of Bethlehem as the hirthplace of Christ says: "What sacred emotions fill the soul at the mention of Bethlehem! What deep prophetic truths are uttered concerning the nativity of our Savior! And thou Bethlehem in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor that shall rule my people Israel. More than eighteen centuries have rolled away since the shepherds of Judea watched on the plains of Bethlehem, listening to the angelic strains, 'Glory to God in the highest, and on earth peace, good will toward men.' Since then the name of Jesus, dear to millions, has bowed the heart wherever it has been proclaimed. And at this period, sublime with the march of Christianity, the name of Jesus, upheld on the starry banner of the cross, pours the oil of healing on the stricken, the suffering, and the oppressed, with magic power. The pligrim goes and comes from this sacred spot deeply impressed with the sanctity of the place. The Christian grows strong in faith, expecting the fulfilment of the divine prophecy, when the Son of God shall appear in all his glory, descending to judge the nations of

#### PERSONAL MENTION.

Pre. J. F. Bressler of Hubbard, Oregon, spent Sunday, Dec. 8, with the Hopewell congregation In that state.

Bish. S. F. Coffman of Vineland, Ont., will conduct a Bible conference in Elkhart early in the

month of January. Bro. C. A. Hartzler of the Kansas City Mission preached on Thanksgiving Day at the Sycamore A. M. meeting-house,

Bro. Henry Weldy of Wakarusa held services at the Teegarden Union meeting-house in St. Joseph Co., Ind., last Sunday.

Bro. George Lambert of Elkhart, Ind., returned early last week from a trip to South Dakota, where he had gone on business.

Pre. N. O. Biosser of Hancock Co., Ohio, will conduct, if the Lord will, a series of meetings in Elkhart about the middle of January.

Bro. Christian Allabach of Kulpsville, Montgomery Co., Pa., conducted services at the Harleysville chapel on Sunday evening, Dec. 22.

Bro. I. R. Detweiler and wife of Goshen, Ind., attended the funeral of Sister Detweller's grandfather, C. Hooley, near Topeka, Ind., last week.

Pre. M. S. Steiner, after returning from a Bible conference in Holmes Co., Ohio, left home again last week to attend a Bible conference in Waterloo Co., Ontario.

Rish, J. J. Hartzler and Pre. Benjamin Hartzler of Cass Co., Mo., spent Sunday, Dec. 7, with the congregation in Johnson Co., Iowa, when the communion of the Lord's supper was observed.

Pre. J. E. Hartzier, who in recent years has become well known in Mennonite circles as an able and active evangelist, is at present in eastern Ohio, holding meetings. May the Lord prosper the work.

Sister Adaline Yoder of Elkhart, Ind., left here on Saturday, Dec. 21, to spent Sunday with her sister Ella in Chicago and then go to Cass Co., Mo., to spend the Christmas holidays in the parental home.

1007.

John Weldy and wife and Joseph Weldy of near Wakarusa, Ind., returned from a trip to Oscoda Co., Mich., and also to White Cloud, the beginning of last week. Their object was to visit relatives at both places, and they report a pleasant visit.

The brethren J. S. Shoemaker of Frceport, Ill., and John R. Shank of Palmyra, Mo., were conducting a Bible conference in the South English (lowa) congregation last week, closing on the 23d of December. The Lord bless their work.

Bro. J. Y. Miller and wife of the Shore congregation, Elkhart Co., Ind., spent Sunday, Dec. 15, visiting relatives in Branch Co., Mich. Bro. Miller preached in the Pleasant Hill meeting-house on Sunday evening to an attentive congregation.

Pre. John E. Borntrager and wife of the A. M. congregation near Middlebury, Ind., have gone south and expect to spend the winter with the brotherhood near Minette, Alahama. We hope they may have a pleasaut time in the "Sunny

Bro. John Leatherman of Kent Co., Mich., died last week at an advanced age. His brother, Jacob Leatherman of Elkhart county, died during the earlier part of the present year. Bro. Leatherman was the father of Mrs. Alhert Brubaker of Elkhart. His wife died several years ago.

Bish. Jonas D. Borntrager and wife and Pre-Jacoh Petersheim and wife, who have been on a trip in the state of Pennsylvania and Ohio, visiting churches and preaching the Word among the M. people, returned home about the middle of December after an absence of over two months.

Bro. Sylvester J. Milier and wife of Clarkes ville Kent Co., Mich., came to Elkhart on the 20th of December, and the next day went to their former home in the southern part of the county to spend the holidays with friends in their former home. Bro. Miller is superintendent of the Sunday school in the Bowne congregation and provided himself with necessary helps from the Mennonite Publishing Co. book store.

#### For the Herald of Truth. THE PUBLISHING INTERESTS OF THE CHURCH.

It is needless to say that there has been for years a strong sentiment prevailing in the church, favoring the ownership and control of her own publishing interests. The sentiment continued to grow, but no definite action had been taken by the church to start the movement until last May; at that time the Ohio Conference placed itself on record as favoring such a movement. Other district conferences in rapid succession took the matter up and after due consideration placed themselves on second in favor of the church owning and controlling its publishing interests. Nine conferences responded, each appointing a brother to represent their respective conference on a committee whose duty it is to take the matter under consideration and take such steps as in their opinion will serve the hest interests of the church.

The conference appointments are as follows: 1. J. Buchwalter, Dalton, Ohio, representing the Ohio Conference; S. H. Miller, Shanesville, Ohio, representing the Eastern District A. M. Conference; Jonathan Kurtz, Ligonier, Ind., representjug the Indiana A. M. Conference; J. S. Shoemaker, Freeport, Iii., representing the Illinois Conference; Abram Metzler, Martinshurg, Pa., representing the Southwestern Pennsylvania Conference; S. G. Lapp, South English, Ia., representing the Missouri and Iowa Conference; Noah lloover, Goshen, Ind., representing the Indiana and Michlgan Couference; David Garber, La Junta, Colo., representing the Kansas and Nebraska Conference; Emanuel Stahley, ----, Cal., representing the Pacific Slope Conference.

HERALD OF TRUTH.

This committee met Nov. 7 to organize, to consider the advisability of establishing a church publishing house, to confer with representatives of the Mennonite Publishing Co. and Gospel Witless Co., to formulate plans leading to the consummation of the movement, etc. Several days were spent in discussing the matter pro and con, and looking over the machinery, stock of hooks and supplies offered for sale hy the Mennonite Publishing Co. After careful and prayerful consideration the committee decided upon the following:

- 1. That the time had come when the church should own and control her publishing interests, and that an effort be made to establish such an institution as soon as the way opens to do so.
- 2. That we offer the Mennonite Publishing Co. the sum of \$8,000.00 for the following named publications: Herald of Truth, Ruudschau, Words of Cheer, Jugendfreund, English, German and Primary Lesson Helps, English and German Almanacs, and take at list price all such machinery, books and supplies as the church may need and can use in the new institution.
- 3. That we accept at cost price all that the church can use of the machinery, supplies and books belonging to the Gospel Witness Co. and the M. B. & T. Society.
- That we as a committee, after prayerfully considering the advisability of establishing a church publishing house, are convinced that a publishing institution owned and controlled hy the church would tend to the unifying and upbuilding of the church in general, hence we ask that the General Conference consider the following suggestions offered by the committee:
- That the General Conference approve of the steps taken both by the district conferences and the committee.
- (b) That the General Conference appoint three brethren to be represented on the Publication Committee
- (c) That the General Conference take such other steps as may be deemed advisable to help along the movement.

The General Conference responded by unanimously approving of the steps already taken, and by appointing the following named brethren to be represented on the committee: E. S. Hallman, Cressman, Sask., Canada; Samuel Gerher, Groveland, Ill.; Christian Good, Harrisonburg, Va.

Immediately after the adjournment of General Conference the committee held another meeting, the church publication problem was again carefully and prayerfully considered; definite action taken at this meeting in the way of formulating plans, appointing of committees, deciding as to location, etc. It was decided to locate the new institution at Scottdale, Pa., at least for the time being.

Thus far the Mennonite Publishing Co. has not accepted the proposition offered them by the committee. We are sorry that we as a committee could not see our way clear to pay the amount they asked for what they considered should he in the hands of the church; but it was the unanimous opinion of the committee that the price offered them for what the church could use was amply high. If, however, the church in general thinks the price offered should be raised, and enough money is contributed to justify such a step, we shall gladly carry out the wishes of the church. We shall be pleased to hear from the brotherhood on this point.

The object of the committee is to serve the best interests of the church; hence we should be very much pleased if all her publishing interests could be blended into one institution owned and controlled by the church. This much-desired end cannot be consummated by coercion, but by free-will and voluntary co-operation on the part

of all who are interested in the movement. If private individuals or corporations desire to engage in the distribution of religious literature independent of the church, we shall in no way antagonize them. So far as their efforts are along gospel lines and conducive to the uplifting of

humanity and upbuilding of the church, we wish them Godspeed. We, however, are fully convinced that the time has come when the church should own and have full control of all her publications, and, acting upon this conviction, we as a committee have decided to proceed with the work of organizing the proposed institution. To this end a meeting of the committee has been called to convene the 8th of January, for the purpose of completing the organization and making definite arrangements to found the institu-

December 26.

One of the essential things to be considered at this time is the financial problem. Of course, we are aware of the fact that it takes conside able money to launch an institution of this kind, and when launched we sre desirous to make the institution self-supporting, and in order to do this, sufficient money should be contributed by those interested to launch the institution free of debt. We feel confident that those who are in hearty sympathy with the movement will see that the necessary funds are forthcoming. If the committee succeeds in securing from both houses the publications and supplies which should be in the hands of the church, we will need at least between twenty-five and thirty thousand dollars. We shall be pleased to receive an immediate response hoth from individuals and the various congregations, as to how much they are willing to contribute to this worthy cause. We ask only for free-will offerings, and to this end we should be pleased to have some one in each congregation make it his business to present the matter to the brotherhood and ask for free-will contributions and report as soon as possible to the district representative or the undersigned. May the Lord direct all to his glory and the upbuilding

of his kingdom, is our sincere prayer. Yours for the extension of Hls kiugdom,

J. S. SHOEMAKER, Chairman of Committee

#### EXPLANATIONS AND COMMENTS ON THE ABOVE.

The foregoing report of the action taken to date by the committee is published in full for the benefit of our readers and friends in the church, so that the position taken all around may be made clear to all. Naturally the fact that the Mennonite Publishing Co. does not accept the proposal of the committee is of interest, so we shall endeavor to make our reasons for declining the committee's proposal clear, so that all interested can understand.

The reader will note article 2 of the committee's report-"That we offer the Mennonite Publishing Co. the sum of \$8,000.00 for the publications enumerated therein and take at list price all such machinery, books and supplies as the church may need and can use in the new institution." This proposal is the cause of our declining for the following reason: We value these publications at \$20,500.00 and so listed them in the itemized inventory submitted to the committee. We also itemized all of the machinery, books and supplies, and our inventory items total as follows

Value of publications ......\$20,500.00 Unpaid subscriptions ..... 4,080.90 Machinery items ..... Composing room materials..... 4 755 29 Unbound books ..... 12,414.46 Bindery type, dies, etc..... Book store stock ...... 3,673.48 Editorial equipment ...... 404.70

Total .....\$51,886.27

As we stated to the committee, the items enumerated in the inventory were priced at the present values of the property, which means a deduction from cost price of 25 per cent. or more, as made by the appraisers, who were appointed by the court at the time of the receivership. We also stated that the machinery items and composing room items were such as our experieuce proves would be needed for the carrying on HERALD OF TRUTH.

of the business in the event that the church desired to purchase the same, and that the items listed were in constant use in carrying on that part of our work almost exclusively, but that a portion of them were such that could he used for commercial work. We submitted the inventory to the committee

so that the subject could he dealt with intelli-

gently. In the matter of hooks, both bound and unbound, we agreed that any of the items that our sales records did not show to be good selling hooks could be dropped from the inventory with out consideration, but that we would expect in justice and falrness to the stockholders and bondholders of the Mennonite Publishing Co., whose interests we as officers of the company are in duty bound to conserve, that we would not be able to accept any proposal that did not involve treating the matter on the basis of brotherly equity, or, in other words, in a business-like way, for the reason that our book business and publication business has been established for a period of forty-three (43) years, during which time the two lines-books and publications-have naturally become inseparably woven together. We made it plain that for us to consider the matter of selling all of the publications and only a part of the books would not he properly conserving the interests of the company, as it is through the publications that the medium for effecting the sales of the religious hooks is obtained, and it has taken thousands of goilars to establish the publications, many of them in their earlier years being published at a loss, counteracted by the profits derived from the sales of the books. We, however, stated to the committee that we were willing to accept a still further reasonable reduction from the price at which the items were listed in order to effect the desired end; but we find the committee appears unwilling to consider tne matter on the basis suggested. After they had had our itemized inventory for a period of weeks, it was returned to us with items checked thereon as accepted by them in the bound and unbound book list to the extent of \$4.600.00; no items whatever accepted on the machinery or composing room list, and a statement in the letter accompanying to the effect that the committee was not very conversant with the German books and, therefore, unable to make any selec-

tion therefrom. The committee was informed in the first conference had with them that we were familiar with the facilities of the Gospel Witness Co. and knew what they lacked to meet the requirements of a church publishing house, and that the equipment we enumerated in our inventory, together with that owned by the Gospel Witness Co., would make a plant of sufficient capacity to meet

the requirements. The price at which our property was listed, and especially the machinery and composing room items, which through use depreciate in value at an average rate of nearly 10 per ceut. per annum, is the present value, and not the cost price, because of the depreciation above noted.

On this account, item number three of the

committee's report suggests a difference of attitude by the committee toward the various concerns interested, and in a way that piaces the Mennonite Publishing Co. at a disadvantage. That is to say, the Mennonite Publishing Co. offers the foregoing inventory at prices one-fourth and more helow cost price, and in addition offers to make a still further reduction for the benefit of the church. This offer is not accepted. The equipment and supplies of the other concerns are cepted at cost price. This, on the face of it, is at least one-fourth higher than the offer of the Mennonite Publishing Co. In questioning members of the committee regarding this, they say that these other institutions propose to sell out and retire from the husiness. Our position differs in no wise in this respect from that of the other institutions so far as the church publishing interests are concerned. As we stated to the committee, it is our desire in the interests of har-

mony and progress for the church to dispose of ali of the property now in our possession that is heing used to supply the wants of the Mennonite

In conterence with the committee the representatives of the Mennonite Puhlishing Co. expressed a willingness to arrange for a re-organization of the company, changing its name, so that tne present name could be taken over by the committee, and thereby facilitate their future business matters, without the emharrassment inoldent to our continuing under the present name. even though the change of charter would entail considerable outlay. We believe that absolute fairness toward all is of vital importance just now a matter which none can afford to overlook (1 Thess. 5:22). The Meunonite Publishing Co. has been serving

the church constantly for forty-three years. The founder of it laid aside the prospects of wealth and material advancement for the benefit of the Mennonite church. His life has been one of hardship and pioneer experiences. Trials, conflicts and losses have been his share, but the business affairs of the Mennonite Publishing Co. are at the present time and have been for the past several years conducted prosperously. Past experi ences have been made a means for remedying defects in the methods of conducting the business, and at the present time a large part of the business is conducted profitably. The church is not asked to buy an unprofitable husiness, nor one that is founded on disaffection and competition. The business that is offered to the church is not an unknown quantity. It has taken many years of hard work and not a little opposition to establish it and build it up to its present con dition, and it does not seem a risk or an unfair thing for the church to purchase it in its present state. The church has grown rich. Individuals assumed the responsibility for which the church would have paid many thousands of dollars. The church is rich, and the founder, at the close of life, is a comparatively poor man. There is no complaint, but a statement is proper. Misfortune overtook the House four years ago in No vember, when the Indiana Bank failed here in Elkhart, and for a year afterward there were predictions of the downfall of the Mennonite Pub lishing House, and preliminary ways and means were considered by the predicators for forming a new company to put in bids at the sheriff's sale which was predicted would soon take place During the trying days of that period it was deemed necessary to lay the facts before the readers of the Herald of Truth, showing the condition at that time confronting the company and the causes, the sole aim of which was to tell the truth and nothing but the truth. In pursuing that policy in dealing with the creditors of the company and never deviating therefrom until the present date, great results have been accomplished by the blessing of God, and we have no hesitancy in saying at this time that if we are permitted to enjoy the same measure of prosperity in the future as we have had during the past four years, we shall, at the end of the tenyear period-three and one-half years of which have eiapsed-have cancelled the entire indebtedness, which we are paying in full. Naturally many of our brethren have been free

to discuss the Mennonite Publishing Co. Among some there is a fixed belief that the reports current are true and that the Mennonite Publishing Co. cannot last much longer, that it is going to the wall, etc. These statements have been tolerated and ignored by the Company for the very reason that they are mere imaginations, or po sihly hopes. The money that has been invested in the stock of this institution represents the savings or surplus of hrethren and sisters in various parts of this country and Canada; every unkind or untrue word uttered that has for its intent the hurt of this company, would, in the event that such efforts could succeed, cause the loss to fail upon their brethren and sisters who own the stock of this company. One of our

fundamental doctrines that is very dear to every brother and sister is to pay every man in fuil what you owe him and that only by so doing can you lead a righteous life.

We are engaged in the work to overcome the errors and mistakes of the past, a goodly number of which were influenced by some of those who are now opposing the company's interests. We propose with God's heip to continue to the end Why this is so now, we leave to God.

We sincerely hope and trust that the keen sense of justice and honor which has character ized the dealings of our people in the past will cause them to look at this matter in the right light and allow nothing but fairness and justice as between brother and hrother to sway the mind and direct the action of the church, and to this end may God hless and direct us all in the present movement.

MENNONITE PUBLISHING CO. Elkhart, Ind., Dec. 18, 1907.

For the Herald of Truth.

CHRIST MAS HYMN.

By Marie C. Harrison

Rejoice! for Christ is come. Rejoice! Let every nation raise its voice! The long, dark night is spent.
And heaven's own Light to us is sent.
Mosaic types and shadows done— Hail thou of righteousness the Sun!

Rejoice! Heaven's King is come. Rejoice! Let every soul make him its choice! Hard idols cold of wood and stone, No more make human hearts bemoan The Healer good and true is here, And at man's wish he draweth near

Hall thou of every man the friend! And ready now thine aid to lend. In stateliest palace, lowliest cot. The strongest, weakest has his Though men may cold and distant be, Vet will the Lord remember thee,

Rejoice! the King of heaven greet! For all your trials sore he's meet. The aching heart, the shadow'd hrow, The hateful siu, the broken vow; fetters that you cannot break frees you for his own name's sake.

Hail, hlessed One! Hail, glorlous Guest! Who hrings of all good things the Thou giv'st us grace the wrong to shun. And daily so the race to run That all life's joys shall higher rise To find their climax in the skies.

O blessed town! O blessed night! That first beheld this giorious sight. Well may the heavens in splendor shine, and earth her finest choirs combine Thorndale, Ont.

LEARN TO FORGIVE.

Learn how to forgive. Do not carry an unfor giving spirit with you through all your life; it wiil hurt you more than anything else. It wili destroy the happiness of many around you, yet its chief feeding ground will be found in your own heart.

You hate your neighbor. Yonder is his dwelling, one hundred and fifty yards away. Suppose you pass by a wood fire, and as you pass you pluck a haif-consumed hrand from it, flaming and gieaming, and thrustlng it under your garment to hide it, you start for your neighbor's dwelling to burn it. Who gets the worst of it? You find your garments on fire and your own fiesh burned pefore you can harm your neighbor. So is he who carries an unforgiving spirit in his bosom. It stings his own soul like an adder shut up here. Even some who call themselves Christions are miscrable because of their own revengefulness.

Forgive your enemies, and get down on your knees and pray for them, and salvation will come into your own soul like a flood. "Father, forgive them." Sweet prayer and biessed example,

#### FOREIGN MISSIONS

India. — American Mennonite Mission, Dhamtari, C. P., India. Stations: Sundarganj, Rudri, Leper Asylum, Baiodgahan. J. A. Ressier, Supt.

#### HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chi-cago, Ili. A. H. Leaman, Supt. Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.

Ave. and 28th Street, Chicago, Ill.
Chicago.—Hoyne Avenue Mission, Cor. 33d Street
and Hoyne Avenue.
Toronto, Canada.—Home Mission, 461 King Street,

E. Toronto. Samuel Honderich, Supt. Welsh Mountain.—Welsh Mountain Industrial Mis sion, New Holland, Pa., R. F. D. No. 4. Noah

H. Mack, Supt.

Philadelphia.—Mennonite Home Mission, Cor. Am-

ber and Dauphin Streets, Philadelphia, Pa. Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. I M Hartyler Sunt -462 Rockland Street, Lancaster, Ps.

J. M. Hartzer, South. Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt. Kansas City.—200 S. Seventh St., Kansas City,

J. D. Charles, Supt.

BENEVOLENT AND OTHER INSTITUTIONS.

Orphans' Home.-West Liberty, Ohio. A. Metzler, Old People's Home.—Marshalivilie, Ohio, R. F. D.

J. D. Mininger, Supt.

Old People's Home.—Oreville, Pa. A. K. Diener,

La Junta Sanitarium. - La Junta, Colo. D. S. Weaver, Supt.

Bro. David Garber of La Junta, Colo., after conciuding his meetings at Emma, Ind., with eight conversions and enending a day with his brother. Bish. John Garber, of the Clinton Mennonite congregation, came to Elkhart on Tuesday evening, Dec. 17, and preached at the Mennonite M. H. to a well-filled house. The discourse was earnest, spiritual and abounding with life-giving thoughts that held the congregation with deepest interest as the brother discoursed on Christ made unto us "wisdom, righteousness, sanctification and redemption."

La Junta, Coio., Dec. 13, 1907.-Enclosed you will find money order for \$2.50 for a medium fountain pen. We are all well and the brethren in this vicinity generally are enjoying good health The ground at present is covered with about two inches of snow. Much of the land is changing hands at from \$75.00 to \$100.00 and even as high as \$125.00 per acre, and people are still coming from the East who wish to buy land and make their home in Colorado. I feel satisfied that I made a good move, financially speaking, when came from Nehraska to Colorado, and as far as church privileges are concerned we have them the same as we had them in Nehraska

The Sanitarium is being huilt as fast as we get the funds. It will require from \$10,000.00 to \$12,000.00 to complete the building. As ever your friend. J. M. NUNEMAKER.

The above is an extract from a private letter to the senior editor of the Herald, which we feel sure will interest a large portion of our readers.

Dhamtari, C. P., India, Nov. 20, 1907,-In a private letter to the editors Bro. Geo. J. Lapp writes under date above given, from which we glean the following which will interest our readers in general:

"At this writing I am preparing to go to Igatpuri to bring home wife and bahy Lois, who was born Oct 26 1907 We feel that this is a rich heritage from God. Pray for us that we may be worthy of our trust and train her up to the glory of God. The weather is becoming cooler, but the crops are very scarce. The merchantmen who know no mercy are buying the grain and shipping it out of the country, leaving us without the little even that was raised. The government is

taking steps to stop this greedy traffic. May God bless you. Remember our family of three at the throne of grace."

Larned, Kan., Dec. 10, 1907.-Bro. S. C. Miller of Windom, McPherson Co., Kan., and Bro. John Brunk, La Junta, Colo., spent Saturday and Sunday, the 7th and 8th of December, with us and broke unto us the bread of life. Communion services were held here with us and Bro. Jacoh Miller and wife from East Pawnee county were received into church feilowship with us by letter. We herewith extend a cordial invitation to ministering hrethren especially, traveling this way, to stop off and visit us,

Milford, Neb., Dec. 9, 1907.-A brotherly greeting to the editors and all God-fearing readers of the Herald. May Jesus be our guide on our jour ney to Zion, the heavenly home above. We have at present a spiritual feast in our churches. Several ministering hrethren from a distance are in our midst, holding a Bible conference and giving instructions from the true word of God. The meetings are held in the West Fairview M. H. The instructors are Bro. D. Kauffman, Bro. S. E. Algier of Logan Co., Ohio, and D. G. Lapp of Adams Co., Neb. May God's richest blessings be with them and all the hearers who from time to time attend these meetings.

To-day we attended the funeral of an aged sister of the Egli congregation, aged 83 Y., 9 M. The sermon was preached by Jos. Rediger in German and a minister from Ohio. Many solemn truths were hrought before the congregation. She leaves an aged husband, Nicholas Springer, who is deaf and blind, to mourn her death. May the good Lord grant him grace and patience to be faithful unto the end.

In the Fairview congregation twenty-eight young people were received into church fellowship by water baptism, by Bish. Joseph Schlegel. May they all prove faithful and brightly shine as lights in the world.

Receutly Bro. Schlegel requested that another bishop he ordained, as on account of his age and health he was no longer able to do all the work that his position required of him. He also presented the necessity of ordaining another deacon, all with the consent of the congregations. Votes were accordingly taken a few weeks ago and N. E. Roth was ordained to the important office of bishop and Lee Schlegel to the office of deacon. May they hoth prove to be instruments in the hands of God to the salvation of souls, the uphuilding of the church, and the praise and glory of God, and that the heavenly mansions may be filled with the redeemed of God in eternal glory and blessedness. D. BENDER

Masontown, Pa., Dec. 16, 1907.—Dear Readers of the Herald of Truth:-Greeting. I wish to have it announced in the columns of the Herald of Truth that Bro. John Brillhart and family have moved from the Masontown congregation to Scottdale. The brother, however, is to fill the regular appointments or all that are made until a minister can again be secured for the Masontown congregation. We need one who will be with us here all the time. Bro. Brillhart's presence is greatly missed. We believe him to be a very zealous Christian and one who cares for the flock. May the Lord prosper him in his work.

We had our Bible conference from Nov. 4 to 9. The instructors were Bro. I. J. Buchwalter and Pre. S. G. Shetler. We had good attendance and good order.

Communion services were held here on Sunday, the 10th, at which time one precious soul sealed his covenant vows by water haptism and was received into church membership. Our breth-

ren here have decided to build a house to serve as a dwelling for our minister. They have the ground already and the house will be built early in 1908, if the weather permits. .

To-day (Dec. 15) Bro. Daniel Kauffman is with us to fill the appointment at this place. He is at present at Scottdale on duty there and decided to spend Sunday at this place. He preached here hoth morning and evening. For the evening service he spoke from John 15:2 and explained the meaning of the branches of the vine very J. B. B caticfactorily

Stony Brook, York Co., Pa., Dec. 16, 1907 .-To all Herald readers greeting in Jesus' name. Praise the Lord, for his mercy endureth forever. We just closed a series of meetings at two different places, Stony Brook and York, in which Pre. Noah H. Mack conducted the service, and by which we as a congregation were very much revived. We felt as though it was heaven here helow already. We felt like Peter when he was with Christ on the mount.

These meetings commenced on Nov. 24 and ended Dec. 15, 1907. The texts were: Jer. 35:5-7; Judg. 7:19-21; 1 Pet. 1:24, 25; John 6:63; Thanksgiving Day, 10 a. m., Col. 4:1-3; 7 p. m., 2 Cor. 9:15; John 1:29; Isa. 55:6; Judg. 16:19; John 10:11; Luke 8:40; John 14:12-14; John 3:14-16; Matt. 11:28-30; Heh. 12:2, "Looking unto Jesus;" John 13:17; afternoon service, John 15:8, "Herein is my Father glorified that ye bear much fruit;" evening service, Luke 7:13; Jas. 5:16, "The effectual, fervent prayer of the righteous man availeth much;" Amos 4:12, "Prepare to meet thy God;" Matt. 25:1-3; Matt. 13:3-9; Rom. 5:8, "God commendeth his love toward us in that while we were yet sinners Christ died for us;" Heb. 11:1; Luke 19:13, "Occupy till I come."

Nine precious souls made the wise choice even as Joshua when he said, "As for me and my house we will serve the Lord." May we now be faithful workers in the vineyard of the Lord. Pray for COR

Warrensburg, Mo., Dec. 16, 1907 .- To the Readers of the Herald of Truth: - Greeting. My grandfather was Benjamin Bowman. He was married to Barbara Forrey in Pennsylvania. They noth died in Ohio. One brother, John Forrey, died in Pennsylvania. One brother, Christian, moved to Hancock Co., Ind. One sister was married to a Yoder, who resided near Goshen, Ind. If any of your readers can give me any information of Uncle Christian Forrey or of any of his family I should feel very thankful. I think my father, Benjamin Bowman, left his Bible with my uncle. I think they were all Mennonites.

JOHN BOWMAN. . . .

Aito, Mich., Dec. 17, 1907.-Dear Brethren:-Greeting in the Master's name. I wish to write you a few lines. We are all well, for which we thank our kind heavenly Father. We hope this letter will find you all enjoying the great bless-We have snow and good sieighing. Bro. Aldus Brackhill, wife and son arrived here on the 15th. Bro. Niles Slabaugh preached for us here last Sunday and will preach for us again tomorrow (Wednesday) evening, if the Lord will, and may have singing for a few evenings. He is accompanied by his wife and will visit until Christmas. With kind wishes to all I remain yours in the Master's cause,

Mennonite Gospel Mission, Chicago, Dec. 16, 1907.—Herald Readers:—Greeting. The blessings upon our work have heen so abundant during the past few months that we feel very much encour aged with the future prospects of our work. The attendance and interest in all of our work has been steadily increasing so that at the present time our sewing school, Sunday school and Sunday evening services bring us all the people we can care for. We have on roll in the sewing school since Oct. 1 nearly 175 names with average attendance of over ninety. From seventy-five in

# HERALD OF TRUTH.

Sunday school Sept. 1, our attendance has increased until at present we have enrolled nearly 200 pupils. Our highest attendance, which was 166, was on the 15th.

Bro. J. E. Hartzler preached a very helpful sermon last evening. Subject, "I know thy works." The hall was filled with attentive listeners. With so many opportunities for doing good we need very much your prayers that we may ever do the right thing. Yours in Jesus' name,

A. M. EASH.

Garden City. Mo., Dec. 18, 1907 - Dear Herald Readers:-Greeting in Jesus' name. We again feel to thank God for the many blessings he bestows upon us. Bro. Levi Plank, who has been visiting with our people here, preached at the Bethel M. H., a week ago Sunday. We also reorganized our Sunday school last Sunday: Superintendent Bro Yoder: assistant superintendent, E. M. Byler; choristers, Alvin Kenegy and Mas sel: secretary, Loela Miller. COR

Minier, III., Dec. 17, 1907.-Baptismal services were held near Hopedale, 111., Dec. 8, when eigh teen precious souls were received into church fellowship hy Bish. John C. Birky. May they grow in grace and in the knowledge of our Lord and Savior Jesus Christ. Communion services were held at the same place on Dec. 15. Attendance was good. We feel to praise God for all his blessings. COR

Waynesboro, Va., Dec. 9, 1907,-Bro. A. H. Lea

man of Chicago, who preached for us at the Springdale M. H. from the evening of Nov. 30 to the evening of Dec. 6, left here Saturday morning for Harrisonburg, Va., where he will work for a short while. His sermons (in one of which he described the mission work in Chicago) were very interesting and instructive, and we feel that much good was done. Those of us who are in the Christian field, were encouraged to work with more enthusiasm. Five souls confessed Christ. We desire the prayers of all Herald readers in hehalf of our little congregation here, and especially for those who have just started to live the real life. May they become earnest workers in God's kingdom and a rich hlessing to the church. No preventing providence, baptismal services will he held on Christmas day. Oh, that others who are counting the cost might come and surrender all to Jesus and find peace and joy! The same evening Bro. Leaman closed his meetings, the hrethren Souder and Landis came from Lancaster Co., Pa. We gladly welcomed them and are thankful for the glad tidings of Jesus they hrought us. Great blessings can always be gotten from the association with fellow-workers, who lahor in other parts of God's great harvest field. One of our young sisters expects to go with Bro. Leaman to he a helper to those in need. May God's hlessings attend us all, whether we go or stay, and all be willing to do our part. Your COR. humble

Mannonite Gospel Mission, Chicago, III., Dec. 20. 1907.—Our Sunday school has been growing nicely for some time. On Dec. 15 the attendance was 165. We trust it may continue to grow both in numbers and interest. Our greatest need is more teachers. We have in our primary department only two classes of boys and four of girls. because we have not a sufficient number of teachers for this department. One class on Dec 15 numbered twenty-four little boys, but for lack of teachers this was the best we could do. The children are taking a creditable interest in the

school and in the exercises. On the evening of Dec. 10 we had a very interesting children's meeting. Bro. Brenneman, of the Moody Iustitute, gave an interesting story from the life of Christ, after which Lydia B. Stutzman concluded the story and sang a few songs. These exercises were followed by an interesting discourse from Rev. 2:2, first clause. The attendance and attention were good. The

Wednesday children's meetings and sewing school are well attended and progressing.

Trusting God's people will ever remember the workers here in their prayers, we remain yours in the Master's service.

LLOVD I HERSHBERGER. . . .

Farmersville, Pa., Dec. 18, 1907.—Beloved in the Lord:-Greeting in the worthy name of Jesus. This will be my last tidings to place before you from the Groffsdale and Metzler's churches. Will give it in charge of Bro. Henry Benner to write the news, or perhaps the church may select a correspondent. God's will be done. Will give a few lines to my brethren, sisters, friends and enemies of my home churches. May God bless you all, so that you may prove a blessing to the upbuilding of God's kingdom. The prayer of the righteous availeth much; let us all be on duty and watch. "Farewell."

The ministering hrethren that have been with us during the past year, with the exception of the last two Sundays and beside our home ministers, are: Bish. J. D. West, Andrew Mack, Noah Landis; ministers, J. N. Nunamaker, Samuel Witmer, John Sauder, J. B. Snavely, John Lefever, D. Lehman, John Laudis, David Moseman, Elias Groff, Joseph Boll, Aaron Wenger, Aaron Eberly, Sanford Laudis, John Bucher, I. B. Good; dea cons, Christian Weaver, Aidus Brackhili, Ezra Weaver, Henry Heller, J. B. Brubacker and J. Hess. We feel truly thankful for the visits. Come again. Another year will soon he past and the death signal still warns us to he ready. Who will be the next? "Even so come, Lord Jesus."

Continued meetings will begin at Ephrata on Dec. 29. We ask an interest in your prayers. LIZZIE M. WENGER

#### For the Herald of Truth. BIRAM.

#### By Lina Z. Ressler.

It was Sunday evening. The girls' compound was almost deserted, for the missionaries with nearly all the girls had gone for a long walk. Twilight was coming on and headache getting a little better, so we decided to go for a bit of fresh air to the mango grove near hy. As we came out, a few hlind and lame girls who could not walk far gathered wistfully ahout us, so we invited them to go along. Across the compound on a low wall we noticed a girlish figure and a cheery voice calling, "Main hhi jann?" (May 1 go too?) In response to Papa's "Yes," she skipped merrily to us and we could not help but notice her cheery ways as she joined in the songs we sang. This was my first definite recollection

of Biram. Not very long after this she was one of the seven happy girls who were married to seven of our young Christian men and who set up their homes as near to the papas and mammas they were leaving as they could. They were happy homes, too; for the young people seemed to realize something of their responsibility and seemed eager to help spread the gospel that meant so much to them.

Biram with one of her "sisters" was chosen to do housework for the "mamma" who had heen sick so much, and also to read the Bible to her village sisters who as yet knew nothing of her Jesus. Lovingly, earnestly, she entered her task, eager to tell the story that made her life bright. Day hy day they trudged over the hot footpaths with Bihle and hymn hook to tell the giad story. Sometimes they were mocked and scoffed at and would come for new help and encouragement to those who had had more opportunity to study the Bible than they. Bending over the wash-tub, or with dust-cloth in hand, they would tell of the morning's experiences. Sometimes happy, sometimes sad, because the people would not believe them or would dispute their word. Biram's invariable conclusion, however, was in the hard-

est experiences, "But they do not understand, and for that reason we must tell they over and

She was happy in her work, and for nearly a year did it faithfully. A wee girl came to bless their home, and her husband's cup of happiness seemed almost full. But fever came and quick consumption seemed to fasten its hold on the girl-mother. More and more anxious was the young hushand's look as he came for medicine and help, but all in vain. The young life was closing, and our Biram fell asleep in Jesus, leav ing her haby girl to he cared for by the lonely young hushand and such help as the missionaries could give.

It was a short life. Hers was a quiet infinence. But who shall estimate its value or its power in a land so full of darkness and vice?

Will it count? Does it pay? Dhamtari, C. P., India, Nov. 18, 1907.

For the Herald of Truth.

REPORT OF SUNDAY SCHOOL MEETING Held at the Holdeman M. H. near Wakarusa, Ind., on Thanksgiving Day, Nov. 28, 1907.

The Thanksgiving sermon was preached by Bro. J. E. Hartzler. Question 1. "Why am I interested in Sunday

school work?" This question was discussed by Harvey Yoder

and C. E. Reed. 1 Christ is a teacher of children, therefore I am interested.

2. Childhood is the time to learn.

Sunday school is uplifting.

4. God commanded it (Deut. 6:5-7). The hlessing of God has been and is still resting upon it .-Ry Bro. Moseman.

Question II. "Perils that Threaten Sunday · Schools." By Anna Hoover and S. C. Hartzler.

1. Lack of unity among workers.

2. Lack of a feeling of responsibility.

Petty grievances. Lack of material for primary teachers.

Lack of efficient teachers.

6. Monotony.

These perils are overcome by every Christian

putting on the whole armor of God. Iil. At 1 p. m. in a children's meeting, Sister Rhoda Weldy gave an interesting Thanksgiving

tolk IV. "The Ideal Suuday School Teacher." By

Edith Buzzard and C. N. Holdeman. 1. Must have an ideal gift of teaching and

2. Ideal means of perfection.

3. The ideal teacher has a full life.

4. Teach the Bible; do personal work.

V. "How to attain to better work in the Sunday school?" By Philip Kilmer and Samuel

1. A close walk with God.

2. Have thorough Christian workers.

Memorize more Scripture verses. VI. "Misleading Attractions." By Leander Weldy and D. A. Yoder.

Books, amusements, cards, dress and conversation were a few that were mentioned.

The evening session was closed with a seruion by J. E. Hartzler from the text, "Will a man rob · THE SECRETARIES. God?"

#### MAKING CHARACTER.

Men are huilding continually; and they know not the day nor the hour when trials will test them. Take heed, therefore, how you build. Have you that which when men's praises cease will satisfy you? Are you building your soulhouse so that it is sound from bottom to top, and from top to bottom? Are you building it so that it shall endure in sickness, in adversity, yea, in death itself? Are you hullding it so that it shall stand when you pass through the flood and through the fire?

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

# TOPIC: Stepping Heavenward. Heb. 12:1-4. Consecration Meeting. Jan. 5, 1908

EDITED BY A. B. RUTT.

#### THE LESSON MOTTO.

Beginning this very day, Lord help me to direct my thoughts, my steps with renewed earnestness in the way of life and light.

#### DAILY READINGS

December, 1907. 30. M.—How to go. 1 Cor. 9:24-27; John 14:6. 31. T.—Keeping on the path. Phil. 3:8-21.

January, 1908.

1. W.—Walking in the light. 1 John 1:5-7.

2. T.—Influences that hinder. 1 John 2:15-17.

3. F.—The true guide. Psa. 119:1; Prov. 6.23; John 16:13.

4. S. —A safe companion. Col. 2:6-10. 5. S. —Stepping Heavenward. Heb. 12:1-4.

#### A SPECIAL MESSAGE.

Which way are you going? What is your destination? If you are headed the wrong way, be wise and turn to-day. There is a way that seemeth right unto man but the end thereof are the ways of death. Men set up theories, but heaven is not reached by theory. Christianity is not built on human theory. The kingdom of heaven is not a theory: the kingdom of delusion is, and thousands are willing subjects thereof. We are entering upon a new year. How much did you advance in the spiritual life in 1907? Is Christ more precious, his word better understood and more highly prized have you overcome your hesetting sins, are you stronger in faith, is your conversation more upon heavenly things, are your prayers, your powers and your purse more de voted to God in behalf of lost souls? Have you grown more earnest, more calm in soul, more charitable, patient, loving, useful, unselfish? Answer these questions to God in the quiet of your closet. Do not neglect this very important mat ter. If you have not advanced heavenward, you have lost ground. Take waruing. Life is short, full of possibilities, opportunities, and of dangers, and one of them may affect your eternal destiny Resolve to do more. But do more than you resolve. Good resolutions are fine reins and traces. Harness them on the Almighty and hitch them to your God-given abilities and things will move. God help you to move steadily, determinedly, prayerfully, cheerfully, daily,

#### BIBLE HINTS

Heb. 12:1. Note the direction in which the "cloud of witnesses," mentioned in Chap. 11, were going, what some had to endure. They walked by faith and not by slight. So must we, although we have their testimony before us to encourage us, especially in time of trial and temptation. Let be run "with patience." How impatient we often are? There are snares to avoid, ruts of formality to keep out of, stones of offence to steer clear of or to step over and a thousand things that can be successfully surmounted by means of patience. Rensember the word "patience" as you run. Inpatience turns many a man and woman down hill.

Heb. 12:2. We cannot be "looking into Jesus" when we are headed for destruction unless we run down hill backwards, and none run far that way until they either stop or fall headlong. Although Jesus came from heaven he never took his eyes off the Father while he reached down and about him to save a lost and rulned world. Even the rejections, despisings, shame, buffetings, scourgings, the cross on the one hand and the flattering temptations of Satan himself on the other hand, did not for one moment turn his eyes from his Father. Here then is our example,

Keeping "thine eyes straight before thee," "looking nuto Jesus," the way is safe and the destination sure if we run "with patience."

Heb. 12:3. There is so much about us to disconrage and dismay us that if we take our eyes off Jesus we will at once be in danger. We cannot see the glories of heaven, but we can see Jesus in his word, in the lives of holy men and women of all ages, and thus encompassed with his "cloud of witnesses" on earth and in heaven, we have continual cause for courageously moving forward in the battle. While we look unto Jesus, the Captain of our salvation, we cannot fall, fear or, fairt

Heb. 12:4. How far have we resisted? Has our loyalty to Christ cost jas one drop of blood? Ah, that does not mean the impatient resistance that takes the carnal sword in hand, but the patient endurance of Christ who suffered shame and ignominy and death. Patient endurance is the best resistance, even though it cost blood and life. We cannot take the carnal sword and with good conscience look into the eyes of the Master, who in his patient endurance was the meek and lowly Lamb of God. Let us learn to walk as he walked, by walking with and in him, that is, in his very footstens.

### ILLUSTRATIONS.

We Live by Believing. Dr. Johnson could not find the primary meaning nor the origin of the word "believe." It was formed from the Gothic "Be-lifan" (note the similarity to the German "heleben") which is something by which a person lives. man believes anything, he adapts his life to lt. Hence the great significance of this word. When a man professes to believe Christianity, and fails to conform his life to it, he thereby shows that he does not believe what he professes, that is, he does not be-live it. There are many such persons, to whom Plato's use of the word "opinion" may be correctly applied. Plato said that the word "opinion is the half-way house between ignorance and knowledge;" and a great many oninions take their final lounge in the domain of ignorance

It is by faith that we step heavenward. The important place which belief takes in the economy of saivation, is seen by our Lord making it the condition of saivation. "He that believeth on the Son hath life." He that be-lives the Christ-life has true life.

#### A Trusting Faith the Best.

The readers will remember the illustration of the two water-men, used some time ago. The one hauls his boat about the shore and cannot get off, but tugs and pulls hard. The other puts off, sets the sail and is soon speeding toward the desired haven. The one has kept his boat tied to the dock, while the other cuts loose and trusting the wind and the wave to which the other fears to trust his craft, moves out. We cannot move heavenward so long as we are tied to worldly things. Let us cast off the bonds that hold us to the world and trust God as we use the God-given means of grace to reach the harbor

#### Christian Life a Growth.

The Christian life is a sort of mountain path, and the higher one climbs the clearer the atmosphere, and the sooner he will see the morning sun. Clearness of vision and firmness of foot and beauty of prospect, come only to those who have climbed the heights—to the heavenly place in Christ Jesus. Conversion may be the work of a moment, but a saint is not made in an hour.

We grow in grace. Christian character is growth in grace, in the Christ-life, in the knowledge of God's will and the faithful performance of it; character, then, is not an act, but a process; not a sudden creation, but a development. We do not go heavenward by a single jump, but by daily ascending, daily climbing, and it requires constant, patient, careful, unwearled moving forward.

SUBJECTS FOR TALKS OR ESSAYS.

Shackles that hinder our heavenward journey.

2. The uplifting influence of good society.

3. What shall our purpose be for the year 1908?

4. The value of patient endurance.

For the Herald of Truth.

By a Brother.

Our caption is the apostolic injunction in Eph. 5:25, and does not mean to love another man's wife, but every husband his own wife, and not with a love prompted by carnal desire, nor yet with the vain silliness of youthful indioreetness and worldly folly, but with a love that the apostle has in his mind when he says "Husbands love your wives even as Christ also loved the church. and gave himself for it." The love a Christian man should render to his wife is a pure, God-like holy, sanctified love, in the fear of God that seeks continually and under all conditions of life to help her, to care for her and to make her life comfortable, pleasant and happy. The man who stands up beside his chosen companion and with her hand clasned in his and before God and the witnesses present promises to take her as his wedded wife, love her, cherlsh her, provide and care for her in health and in sickness, in prosperity and adversity, exercise patience, kindness and forbearance towards her, live with her in peace as becometh a faithful, Christian husband, and, forsaking all others, keep himself to her only as long as they both shall live, and then do the contrary is simply a spiritual adulterer and a monster. It means something when we stand up and make a solemn promise before God and witnesses, and then not only disregard it, but do all the things that we promised not to do and leave undone what we promised to do. I am writing this with a letter before me, written by a wife who is experiencing in her married life all the sorrows that must naturally come up when a good woman in her warmest fervor of faithfulness and devotion gives herself under the care and protection of an ungodly and sinful man. And when a husband interferes with the spiritual and religious life of his companion, he gives just cause for any woman to leave her husband (I do not say to be divorced, but to leave her husband) and live alone, so that she may enjoy the privilege to worship God according to the dictates of her own convictions and the teachings of God's uuchangeable word.

No music is half so sweet, no eloquence is near so charming, no picture fix at all so attractive, as the faithful and true witness. Like the precious promises given to us by the aurora borealis shining on the frosty and somber sky, tinging it with beautiful colors, and releving it with reliliant rays, the promises of the gospel shine, in tints of light and smiles of love, on the cold and gloomy night of trouble, cheering the heart of every child of God with delightful tokens of the presence and the kindness of his heavenly Father.—IP. W.

# Young People's Department

The excuse of the eighty per cent. of New York City's population who do not attend church is, that they either cannot afford to rent a pew or to dress sufficiently well.

The topics for the course of Young People's Meetings for 1998 are about ready for distribution. The course will be, in a general way, divided into seven subjects: Doctrine, Missionary, Temperance, Character Studies, History, Education, Consecration. The interest manifested in the course last year was very encouraging, and inquiries about next year's topics lead us to make this announcement. The subjects will be treated in the Herald as heretoforal.

Mine explosions have been occurring with such alarming frequency and with such fearful fatality in this country within the past few weeks that one naturally wonders if with proper care at least some of them could not be avoided. Secretary Garfield in a recent report declared that in proportion to the number of men employed, three times as many men were killed in the United States as in Europe, and that the death rate is increasing. Improper ventilation and inadequate safety appliances are principal causes of these disasters. Carelessness on the part of one miner, who may be drunk, accounts for part of the catastrophes. So long as the lives of men are considered cheaper than coal, so long will the present conditions remain. Since Dec. 1, 1907. nearly a thousand miners have lost their lives by explosions. In the fearful disaster at Jacob's Creek, Pa., where 250 men lost their lives last week in the Darr mine of the Pittsburg Coal Co., the loss would have been 400 more had not that number of Greek miners remained outside that day on account of a Greek holiday. And those who died might be living to-day if a few thou sand dollars had been used to construct proper ventilating apparatus.

Sir William Thompson, more familiarly known as Lord Kelvin, of London, England, died on the 17th of December, after an illness of several weeks. It is proper that more than passing notice be given of this man. He was born in Belfast, Ireland, June 26, 1824. He entered the university of Glascow, Scotland, at eleven, his father being professor of mathematics there. A few years later he went to St. Peter's College Cambridge, England, graduating in 1845, winning ten principal prizes in mathematics. Soon after he became professor of natural philosophy at Glascow, which position he held for fifty-three years. He was a remarkably successful teacher and became the foremost scientist of his time. But unlike many of his calling his knowledge of science led him, not away from, but nearer, the God of the Bible and the universe. While others followed in the way of Huxley and Spencer into agnosticism, Lord Kelvin saw more and more of God's wondrous wisdom and order in creation and was one of the staunchest supporters the unity of true science and the Bible. He was for many years a comforting bulwark to the Christian church as against the attacks of other scientists against the Bible account of the creation, deluge, etc. He waged continual warfare with those geologists who claimed immense antiquity for the earth, and he had the satisfaction again and again of seeing the anti-Bible theories of other scientists exploded and his own theory of the harmony of true science and the Bible established.

Christ never designed his church to be a bushel for hiding of the lights, but a candlestick from which each light is to send forth its rays. THUILD OF THUIL

For the Herald of Truth.
WHAT DOES CHRISTMAS MEAN?

By A. C. Kolb.

Christmas! What delightful thoughts engage our minds as we approach the time when the hirth of our Lord is selebrated! Some one has said that Christmas began with a child, and to this day interests children principally. But is it not a day of vital interest to all, irrespective of ase?

As we think of the origin of this festive day, and of the conditions which prevailed then and follow the train of years down to the present, it should inspire us to a higher appreciation of God's gift to men. We are prone to forget or to realize the full import of God's great condescension in coming into the world in the person of his Son, in the form of man, in order to enable us to come back to him through the mediation of his Son, without whom and heside whom there is no possible way of approaching him. Remove the central object of Christmas-Christ himselffrom all thought and memory, and you remove the real source of all lasting joy. Take away the virtue of what he accomplished by his coming into the world, and you destroy all hope that is worth while.

What has done so much for the uplifting of the human family as the coming of Christ into the world? What has been the power behind all movements which have had for their chiefest aim the advancement of true civilization and the wel fare of all mankind but Christ and the doging that he might he made known to all? Ah, how many there are who to-day enjoy the blessings of Christian influences, yet allow themselves to become entirely absorbed in things which if un estrained, would annul to a large degree the hallowed purpose for which this day is kept sacred. Think of what the coming of Christ into the world means to YOU, and see if you are truly thankful to God for his wonderful gift. Look about you and see if you can bring cheer to some gloomy heart to which the homage paid to the Savior of men has no significance except that the day is a holiday when many engage in all sorts of feasting, or foolish revelry, and a formal giving of gifts with the expectation of receiving in return. Ask yourself if you have done anything during the past year which has pointed any one to the Christ who came to bring 'peace on earth, and good will to men." peace to troubled hearts, peace to sin-laden souls through the wonderful and indescribable gift of his own life for the redemption of theirs.

As we think of Christmas, we involuntarily associate it with the giving of gifts, and a proper observance of this custom will do much to brighten others' lives. May we not forget, however, to meditate prayerfully, within the inmost chambers of our own hearts, upon the inestimable gift of God to men, and devoutly return thanks: and may we pray for that wisdom and understanding which will enable us to grasp more fully the significance of this "gift of all gifts." And although the world about us may "celebrate" (as they call it) this natal day of Christ our Lord by engaging in all sorts of anusements and indulgences, let not subtle appeals to our carnal nature draw us into forgetfulness of our profession as children of God-followers of Christand lead us luto setting improper examples in the manner of celebrating the birth of Him who is our Redeemer, who has bought us and washed us in his own blood, and has restored us Into favor with God, and now commissions us to prove to the world by precept and example how through him there is more joy in enjoying his continual fellowship and companionship by living a consistent Christian life, than by engaging in the manifest follies of the world, or even the worldly-religious compromises which have become popular in so many places, but which drain the very life-blood from spirituality and true plety and devotion. He has promised to dwell in

and if we are in full possession of this unspeakable gift, we will have joy unceasing, and the glories of heaven and the prospects of our sharing in them, will grow brighter each day. Not nutil we are safely housed in the heavenly habitations will the full purpose of God's gift to the world as concerning us individually, be fulfilled. Let us learn and strive to appreciate God's precious gift, Jesus, while here, and then when we get to see him face to face, in the presence of his glory, we may adore him forevermore. Elkhart, Ind.

#### ITEMS.

Flies, caught and dried in great numbers in the swamps of Brazil, have been regularly exported to England to be mixed with grain and used as a feed for poultry.

The American Federation of Labor, in its efforts to put non-union employers and workers out of business by boycotting those who employed non-union help, has received a severe setback hy the Federal Court of Equity at Washington, D. C., which declared the efforts of the Federation unlawful and its claims to constitutional rights ridiculous.

The fact that trade for the month of Novem ber showed a surplus in favor of the United States amounting to \$5,000,000 more than any month in previous history has had much to do in quieting the panic started by the stock gamblers in Wall Street. The well-stocked, productive farms and well-to-do farmers are, in God's providence, more than the gamblers can overcome in their efforts to create flurries for their pecuniary benefit

Friday, Dec. 13, the schooner "Thomas W. Law-son," the largest salling vessel in the world, while on her first transatiantic trip from New York to London, England, with over 2,000,000 gallons of Standard oil on board, capsized in a gale off the extreme southwest coast of England. Of the crew of eighteen, only three, including the capitalu, were saved. The vessel is a total loss. It is a strange coincidence that the vessel which was named after the man who waged war on the Standard Oil Co. in a hook called "Friday, Dec. 13," should have been used by the said company and to have foundered on that day.

#### MARRIED.

Good—Roth—Near Hopedake III., on Oct. 22, 1997, by Blab. J. C. Birky, Bro. Daniel Good of Hopedale and Sister. Bro. Daniel Good of Hopedale and Sister of the Hopedale Bro. Good—Stoner.—On the 12th of Dec., 1997, by Blab. John G. Ebersole, at his home in Lawn, Lebanon Co., Pa., Clayton Good and Dora Stoner,—both from Bainbridge, Lancaster Co., Pa. The newly married couple made a trip to Philadelphia. Hotel—Funk.—On Nov. 21, 1997, in Reihen, near Sinsbeim, Baden, Germany, John Hotel of Unterglaupen and Ellise Punk of Batzenbel of Park of Batzenberg and Ellise Punk of Batzenbel of Unterglaupen and Ellise Punk of Batzenbel of Unterglaupen and Ellise Punk of Batzenbel of Unterglaupen and Ellise Punk of Batzenbel of Park of

#### DEATHS

Stuckey—Bish. Christian Sinckey was born in Fulton Co., Ohio, Ang. 29, 181f.; died Dec 8, 1997; aged 66 Y., 3 M., 9 D. He mitted in marriage with Lavina Wyse, May 4, 1856; lived togsether 3 Y., 11,4M., 27 D. To this union were born one son and one daughter. After this first wife's death he mitted in marriage with Lydia Wyse, Ang. 8, he mitted in marriage with Lydia Wyse, Ang. 8, the beautiful with the mitted in marriage with Lydia Wyse, Ang. 8, which was a state of the leaves to mourn new and two daughters. He leaves to mourn new deather with the work of the work

14:13. Peace to his ashes.

Hooley—Christopher Hooley, son of David and
Mary Hooley (maiden name, Hertzler) of Milfili
Co., Pa., was born Peb. 14, 1823; died at his home
in Topeka, Ind., Dec. 15, 1907, at the ripe age of
8 Y., 10 M., 1 D. In his youth he united with
8 Y., 10 M., 1 D. In his apouth he united with
which will be the control of the cont

# HERALD OF TRUTH

Thursday, December 26, 1907

#### J. F. FUNK and A. B. KOLB, Editors.

Entered March 4, 1903, at Elkhart, Ind., as second class matter, under Act of Congress of March 3, 1897

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The Heraid of Truth is the organ of the follow-ing Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.

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  Ohio, Mennonite.
  Southwestern Pennsylvania.
- Southwestern Pennsylvania. Indiana, Amish (Spring). Indiana and Michigan District (Fail). Illinois. Western District, Amish. Missouri, Iowa and E. Kansas. Kansas and Nebraska. Nebraska and Minnesota. Alberta, N. W. T., Canada. Pacific Coast District.

daughters, Emma R, wife of A R. Zwok, and Hachel Z, wife of J. Wenger. In the month of March, 1855, he moved with his family to Lain connection, and engaged in teaching school in gures and accurate in his accounts and business relations. In 1874 he gaw extensively in the lived a return of the month of the month of the lived a return of the month of the lived a return of t

time for over twenty weeks and was a service, self-cert until death, to him the wellow and controlled the contr

ment may we win submissive nearts say, Not.

Shenk.—On Dec. 12, 1907, at the home of her parents near Levan's shift of a complication of the near Levan's shift of the near

and P. D. Schertz at the A. M. church near Hope daie, 111.

date, ill.

Ebersoic—On the 7th of December in West tonegal, anneaster Co., Pa., of a complication of tonegal, anneaster Co., Pa., of a complication of the complex of the

and friends.

Detweller.—On Dec. 6, 1907, near Belleville, Miffili Co., Pa., Jacob K. Detweller, aged about the property of th

ducted by Joseph H. Byler and John E. Kautman of Mattawana from 1 Pet. 17. 8 delhen, noar Sinhelm, in Baden, Germany, suddenly of heart fall-ure, in her fifty-seventh by Hege, editor and publisher of the "Gemeindelbalt", a Mennonic paper established many years ago by Bish. Ulrich Hege, father of the above mentioned Jacob Hege, Sister Hege was the daughter of Matthew and Christon and Market and Christon an

of the Memorito Publishing Co. composing room.

The Memorito Publishing Co. composing room.

And the Memorito Publishing Co. composing room.

The Memorito Publishing Co. composing room.

The Memorito Publishing Co. composing room.

The Joseph Zook, deceased; aged 67 X, 4 M., 21 D. She united with the A. M. church in her sirhood and was a faithful and devoted member to her end. She possessed a lively, lowing profition, and was a faithful and devoted member to her end. She possessed a lively, lowing profition, and have a series of the profit of the A. M. meeting-house on Dec. 11 by J. H. Byter, J. E. Zook and John B. Kauffman from Rev. Leed on the profit of the profit

ceded her to the spirit land only six weeks ago. She was laid to rest by the side of her husband. Mast.—Jeremiah M. Mast was born in Holmes Co, Ohio, Oct 9, 1844. When about eight year, old he went with his different spirit of his life, except two years when he lived hear Goshen, Ind., and one year in Aurora, Ohio. Some time in June last he had a stroke of paralysis, which rendered him very helpiless for some time. Ind. and one year in Aurora, Ohio. Some time in June last he had a stroke of paralysis, which rendered him very helpiless for some time. But he had stroke the had a stroke of paralysis, which rendered him very helpiless for some time. But he had stroke in the had a stroke of paralysis, which rendered him very helpiless for some time. But he had so the helpiless for some time. But he had so the helpiless for some time. But he had so the helpiless for some time is all but his left aring in helpiless for some time. But he had so the helpiless for some time is a stroke of the had some time to the had some time to the home of Ananias Hensier, where he died Dec. 15, 1907, with a complication of diseases, aged 63 Y., 2 M. 6 D. He was the father when the home of Ananias Hensier, where he died Dec. 15, 1907, with a complication of diseases, aged 63 Y., 2 M. 6 D. He was the father with the home of the had six children proceeded him to the spirit word; he leaves two sons, two brothers, two sisters and a host of riends to mourn his departure. Funeral services at the Zion M. H. oth 14.13. Burial in the old Home Cemetery (Mast cemetery).

#### DAMAGED BOOKS

Thoughts for the Occasion.—Makers of the merican Republic. Regular price, \$2.00; sale price, \$1.00.

price, \$1.00. Alaska; its Neglected Past; its Brilliant Fu-ture.—Hiustrated, maps, tables, etc., 444 pages, octavo size, nicely bound in cloth. It is an inter-esting book. Slightly smoked. Usual price, \$1.50; damaged, 75 cents.

# **NEFF'S CORNER**

A TESTIMONIAL

Morrill, Kan., Nov. 20, 1907.

To Whom it May Concern:

This is to certify that I made an investment in the J. M. Neff investment Association of New Mexico, that when I had occasion to the money in my business and and occasion it, it was promptly referred to the time of the last semi-annual dividend before withdrawal at the rate of 15 per cent. per annum. It is needless to say that I am entirely satisfied with the transaction and can cheerfully recommend the investment plan offered by Bro. Neff to any who may have funds to piace.

Respectfully, B. A. NOFZIGER.

For full particulars about the above plan of investment, address,

JAMES M. NEFF, Clovis, N. M.

#### OUR PREMIUM LIST FOR 1908.

The following is our prenium list for the Herniu of Truth for the coming year. All these books
have been well described in the Herald, but if
any one desires special information about them,
write us and we will take pleasure in answering
your questions. As many of our subscribers will
renew during the next thirty or forty days, we
will give all of them a chance to get with their
subscription, at the prices given, a good Webope
to hear from all of your subscription will help
next and the prices of the control of the control
next a great deal. We trust you will be able
to make a cholce of one or the other of these prenums, and that you will enjoy the reading of the
paper another year.

mums, and that you will enjoy the terms paper another year.

1. The Heraid of Truth for one year and the beautful picture of the Crucifixion of our Savior, which has appeared on the last page of the Heraid in several past numbers, for ... \$125.

2. The Heraid of Truth for one year and the

2. The Heraid of Truin for one year and the book, Around the Globe and Through Bible Lands (see ad in another column), for ..., \$1.75
3. The Heraid of Truih for one year and The Cheap Bible (152, which sells at \$1.50), for \$2.00.
4. The Heraid of Truih for one year and the Oxford India Paper Bible (which retails for \$2.00), for ... for \$2.50.

5. The Herald of Truth for one year and Scholar's Bible Illustrated (which sells for \$1.50),

Mennonite Publishing Co., Eikhart, Ind.

Prioubet's Select flotes on the International Sunday School Lessons for 1908. First quarter studies in the Gospel of John. We need not make an extended notice of this valuable help to the Sunday school teacher and superlineadent. Send for a copy. You will need it. Price, pre-paid, \$1.26.

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